



CONTENTS

- |  |       |
|--|-------|
| 1. Lectures held at Wadia Hall during<br>December 1949, 1950, 1951 | 1-10  |
| 2. Cultural Programmes - December 2023                             | 11-12 |



ನಮ್ಮ ಸಂಸ್ಥೆಯ ಎಲ್ಲಾ ಚಟುವಟಿಕೆಗಳು ಹಾಗೂ  
ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರದ  
ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತಿ ಇಲಾಖೆಯ ವತಿಯಿಂದ  
ವಿಶೇಷ ಅನುದಾನ ಒದಗಿಸಲಾಗಿದೆ.

# THE INDIAN INSTITUTE OF WORLD CULTURE

Post Box 402, # 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004.

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**Founded : 1945**

*Founder Presidents*

***Shri B.P. Wadia & Smt. Sophia Wadia***

A voluntary non-political organisation registered under the Societies Act,  
with the objectives of promoting human brotherhood and culture.

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## **HUMAN RIGHTS DAY**

### **December 10th, 1949**

The Indian Institute of Culture celebrated the first anniversary of the signing of the Universal Declaration of Human Rights by the United Nations General Assembly with a Special Meeting under the presidency of SHRI C. G. K. REDDY, Editor of Prajavani.

DR. D. GURUMURTI, addressing the large gathering first, declared that to make this great document more than a pious declaration demanded its implementation in the actual practice of States. Resting on the efforts of a long line of political emancipators, it declared the will of the people that these things should be. It deserved, he said, to rank with the Magna Carta. It promised scope for each to rise to his full stature, insuring education, employment and protection in old age, but no rights could be effective without due recognition of the individual's own responsibilities.

SHRI G. S. ULLAL, Advocate, also reminded the audience of the stream of human effort which had culminated in this product of our generation. Its seed in our day had been the famous enunciation of the Four Freedoms. The cardinal faith of humanist philosophy was that each had a dignity and a worth all his own. A Bill of Rights would, however, have to follow the Declaration of Human Rights, and only when the former had received the approval of the Nations would man as an individual acquire a juridical status in international law.

## **MUSICAL RECITAL-VEENA**

### **December 31st, 1949**

The audience of 300 for this closing function of the Institute's year evidenced the wide popularity of this type of cultural opportunity. SANGITA BHUSANA SHRI G. NAGARAJA RAO, Music Director of Shri Ram Gopal's Indian Ballet Company, gave a delightful and highly appreciated programme of Indian Music on that softest and sweetest of stringed instruments, well called in a Mahayana Buddhist text the soul-echoing veena.

## **AGRICULTURE IS THE BASIS OF OUR PLANNED ECONOMY**

### **December 1st, 1949**

In the desire to raise India's standard of living more attention was being paid to industrialization and as a result agricultural improvement was relatively neglected, though most Indians lived in villages, declared Rao Sahib R. T. Naidu. Time-honoured agricultural institutions were still

important and drastic changes in the agricultural economy of the country should be avoided. He advocated close contact with the villagers to help them and thereby to promote the prosperity of the nation.

### **WHY CONFUCIANISM BECAME DOMINANT IN CHINA**

**December 6th, 1949**

**Paper published in The Aryan Path for July 1950.**

### **LAOTZE: THE METAPHYSICIAN**

**December 8th, 1949**

Dr. Carsun Chang showed the similarity between the philosophy of Laotze and of the Upanishads, which encouraged the inference of a cultural contact between China and India before the spread of Buddhism. Tao was like the Tat of Indian Philosophy. The duality of Tao was like that of Spirit and Matter, or Purusha and Prakriti. Taoism had become a religion of superstition and ritual but Laotze himself had taught that man, by coming to know and living in accord with the rhythmic cosmic process, would obtain the highest wisdom. Poise, confidence and wisdom characterized his philosophy as a way of life.

### **NATIONALISM: A SPIRITUAL TRAGEDY OF EUROPE**

**December 22nd, 1949**

Monsieur Rene Bovard and Prof. O. E. H. Rydbeck, who represented Switzerland and Sweden, respectively, at the World Peace Conference, warned against aggressive nationalism. The first speaker traced the growth of nationalism from the Greek city-state through the French Revolution up to the two world wars. He said that "To make the world safe for Democracy" had been a sham slogan for making the world safe for big business.

