

Newsletter

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**Nehru
Centre**



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Annual Subscription Rs. 100

Events At a Glance...

Discovery of India Exposition

Essay Competition for school students of Standards VIII & IX.

Wednesday, August 15, 2012
Between 11:00 hrs to 13:00 hrs

For details contact:
Mrs. Gauri Jadhav
Tel: 24964676-80 Extn: 140

Book Discussion

"Accountability: Angst, awareness, action" written by Jay P. Desai.

23rd August 2012, 4:30 pm
Conference Hall, 14th Floor

Entry: By invitation only
(Please check our website for panelists' names)

Dr. H. N. Sethna Memorial Lecture

Dr. R. Chidambaram, Principal Scientific Adviser to the Government of India, will speak on "Energy Security and Climate Change".

24th August, 2012, 5:30 pm
Hall of Culture, Discovery of India Building

Cultural Wing

Swar Jhankaar
Vistaar of Music

30th August 2012, 6.30 pm
Nehru Centre Auditorium

Stories of Songs

31st August 2012, 6.30 pm
Nehru Centre Auditorium

Constitutionalism, Democracy and Secularism in South Asia

A two-day National Seminar on "Constitutionalism, Democracy and Secularism in South Asia" was organised on February 27-28, 2012. Ms. Neera Chandhoke, Professor, Department of Political Science, Director Developing Countries Research Centre, University of Delhi presented a paper on "The Silences of Indian Democracy".

Following are some excerpts from her presentation:

The success of democracy in India never fails to impress observers and analysts alike. Today India is presented as the world's largest democracy, and the periodic electoral spectacle in the country is watched, scrutinized, and monitored with some degree of fascination. Yet there was a time when the very idea that democracy had a future in the country raised many an eyebrow. In 1960 there were a number of takers for Selig Harrison's prediction that the survival of democracy in India was debatable. Perhaps there were many good reasons for this scepticism. At independence, India lacked many of the preconditions that are considered indispensable for the institutionalisation of democracy: a strong middle class, Industrialisation, and literacy. Yet the Constituent assembly, which met in the shadow of the violence that had been unleashed by partition, and in the middle of the division of the

country on religious lines, went ahead and enacted a liberal democratic constitution.

During discussions on the draft constitution on 23 November 1949, Alladi Krishnaswamy Ayyar argued that in spite of the ignorance and illiteracy of the large mass of the Indian people, "the Assembly has adopted the principle of adult franchise with an abundant faith in the common man and the ultimate success of democratic rule and in the full belief that the introduction of democratic government on the basis of adult suffrage will bring enlightenment and promote the well-being, the standard of life, the comfort and the decent living of the common man.... The principle of adult suffrage was adopted in no light hearted mood but with the full realization of its implications. If democracy is to be broad based and the system of government that is to function is to have the ultimate sanction of the people as a whole, in a country where the large mass of people are illiterate and the people owning property are so few, the introduction of any property or educational qualification for the exercise of the franchise would be a negation of the principle of democracy..never before in the history of the world has such an experiment been so boldly undertaken.

contd. on page 2

What else could the makers of the constitution have done? Since the 1920s with the advent of Mahatma Gandhi onto the scene of Indian politics, a mass movement had arisen and consolidated around the demand for freedom. After having invited the Indian people into history and after having encouraged them to make their own history, the leadership could hardly have sat back and coolly discussed whether or not universal adult franchise was the right of every individual. The dynamics set off by mass movements are considerably different to those in cases such as the United States in which property and slave owning men set out to create a constitution based on the exclusion of a large number of the American people from its jurisdiction and its privileges. But by the early part of the twentieth century the idea of democracy had captured imaginations. This the leadership recognised as early as 1928 in the Motilal Nehru Constitutional Draft and the Karachi Resolution of Rights in 1931. More significantly, the Indian people were not struggling for democracy, what were they struggling for?

India has passed through troubled times, and there is no decade which cannot be thought of as troubled. If the decade of the 1950s brought with it violent demonstrations in the cause of linguistic states and the question of which language was to be given the status of a national language, in the late 1960s the Naxalite movement challenged the democratic credentials of the state. In the 1970s western and northern India was home to a major movement for greater democracy led by Jayaprakash Narayan, the imposition of emergency, and the lifting of the emergency. In the 1980s, Punjab erupted as demands for secession crowded the horizon, and botched Vup elections acted as a catalyst for the upsurge of massive discontent in the Kashmir Valley at the turn of the 1990s. In the same decade the Hindutva movement,

which was to result in the destruction of the Babri masjid coalesced around the demand for the building of a Ram temple in Ayodhya, the passing of the Muslim Women's Bill which effectively removed women in the community from the minimal protected afforded by the Indian Criminal Code, and the beginnings of liberalisation in the country. The 1990s were equally momentous. On the one hand discontent in the Kashmir Valley gathered momentum and was transformed into an armed struggle, on the other Indian politics were transmuted through Mandalisation, that arrival of coalition governments in the centre, the rise of regional parties as important players in the central government, and globalisation of the economy. Throughout the North East has been rocked by angry upheavals. Manipur which was the first state in India to hold democratic elections has degenerated into a mess of warring tribes, India has gone to war with Pakistan on three occasions and with China on one, Gujarat was wracked by a pogrom was directed against minority in 2002, and corruption, scams, dubious deals involving important politicians, have scarred the political landscape.

Throughout these troubles decades, India has held regular democratic elections (except in the period of the internal emergency), people vote in greater numbers in every election, the Supreme Court which has become the guardian both the morals as well as of the democratic spirit regularly scolds the government for its acts of omission and commission, sections of a free press regularly hold up a mirror to the state of democracy

in the country, and a messy but an occasionally creative civil society mobilises to hold leaders to the promises they make but do not bother to fulfil once they are in power.

These factors amount to but a laundry list of achievement of Indian democracy; and the list can easily be countered by another list of examples that illustrate how democracy in India has gone awry. We have to go further and discover what the features which mark out Indian democracy as unique are. For one, India has proved an exception to the rule that theorists of western democracy had till now carved in stone, i.e. that democracy demands 'these' particular and not 'those' specific preconditions. Two, the institutionalisation of political equality, has marked a significant turning point in the way Indians think of themselves in relation to each other, and in relation to the state. In a society that has been for centuries deeply hierarchical, rigidly stratified, and highly exclusionary, the institutionalisation of the norm of universal adult franchise has unleashed a number of political dynamics.

One of these dynamics is that democracy has expanded in so far as individuals and groups that were either marginalised, or doubly disadvantaged have come into their own as political subjects. To put across the point differently, democracy has loosened inhibiting social bonds, and now the poor and the so called lower castes vote in greater numbers and with increased confidence.

to be contd....

What Nehru said....

In our efforts to ensure the material prosperity of the country we have not paid any attention to the spiritual element in human nature. Therefore in order to give the individual and the nation a sense of purpose, something to live for and if necessary to die for, we have to revive some philosophy of life and give, in wider sense of the word, a spiritual background to our thinking.

August 15, 1958



Please Note :

Nehru Planetarium is closed for major repair for the whole month of August 2012, hence there will be no shows.

PROF. SUBRAHMANYAN CHANDRASEKHAR LECTURE SERIES

Professor G. Srinivasan, Former Jawaharlal Nehru Fellow, Raman Research Institute (Retired), Bangalore had delivered a Lecture of the series on the topic: FROM WHITE DWARFS TO BLACK HOLES: THE LEGACY OF SUBRAHMANYAN CHANDRASEKHAR on 21st January 2012.

We bring you here second and final part from his talk.

The maximum mass of neutron stars: This idea of a neutron star attracted the attention another brilliant physicist, Robert Oppenheimer in California. He asked himself the following question. A star supported by the pressure of electrons has a maximum mass, the Chandrasekhar limit of 1.4 solar mass. Will the neutron stars, supported by the pressure of neutrons, also have a maximum mass? If so, what is the value of this maximum mass? Oppenheimer and his student Volkoff set about to answer this interesting question. They found that the maximum mass of a neutron star is only about 0.7 solar mass. This result is the analogue of Chandrasekhar's result for white dwarfs.

Black Holes: Having discovered that there is a limiting mass for neutron stars, Oppenheimer asked the next logical question: "What is the fate of very massive stars that cannot find peace either as white dwarfs or as neutron stars". In an attempt to answer this question, he and another student of his, Hartland Snyder, very carefully studied the implosion of a massive star within the premise of Einstein's theory of gravity. This investigation led them to the following remarkable conclusion: massive stars will implode to form black holes!