The second speaker referred to Sweden's having given up Norway peaceably because she had realized the evil of nationalism. Both advocated universal brotherhood. India was warned that now that freedom had been won through nationalism the weapon should be dropped and world unity be taught in schools and colleges.

### **HEROINES OF THE PLAYS OF KALIDASA**

**December 29th, 1949**

Shri S. Ramachandra Rao thought that Kalidasa had tried to convey a definite message to and about women in his three plays Malavikagnimitra, Vikramorvasi, and Sakuntala. Ideal womanhood was not portrayed by the heroines of the first two plays but by the Queens,

who had each sacrificed her personal happiness for the King's happiness, the unity of the home and the interests of the State.

### **HUMAN RIGHTS DAY** **December 11th, 1950**

Mr. Justice B. Vasudeva Murthy presided at this meeting to observe the second anniversary of the passing by the General Assembly of the United Nations of the Universal Declaration of Human Rights. It was a statement of ideals so far unbacked by sanctions, he explained.

Sir Samuel Runganadhan, after outlining the history of the document, read its Preamble and, passing quickly over the earlier articles, which comprised rights long recognized, took up those only now being recognized. These were rights to social security, to work and to suitable wages; to education, to rest and leisure and holidays with pay, and to the amenities of culture. Motherhood and children's rights were also included, and UNO had under way further work regarding the status of women and the rights of the child. The Covenant under preparation would have the force of law when agreed to by enough nations; meanwhile people had to be educated in these rights, so that public opinion would demand them.

Janab O. S. Nasarulla Sheriff, a former Minister of Mysore State, dealt with concrete applications of this problem of human rights, particularly the segregation policy of South Africa, worse, he said, than Untouchability in India, which was condemned by law and prosecuted, and than the treatment of Negroes in the Southern United States, which was condemned by all the best minds in that country. He warned that unless there was a change in South African policy, a war of the coloured against the white races might eventuate.

The Chairman in conclusion considered the outcry against inhumanity wherever it was practised a good sign. Inhumanity used to be taken as a matter of course. We were progressing towards the One World State, but Gandhiji's methods alone would peacefully bring it into being. India's Prime Minister had been trying to achieve this in the Korean situation and it was to be hoped that a cease-fire would make discussion possible. We were reaching after the ideal World State and would some day attain it.

### **THE UNEXPLAINED MYSTERY OF WATER DIVINING** **December 28th, 1950**

This paper, read by Dr. L. S. Dorasami, was especially prepared for a Discussion Meeting of the Indian Institute of Culture by Prof. A. M. Low of

London. He has brought out that, while science cannot explain how the water diviner works, it does not deny the fact of water divining. Professor Low describes the several different methods used in water divining, which he has personally investigated, and comes to the conclusion that not physical forces of the kind that can be measured but rather psychological forces are responsible for the phenomenon. He insists that, though still inexplicable, nothing "supernatural" is involved, and puts forward a speculation that a faculty perhaps once held by primitive peoples, that of "smelling water, may have changed into one to " sense water, when stimulated by "faith" in something-like the divining rod. He knows of cases where no twig was required by the dowser, pointing to the psychological nature of the faculty. "

Shri C. B. Srinivasa Rao, who presided, drew for further light on the phenomenon, upon the book on water divining by Vicomte Henry de France, citing too a paper by Shri Apte of the Poona Agricultural College. He said the Sanskrit work, Brihat Samhita, of about the 6th century A.D., mentioned rules for the finding of water, and the phenomenon was referred to in other old books, one of them Pampa's Ramayana. The rules known to the ancients seemed to be lost to their modern descendants. He would have liked more information on the percentages of success in the experiments reported in the paper, and other scientific evidence. The evidence available did not seem to him conclusive,

Shri Pashupalaty brought out how the Theosophical explanation of water divining supported Professor Low's speculations. Everyone had these psychic faculties in latency, though only in some did they manifest in these abnormal ways.

Shri M. Venkataramiah took up the usual methods of finding water, e.g., observing ant-hills, the presence of rocks which would serve to collect water and the presence of trees which would indicate a water supply.

Dr. L. S. Dorasami referred to another paper on the subject and brought out further evidence for water divining, supporting Shri Pashupalaty's contribution to the discussion.

A member of the audience suggested a local method of increasing sensitivity to the presence of water, i.e., pouring a certain liquid into the eye of the diviner, which, like the divining rod, might serve to develop the necessary faith in the water dowser.