But this notion of a black hole - at that time it was called Schwarzschild singularity - was violently rejected by eminent physicists. In fact, one of the most influential persons in the world at that time, Sir Arthur Eddington in Cambridge, had rejected this possibility way back in 1935. Eddington was not the only person to reject the notion of black holes. In a famous paper written in 1939, Einstein rejected the idea of black holes.

In 1963 Quasars were discovered by astronomers. Quasars emitted enormous amount of energy; the energy they radiated every second equalled the energy the Sun would radiate in a million years! A couple of astronomers suggested that the central engine of the quasar must be a supermassive black hole, a billion times more massive than the Sun. So, all of a sudden, the idea of Black hole was resurrected, and accepted. And thus began the golden age of black holes.

During the next decade, many exciting discoveries concerning Black Holes were made, culminating in the great discovery by Stephen Hawking. Let us now return to the story of Chandrasekhar.

In the mid 1960s, Chandra returned to an in-depth study of problems in General Relativity. He had unfinished business.

Chandra first addressed problems in the following areas: The effect of General Relativity on the stability of stars, Post-Newtonian corrections to the dynamics of a star cluster and The effect of Gravitational Radiation Damping. In 1975 Chandrasekhar finally turned to his first

love, the problems connected with black holes and singularities. For the next ten years, he worked on problems related to black holes.

After solving a host of seemingly impossible problems, he published a book entitled The Mathematical Theory of Black Holes in 1983. Reviewing this book, Penrose wrote "There is no doubt in my mind that this book is a masterpiece. It is clearly intended to last a long time. It will".

Finally, at the age of 74, Chandrasekhar turned to the understanding of the very first problem that he worked on, namely the collapse of a massive star and the resultant spacetime singularity. He chose not to study the singularities created by black holes, but instead studied the singularities created by colliding gravitational waves; this was for a technical reason. Chandrasekhar solved this problem in a mathematically exact manner. Penrose was astonished that anyone could have solved this problem, let alone exactly! Chandra was approaching 80 years at that stage.

So Chandrasekhar's work was like a circle, basically starting with an insight which led us believe that a sufficiently massive star must collapse to a spacetime singularity, and finally returning to make a very sophisticated study of these singularities at the age of 80. As mentioned earlier, in 1983 he was awarded the Nobel Prize for the work he had done when he was barely twenty. Till about 1962, very few people believed in his discovery. Although by that time he had been awarded very many prestigious medals, the citation never mentioned his early work! And yet, after the Nobel Prize, people mostly referred to his early work. This annoyed Chandra very much. On the day he was awarded the Nobel Prize he told the reporters "I was very young at that time. I hope I have improved since then"

Chandrasekhar was very productive at the very highest level from the age of 18 to 85. The same cannot be said of the even the very great scientists like Maxwell, Stokes, Kelvin, Einstein, Eddington and others.

In my humble opinion, besides Srinivasa Ramanujan, Chandrasekhar was by far the greatest scientist India has produced in the last 1000 years.

Concluded....

PROF. SUBRAHMANYAN CHANDRASEKHAR LECTURE SERIES

Nehru Centre cordially invites you to the eighth lecture of the series by **Prof. Pankaj S. Joshi**, Department of Astronomy and Astrophysics, Tata Institute of Fundamental Research, Mumbai on "**Final fate of a massive star: Can we see Quantum Gravity in action?**" on **Wednesday 22 August 2012 at 5 pm. at Hall of Harmony**, Ground Floor, Discovery of India Building, Dr. Annie Besant Road, Worli, Mumbai 400018.

STAR CHART FOR AUGUST 2012

August is a happening month. Once again we get a chance to see all the 5 planets visible to the naked in one night. We also have the Blue Moon this month. When there are two full moons in a month then the next one is called Blue Moon. For more information check our web site.

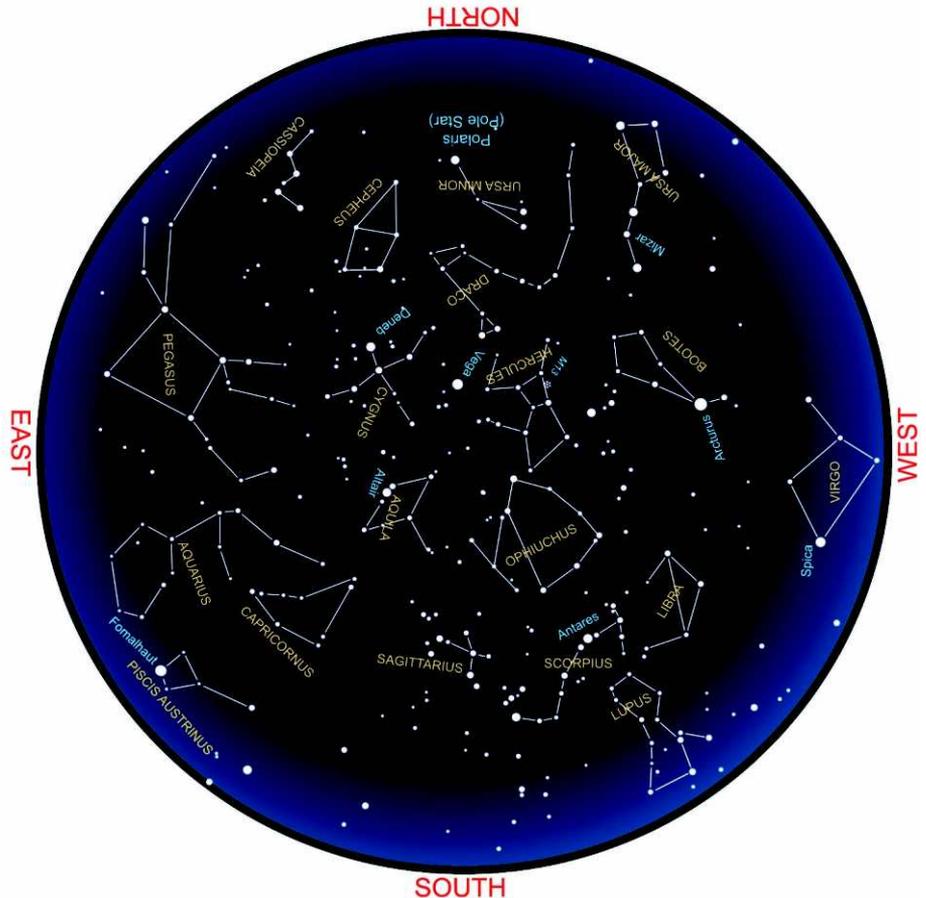
Use the Chart:
 Early month: 10 p.m.
 Middle month: 9 p.m.
 Late month: 8 p.m.

Mercury (Budha) crosses over from Cancer, the Crab (*Karka*) to Leo, the Lion (*Simha*) on 26th. Mercury can be spotted about the eastern horizon just before the sunrise on Aug 16. It will be just about 3 degrees north of thin crescent of the Moon.

Venus (Shukra) is back in the morning shining brilliantly above the eastern horizon. It moves from Taurus to Orion on Aug 5th and then to Gemini, the Twins (*Mithuna*) on Aug 14. On this day thin crescent Moon can be seen right below Venus. In fact Venus would have been occulted by the Moon before it rises over the Indian sky and thus the event is not visible from India.

Mars (Mangal) and **Saturn (Shani)** are both in Virgo, the Virgin (*Kanya*) this month. Both can be seen above the western horizon after the dusk when it gets dark. Mars is moving eastwards moving towards Saturn. On Aug 7 these two planets make a nice equilateral triangle with Spica (*Chitra*). Mars then moves further up and is between Spica and Saturn on Aug 14. There is again an equilateral triangle but Mars is now up on 20th of Aug and then on 21st and 22nd crescent moon passes below them.

Jupiter (Guru or Bruhaspati) passes north of Aldebaran (*Rohini*) in the first week of August. On 12th of August crescent Moon is right below Jupiter. Jupiter remains in Taurus, the Bull (*Vrishubh*) all through the month. It is now well above the eastern horizon at dawn.



The map shows slightly more sky than that will be visible from a given location. Thus the map can be used elsewhere in India at 21:00 hrs Indian Time. Hold the chart vertically before your eye and turn it until the geographical direction you are facing shows at the bottom of the chart.

Phases of the Moon (timings in IST hh:mm)

Full Moon (Poornima)	Last Quarter (Krishna Paksha Ashtami)	New Moon (Amavasya)	First Quarter (Shukla Paksha Ashtami)	Full Moon (Poornima) (This is the Blue Moon)
02 August, 08:57	10 August, 00:25	17 August, 21:24	24 August, 19:23	31 August, 19:28

(Disclaimer: The Indian names of the stars and planet, given in parenthesis for the purpose to remind the reader that India has a rich astronomical tradition. We do not subscribe to astrology.)