Mr. J. O. Mackenzie mentioned the British Army's having had recourse to dowsers to find water in the Gallipoli campaign.

The Chairman had not thought the British so superstitious !

### **MINORITY GROUPS IN THE U.S.A. December 30th, 1950**

Dr. Flemmie Kittrell, Professor of Home Science at Howard University, Washington, D. C., in India on a Fulbright Professorship to establish a Department of Home Science in the University of Baroda, lectured to a large audience under the chairmanship of Dr. B. R. Seshachar, winning the sympathy of all present by her dignity and charm.

She dealt in a most temperate and sympathetic manner with the Negro problem in America, giving its historical background briefly, and bringing out how many white citizens were working for the achievement by her people of full democratic status. Supreme Court decisions on recent test cases on higher education for Negroes had all been favourable and Kentucky had now opened all her colleges to all, without racial discrimination; and the validity of the segregation laws was constantly being tested.

The American Indians were a group perhaps overprotected for their best development. The religious minorities, Jews and Roman Catholics, had their own problems; and Mexicans and Filipinos were other minorities.

Dr. Kittrell had faith in the democratic method. It required patience; forced concessions did not pay in the long run. She had great hopes from the students, whose vote would be 70% in favour of getting rid of all barriers, a step undesired by more than half the adult population.

The Chairman was enthusiastic about American friendliness as shown to the Indian students who went there.

Dr. L. S. Dorasami, Secretary of the Institute, took advantage of this last meeting of the year to speak of the aims and ideals of the Institute, closing with the beautiful Rig Veda verse on the need for a common aim and purpose and for a united mind, especially appropriate at an international gathering such as this, at which American as well as Dutch visitors were among the audience.

### **THE AMERICAN LITERARY TRADITION December 2nd, 1950**

Dr. Wallace Stegner of Stanford University, U.S.A., compared the United States and India, both having been formerly colonial possessions. The colonial complex was a kind of inferiority complex, which took two forms, one defiant, the other apologetic, both of which expressed themselves in writing.

Distinctive American literature had appeared only in the late 18th century, when the political writings of Paine, Jefferson, Franklin, etc., were of the highest order, reached again by Nehru in this country. Other writing down to Emerson and Thoreau had been largely copying. Then had come Walt Whitman and Mark Twain, speaking in the authentic voice and idiom of the America of their day.

America had become the melting-pot and since the 1890's literature had been a conglomerate mixture. Idealism still persisted, but there was also disillusionment, expressed by writers like Theodore Dreiser and Sinclair Lewis. A drift to the Left had stopped when Roosevelt's New Deal policies had come in.

### **WHITHER CIVILIZATION ?** **December 19th, 1950**

Dastur Khurshed S. Dabu, a High Priest of the Parsis, brought out the evils of modern Western civilization, which neglected the development of character and exalted the intellect, developing the lower self in man at the expense of the higher. He found retrogression in much modern Western art and music as well as in dancing, deploring in modern dancing the loss of "all the grace and softness of the old classical style." The prevalence of divorce, vivisection and concentration camps for ideological dissenters and the debasement of the true psyche in modern psycho-analysis were touched upon.

The picture was not all black, however. There was development of a truer artistic line in America; many were turning from matter to seek the meaning of life; answers to problems were being sought from the East. There was the meeting of the best in West and East in such an Institute as the Indian Institute of Culture; there was exchange of professors between universities; and there was the co-operative movement. But a crisis faced India today. Would it follow the West and acquire riches or would it follow Truth?

The Chairman, Shri K. Guru Dutt, Director of Public Instruction in Mysore State, pointed the moral with the story of Aladdin and warned against parting with the old lamps with their shakti genii, to accept the chromo-plated modern substitutes.

### **HUMAN RIGHTS DAY** **10th December 1951**

There were two speakers at the United Nations Day Celebration of the



Indian Institute of Culture, under the chairmanship of Mr. Philip Spratt of Mysindia. Shri M. Ramaswamy, an authority on Constitutional Law, presented a paper which has been published in The Aryan Path for March 1952 and as the Institute's Reprint No. 9.

Prof. S. A. Asirvatham of St. Joseph's College, Bangalore, speaking extempore on the same subject, stressed the importance of all men's recognizing the great rôle of the UNO as the best hope of lasting peace. Its action in having framed, and in accepting, the Universal Declaration of Human Rights was a great achievement. The difficulty of working out a universally acceptable formulation of rights. had been immense. All claimed to support human rights, but ideas of rights differed with usages and customs, and language differences had imposed an additional handicap.

Rights were conceded to be inalienable and to belong to all "members of the human family," but their enjoyment was subject to "meeting the just requirements of morality, public order and the general welfare in a democratic society," which implied the difference between liberty and licence. The Declaration set the standard against which to examine existing laws and practices, to bring them into line with it. Individuals should see if they were giving the rights enumerated to the other members of their family and their community.

Popular support was necessary if the movement for human rights was to succeed, hence the value of having the Declaration as widely translated as possible and of Unesco's efforts to spread knowledge of it. It was fervently to be hoped that the Declaration would soon be transformed into a Covenant.

The Chairman appreciated the value of the Human Rights Declaration in the struggle to re-establish the liberties which had been partly won but threatened to be lost. After a few centuries of effort to gain liberties a counter movement, claiming that the free countries neglected the rights of the common man, had arisen to challenge those liberties. Their defence was the task of the present day. He would not concede, however, the paramount importance of unrestricted freedom of thought and expression, which he considered had led to the rise of totalitarianism. That had to be opposed.

The walls of the hall were lined with exhibits from the Institute's prized gift, the Unesco Exhibition Album of Human Rights, the Exhibit being kept open two days; and the Human Rights Day Celebration concluded

with the showing of film strips and the distribution of the UN and Unesco pamphlet kindly supplied by the Unesco Science Co-operation Office at New Delhi, entitled Human Rights Day, 10 December 1951," which contains, inter alia, the full text of the Universal Declaration of Human Rights.

## **MARX AND HISTORY**

### **25th December 1951**

Mr. Philip Spratt of Mysindia presided at the meeting to discuss the paper on this subject specially prepared for the Indian Institute of Culture by Dr. Margaret T. Hodgen, Associate Professor of Sociology at the University of California. The paper, part of which had appeared in The Scientific Monthly for April 1951, under the title Karl Marx and the Social Scientists, was read by Shri L. Shankara Doraiswamy. ""

In it, Dr. Hodgen criticized Marx as naïve as a historian and vague and indefinite as a scientist. Out of the wealth of available material on the history of man, Marx had confined his illustrations in Capital almost entirely to England from the 16th to the 19th centuries. He had reported no instances going against his theory of the evolution of human society from the prehistoric ancient Asiatic through the antique, feudal and modern capitalistic forms to the dictatorship of the proletariat. He had himself appealed to history so it was not unfair to demand that his account conform with the known facts. He had assumed a few non-literate cultures of today to conform to the earliest economic relations, and declared the original society to have been a communal, propertyless state. His mere handful of ethnological facts was now repudiated by most ethnologists. He had frequently referred to Asian cultures, but ignored their diversity. A perfectibilitarian and a follower of Hegel, Marx had had a high purpose, but his means were inadequate. Instead of believing only in the possibility of advance, he had accepted it as a law in nature.

Shri C. B. Srinivasa Rao, who opened the discussion, contrasted the evolutionary type of Socialism with the revolutionary Socialism which was Communism. In the revolutionary stage there was no democracy but the Communist theory presupposed the gradual withering away of the State in the post-revolutionary phase.

Janab Haneef Jawaid dissented from Marx's view that all human development was determined by economic factors, but said the truth of a theory did not depend on documentation, and the labour theory of value was an important contribution. He felt that the good qualities and

achievements of Marxism had not been given credit in the paper.

Dr. L. S. Dorasami, Honorary Secretary of the Institute, suggested that the speakers, while contributing to the understanding of Marxian doctrine, had got away from the paper's thesis. As a student of biology, he would suggest, apropos of Marx's claim, mentioned in the paper, to have found confirmation of his theory in Darwin's book, that few in that day had understood Darwin's theories on "natural selection," etc. He felt that Dr. Hodgen was justified in criticizing Marx's theory as weak in its scientific aspect.

"" The Chairman agreed that it was the historical basis of Marxism which Dr. Hodgen criticized, but he felt that her criticism went too far. Any author could be torn to pieces, because any historical writing had to ignore the majority of the facts. He had, moreover, written about 100 years ago and it was hardly fair to judge him by an ultra-empirical historical standard. His idea of facts" was different. He had not attempted a scientific history. His method was entirely a priori. No modern student of the subject could admit Marx's method as valid, but he himself, the Chairman said, could not concede that India did not fit into the Marxian scheme. It did, since the coming in of capitalism.