Swar Jhankaar

Vistaar of Music

The programme is dedicated to the memory of Pt. Kumar Gandharva and Ustad Amir Khan Sahab.



Pt. Kumar Gandharva



Ustad Amir Khan Sahab

Swar Jhankaar is an exploration of the musical journey of swaras through the ages. It traces the mystical route administered through the mystical idioms of Vedas that inspire mankind.

The route was explored in the 13th century by Hazrat Amir Khusru and later by Guru Kumar Gandharva and Ustad Amir Khan Sahab in creating *ragas*.

The programme is written, conceived, designed and directed by Shri L. A. Kazi, Director, Culture, Nehru Centre.

Participating Vocalists are:

Salma Ghosh, Mahindra Toke, Usha Raikwar, Bhuvanesh Komkali, Kavita Seth and Mukhtyar Ali

The programme will be compered by Shri Brijbhushan Sawhney.

**30th August 2012, 6:30 pm
Nehru Centre Auditorium**

Entry: Entrance Cards will be available from the Booking Counter of the Nehru Auditorium from 10.30 am until availability of the cards on 27th August 2012.

Stories in Songs

This is a programme by Shri Sunil Shanbag based on a musical 'Stories in a Song'. The show is conceived by noted classical vocalist Shubha Mudgal and percussionist Aneesh Pradhan. The stories in the play reflect the socio-historical times in which they happened, and are lightly lined with satirical or sympathetic comment.

The Stories:

Songs of the Nuns comprises poems taken from the Therigatha collection that expresses the feelings of the nuns during their transition from a domestic life to one filled with the all encompassing power of Buddhism.

Mahatma Gandhi and the Tawaif Sabha narrates a page from history about the interesting encounter between Gandhiji and the tawaifs of Benares.

Chandni Begum is based on Qurrultain Hyder's novel of the same name and details the tribulations faced by a family of traditional folk performers in Lucknow struggling to keep up with the changing times of the music scene.

Bahadur Ladki (The Courageous Damsel) is a popular piece of work credited to nautanki legend Gulab Bai and tells the story of a feisty young girl and an English officer in the colonial times.

Hindustani Airs is based on the fascinating encounters between English memsahibs and Indian "nautch" performers, charged with all the problems and nuances inevitable in such a cultural exchange.

Whose music is it? Its a question we ask each time we like a song. This performance traces the journey of a song through the various behind the scene stages, before it reaches its audience.

Writers: Aslam Parvez, Ashok Mishra, Vikram Phukan, Anil Deshmukh.

Director: Sunil Shanbag

Cast: Ketki Thatte, Namit Das, Santosh Tiwari, Pia Sukanya, Mansi Multani, Nishi Doshi, Trupti Khamkar, Makarand Deshpande, Shailesh Hejmadi, Bhupinder Shahi, Nandakumar, Gagan Riar, Anushree Shukla, Amit Ojha, Saurabh Nayyar, Shubrajyoti Barot

31st August 2012, 6:30 pm / Nehru Centre Auditorium

Entry: Entrance Cards will be available from the Booking Counter of the Nehru Auditorium from 10.30 am until availability of the cards on 27th August 2012.

PROGRAMMES FOR AUGUST 2012

PRAKASH CHAVADANNAWAR

Prakash secured Govt. Diploma in Fine Art from Dharwad. He has had many exhibitions in India. His paintings are portraits in oil on canvas.

**Tuesday 31st July
to Monday 6th August 2012
(AC Gallery)**

SUNIL KULKARNI

Sunil obtained G.D.A. from Sir J. J. School of Art, Mumbai. His landscapes are in water colours.

**Tuesday 31st July
to Monday 6th August 2012
(Circular Gallery)**

NAVIN SONI . JIGAR SONI

Navin received A.T.D. from Ahmedabad. His Paintings are on religious subjects with Gold-leaf. He has had exhibition on 'Ragmala'. He stays and works in Bhuj-Kutch, Gujarat. He has many shows to his credit.

Jigar is a self taught artist and learnt painting under his father, Navin Soni. Has participated in many exhibitions. His paintings are realistic.

**Tuesday 7th August
to Monday 13th August 2012
(AC Gallery)**

KAUSHIK GUPTA

Kaushik secured B.F.A. in Painting from College of Visual Art, Kolkata. He has had many shows in India. His paintings are abstract in acrylic on canvas.

**Tuesday 7th August
to Monday 13th August 2012
(Circular Gallery)**

M. KUMAR MAHALE . KAVYA REDDY



Painting by M. Kumar Mahale

M. Kumar did his G.D.A. in Painting from Nasik. He has had many exhibitions and won awards. His paintings are seascapes in water colour and acrylic.

Kavya graduated in I.T.Engineering. Her canvases draw inspiration from female form and beauty of nature. She uses soft muted colours and themes symbolizing peace and serenity.

**Tuesday 14th August
to Monday 20th August 2012
(AC Gallery)**

ATUL GALGALE

Atul has Diploma in Applied Art from a private institution. His drawings are realistic and he do landscapes in Pen & Ink.

**Tuesday 14th August
to Monday 20th August 2012
(Circular Gallery)**

JAYANTA MUKHERJEE . SUJIT KUMAR GHOSH . SUPRABHAT BHADURI . SOUMITRA DASGUPTA . DEBJYOTI PUROKAYASTHA . PRABAL BORAL . SAILEN GHOSH . NABAKUMAR CHAKRABARTY . SAROJ SARKAR

Jayanta graduated in Fine Arts from Rabindra Bharati University. He has

many exhibitions to his credit. His paintings are landscapes in oil and acrylic.

Sujit Kumar secured B.V.A. from Indian College of Arts, Kolkata. He has had many exhibitions in India. His compositions are in acrylic on canvas.

Suprabhat took his art education from College of Visual Arts, Kolkata. He has participated in many exhibitions and attended many camps. His paintings are in acrylic.

Soumitra graduated from Govt. College of Arts & Crafts, Kolkata. He has had many exhibitions and attended various camps. His abstract paintings are in oil on canvas.

Debbyoti has B.F.A. degree from Indian College of Art, Kolkata. His sculptures are in bronze, wood, fiber and clay.

Prabal is B.Com. and a self taught artist. His paintings are in acrylic on canvas.

Sailen is a sculptor from Academy of Fine Arts. Attended many camps and had many exhibitions. His sculptures are in Bronze.



Painting by Nabakumar Chakrabarty

Nabakumar has Diploma in Fine Arts from Rabindra Bharati University, Kolkata. He has

participated in many camps and had exhibitions. His compositions are in acrylic on canvas and mix media.

Saroj is a First class First in Visual Arts from Indian Art College, Kolkata. She has participated in many exhibitions and workshops. Her figurative paintings are in acrylic on canvas.

**Tuesday 21st August
to Monday 27th August 2012
(AC Gallery)**

MARUTHI PAILA

Maruthi secured B.F.A. degree from J.N.T. University, Hyderabad. He has many exhibitions and awards to his credit. His paintings are compositions in acrylic on canvas.

**Tuesday 21st August
to Monday 27th August 2012
(Circular Gallery)**

PARUL SHAH

Parul is a self taught artist. She has participated in many exhibitions and won awards for her figurative works in acrylic and pastels.

**Tuesday 28th August
to Monday 3rd September 2012
(AC Gallery)**

CHRISTOPHER

Christopher is a self taught artist. He works in Digital Art on canvas. His paintings are on various subjects.

**Tuesday 28th August
to Monday 3rd September 2012
(Circular Gallery)**

Dr. H. N. Sethna Memorial Lecture

Dr. R. Chidambaram, Principal Scientific Adviser to the Government of India, will deliver the second lecture on "Energy Security and Climate Change".

**24th August, 2012, 5:30 pm
Hall of Culture, Discovery of
India Building**

Review

Chatak 2012

(A Monsoon Show for Professional Artists)

Every year we have this Monsoon Show called "CHATAK". This was the second part of the monsoon show by Professional Artists in the Twentieth year of the show.

The inauguration of the "Chatak" - 2012 was held on 3rd July 2012 at the Nehru Centre Art Gallery. It was inaugurated by Smt. Sudha Madan, oldest among the participating professional artists. Also present on the occasion were Shri Satish Sahney, Chief Executive and Shri S. K. Kulkarni, Director (Finance & Administration), Nehru Centre. The inauguration was attended by all the participants and as well as art lovers. The exhibition received tremendous response and was appreciated by innumerable art lovers.