## **THE CO-OPERATIVE MOVEMENT**

**15th December 1951**

Mr. Robert J. Butler, an official of the Farm Bureau Insurance Companies, the second largest co-operative insurance society in the United States, spoke under the chairmanship of Shri R. Ramachandra Rao Bhombore, Retired Labour Commissioner of Mysore State, who had at one time served in the Co-operative Department.

Mr. Butler presented co-operation as a way of life and the only basis upon which mankind could solve its problems. Civilization was at the crossroads, and the important question, in the solving of which India had an important part, was what direction it would take, whether towards co-operative, humane procedure or towards coercion. Co-operative societies themselves, while working for fair distribution at a fair price, tended towards centralization and away from democratic procedure as they grew. His own society, having become large, very successful and highly centralized, had recognized the need for small units, on which Gandhi had insisted. It now proposed to spend millions to break up its vast organization and bring it back to local units, with as many as ten small co-operative insurance companies to a State, which would give

individuals power to make decisions as to policy, services, etc., and bring home to the people the necessity for self-induced and self-devised efforts.

The sentiment that progress was impossible without bringing in the lower classes was rapidly growing in America, which was going in the direction of overcoming poverty.

The Co-operative Movement in America believed the development of machines to be good, not ethically wrong, but helpful for shaking off poverty, though the machine had to be mastered, not to be allowed to master people. Planning and keeping objectives in mind were necessary for success.

Economic causes were prominent in most clashes. Peoples were interdependent, and the condition of India affected America, and vice versa. Men had learned to co-operate at the family or small community level, but the great task, calling for the greatest possible understanding between peoples, was to build up co-operation between peoples that would be as solid and as harmonious as the Co-operative Movement in Sweden, for example, seemed to be.



**THE INDIAN INSTITUTE OF WORLD CULTURE**  
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**CULTURAL PROGRAMMES DECEMBER - 2023**  
**PROGRAMMES WILL BE HELD IN WADIA HALL**

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**December 1st to 15th 11:00 AM to 7:00 PM : Art Exhibition @**  
**IIWC Art Gallery Inauguration 4:30 PM “ಬಸವನಗುಡಿ ಸೊಬಗು – ಸೊಗಡು”**

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**December 11th Monday 5:30 PM : Nandi Dwaja Kuniitha By**  
Chikka Matha Hudugaru, Kengeri  
Led by Shri D Chandrashekarappa Documentary on the history of  
Kadalekaayi Parishe and Nandi Dwaja produced by MAYA Films  
Coordinator: Maya Chandra

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**December 15th Friday 6:00 PM : ಶ್ರೀ ಎಮ್. ಆರ್. ಸಂಜಯ್, ಶ್ರೀಮತಿ**  
ಪ್ರತಿಭಾ ಎಸ್. ಮೂರ್ತಿ, ಶ್ರೀಮತಿ ಕೆ. ಕಮಲಮ್ಮ ಮತ್ತು ಶ್ರೀ ವೆಂಕಟರಾಮು  
ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ  
ಭಕ್ತಿ ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ  
ಗಾಯನ : ವಿದ್ವಾನ್ ಖಾಸಿಮ್, ಮಲ್ಲಿಗೆ ಮಡುವು ಮತ್ತು ತಂಡ  
ಸಹಯೋಗ: ಶ್ರೀ ಎಮ್. ಆರ್. ರಾಮಕೃಷ್ಣನ್, ಶ್ರೀಮತಿ ಗೌರಮ್ಮ,  
ಶ್ರೀ ಕೆ. ವಿಜಯಸಾರಥಿ, ಶ್ರೀಮತಿ ಸುಶೀಲ ವೆಂಕಟರಾಮು