Library



New Arrivals - Books

Sr. No.	Title	Author
1.	Children with dyslexia: A handbook for parents and teachers.	Dushyant Kushwah
2.	Jinnah: India-Partition-Independence	Jaswant Singh
3.	The forgotten art of healing and other essays	Farokh Erach Udawadia
4.	Branding India; An incredible story	Amitabh Kant
5.	Tourism: Principles, practices, philosophies	Charles R. Goeldner
6.	New Delhi: Making of a capital	Malvika Singh and Rudrangshu Mukherjee
7.	Great administrators of India	M. L. Ahuja
8.	The story of mathematics: From creating the pyramids to exploring infinity	Anne Rooney
9.	Nuclear strategy: India's march towards credible deterrence	Manpreet Sethi
10.	The Indian Ocean: Resource and governance challenges	Ellen Laipson and Amit Pandya. Eds.

Nehru Centre Library is open for reference. Xeroxing facilities are available.

Timings: 10.30 am to 5.00 pm

Contact: Arati Desai, Librarian Phone: 2498 3921

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2. ART HERITAGE OF MAHARASHTRA
3. HAREN DAS
4. PROF. P. A. DHOND
5. COLLECTOR'S PRIDE
6. K. B. KULKARNI
7. VINAYAK S. MASOJI
8. SAMAKALEEN
(Contemporary Five Artists)
- VINAYAKRAO WAGH
- RAJARAM PANVALKAR
- KRISHNAJI KETKAR
- DATTAJIRAO DALVI
- GOVIND MALADKAR
9. NAGESH B. SABANAVAR
10. NARAYAN L. SONAVADEKAR
11. "GURU-SHISHYA"
BABA GAJBAR &
GANPATRAO WADANGEKAR
12. D. G. KULKARNI (DIZI)
13. MILLENNIUM SHOW
(A Century of Art from Maharashtra)

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DISCOVERY OF INDIA EXPOSITION

Glimpses : Know Your India: IMPACT OF THE WEST: The Raj

The most extravagant lifestyle of the colonial period was that of Princely India. Here, the high life of the European elite was grafted onto the magnificence of traditional court culture, with extraordinary results. The Maharaja of Kapurthala for example, built himself a replica of Versailles. English nannies and governesses became necessary parts of a young Prince's upbringing. But it was not all one-way traffic - the lifestyle of the British colonial elite was shaped in turn by the Princes. Shikar, polo, jodhpurs were among the things that the Princes contributed to the hybrid culture of the colonial elite.

An English Enlightenment

Till the viceroyalty of Bentinck, the British were divided about the kind of education they wished to patronise. Was the language, style and content of the syllabus to be English, or was it to be based on classical Indian texts (made accessible by orientalists like Sir William Jones) and taught in the sub-continent's vernaculars? The argument was settled in favour of English by Lord Macaulay, law member in Bentinck's government. In a minute he wrote in 1835, he declared that the purpose of colonial education was to create an anglicized collaborating class, that would help stabilize British rule. "We must at present... form a class who may be interpreters between us and the millions We govern; a class of persons, Indian in blood and colour, but English in taste, in opinion, in morals and in intellect."

Macaulay's intention was to manufacture Wogs - Westernized Oriental Gentlemen -but the impact of western education was more varied than that. Jawaharlal Nehru, himself a child of the anglicized professional class that Macaulay hoped to create, summarized the consequences of this policy very precisely.

"English education brought a widening of the Indian horizon, an admiration for English Literature and institutions, a revolt against some customs and aspects of Indian life, and a growing demand for political reform." -Jawaharlal Nehru.

The same Western values and ideals that led Indians to press for political rights, moved them to re-examine their traditions in the light of Reason.

Despite the fact that the stimulus for reform was generally provided by Western education and Christian evangelism, the reformist leaders presented their efforts not as a westernization of tradition but as a return to the fundamental tenets of their faiths. Revivalism therefore, was the obverse of reform. Ironically, this re-discovery of pristine scriptural authority was made possible by western scholarship. The translations and definitive editions produced by polymaths like Sir William Jones, the founder of the Asiatic Society; William Carey and William Ward of the Serampore Mission Press and later, the massive contributions of the German Sanskritist, Max Mueller, made the classical past more accessible.

Exposition open from 10.30 am to 5 pm - Every Day except Monday

TO OUR READERS

Kindly write to us if there is any discrepancy in the address (or name). It is our aim to reach this publication well before the beginning of the month, to ensure that you do not miss any programmes of Nehru Centre.

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