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**December 27th Wednesday 6:00 PM :**  
ಶ್ರೀ ಎಮ್. ಎನ್. ಗೋಪಾಲಸ್ವಾಮಿ ಮತ್ತು ಶ್ರೀ ಎಲ್. ಎಸ್. ದೊರೈಸ್ವಾಮಿ,  
ಶ್ರೀ ಬಿ. ವಾಸುದೇವ ರಾವ್ ಮತ್ತು ಡಾ|| ಎ. ಎಸ್. ರಾಜು ಸ್ಮರಣಾರ್ಥ  
ಕಾರ್ಯಕ್ರಮ ಶಾಸ್ತ್ರೀಯ ಕರ್ನಾಟಕ ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ  
ಗಾಯನ : ವಿದುಷಿ ಕು|| ಎ. ಎಮ್. ಶ್ರೇಯ ಮತ್ತು ತಂಡ  
ಸಹಯೋಗ : ಶ್ರೀಮತಿ ಇಂದಿರ ಗೋಪಾಲಸ್ವಾಮಿ, ಶ್ರೀಮತಿ ಲಲಿತಮ್ಮ  
ಶ್ರೀಮತಿ ಎಸ್. ಆರ್. ಲಕ್ಷ್ಮೀ ರಾಜು

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**December 31st Sunday 6:00 PM :**  
Sri G. Vengaiah Setty and Smt. Kusumamba,  
Smt. Shantha Rao, Smt. H. Kamalamma and  
Sri H. Ramachandra Rao, Sri M. Krishnaiah and  
Smt. Lakshamma Memorial Programme  
Duet Bharatanatyam Dance Recital  
Kum. Chinmayee Bharadwaj and Kum. Nityashri M S  
Collaboration: Sri G. V. Satyanarayana Setty,  
Sri H. R. Suryanarayana Rao

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<b>OTHER PROGRAMMES : DECEMBER – 2023</b>
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**December 1st Friday 6:00 PM** : Music Program Ragashree Music Festival

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**December 2nd Saturday 6:00 PM** : Music Program Ragashree Music Festival

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**December 3rd Sunday 10:00 AM** : Music Program Ragashree Music Festival

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**December 8th Friday 6:00 PM** : “Who Killed Agatha?”  
Drama program by “We Move” Theatre

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**December 9th Saturday 6:00 PM** : Puttanna Kanagal Birth Anniversary Special Music Program

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**December 10th Sunday 6:00 PM** : Samskaara Bhaarathi Drama Program

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**December 13th Wednesday 6:00 PM** : Bannanje Govindaacharya Prathisthaana Trust Cultural Program and Bannaje Puraskaara Program

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**December 13th Thursday 6:00 PM** : “Rhythms” Karaoke Program

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**December 17th Sunday 10:30 AM** : Ankita Pustaka Book Release Program

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**December 17th Sunday 6:00 PM** : Sapthak Presents Hindustani Vocal Concert

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**December 29th Sunday 6:00 PM** : Chaitanya Memorial Music Programme Flute : Sri N. Rajkamal

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## **ALL ARE WELCOME**

The other Programmes are by external individuals or organizations and are only hosted on the premises of the IIWC. IIWC does not necessarily endorse the views/opinions of the sponsors or the proceedings of the programmes and IIWC does not take any responsibility for these programmes. **WH: (Wadia Hall)**

***Our Recent Publications Transactions List  
available in the Library / Office***

**SPECIAL CLASSES**

ART CLASSES : Directed by Sri T.K.N. Prasad, Meets every Tuesday  
and Friday between 3.30 pm to 5.30 pm

ART CLASSES : Directed by Sri Sanjay Chapolkar meets every  
(SENIOR BATCH) Thursday & Saturday between 11:30 am to 2:30 pm  
and 3:30 pm to 6:30 pm

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## ACTIVITIES

- Library has a collection of about 80,000 volumes on culture, history, literature, philosophy etc.
  - Reading Room receives about 200 magazines and periodicals from all over the world.
  - Children's Library has about 20,000 books in a separate building and caters to the needs of students and youth.
  - Behanan's Library has a special collection of important works and reference books.
  - Publication consist of a monthly bulletin, transactions, books and reprints. Sale as well as exchange arrangements are welcome. Programmes are held each month consisting of literary, visual and performing arts. About 15 to 20 activities are planned every month.
  - Bequests, donations and endowments enjoy 80G Concession. Inquiries invited.
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**LET US ALL CONTINUE TO FOLLOW  
COVID 19 PROTOCOL FULLY TO STAY SAFE.**

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### OFFICE WORKING HOURS

WORKING DAYS	:	Tuesday to Sunday (Monday Holiday)
OFFICE TIME	:	10.00 a.m. - 5.00 p.m.
Library	:	9:00 a.m - 7:30 p.m.

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