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THE INDIAN INSTITUTE OF WORLD CULTURE

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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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WORLD CULTURE 1949 ANNUAL REPORT (SELECT DETAILS)

I.-WHAT IS CULTURE ?

Since our Report for 1948 was published there has been a great deal of activity on the cultural plane. More and more it is being perceived that real security for homo sapiens will emerge only from a synthesizing of geographical, national and racial cultures. The Unesco as a global effort, influencing and influenced by the U.N.O.; the National Commissions of the Unesco; the National Councils, e. g., that of Great Britain and the one recently formed under the leadership of India's Education Minister, the Hon. Abul Kalam Azad; all these and other visible efforts are indicative of an upsurge of the intuitive feeling that Culture is the Soul and Saviour of humankind.

Naturally, there has been a great deal of confused thinking about culture and there have been, therefore, contradictory expressions. Culture is so much talked about that the word is likely to become commonplace and might fail to convey that which it is imperative it should convey. Out of the clash of views there must arise true principles which will guide the peoples away from destruction by war, the apotheosis of selfishness.

It seems to us who are methodically labouring in behalf of the Indian Institute of Culture, a very humble effort started in Basavangudi, Bangalore, in 1945, that it is of the first importance to popularize the central idea about the One Culture and the many cultures. Like the One Spirit which energizes and illumines every body, Culture is one, indivisible and human. National and provincial cultures are many, as human souls are many, but Culture, like the Spirit, is One.

Culture is the Spiritual Light which removes the darkness of selfishness, softens the hardness of conceit, has a mellowing influence upon sharp and cutting natures, removes personal and national asperities and engenders the spirit of noblesse oblige. The cultured man is he who gives what he has so that the sum of knowledge and of graciousness in the world may increase. The intuitive feeling which prompts a man to look after the interests of another is an expression of pure Culture.

Cultures are numerous-scientific, philosophical, religious, artistic; there are linguistic, national and racial cultures; and so on. Culture, like the Spirit, has had many embodiments from the most ancient times. If no spot on earth today should be neglected, if from each there are lessons to be learned, as each in turn can receive instruction from others, so no

era in human history, stretching back into fairy-tales, legends and myths, can be neglected for enriching our life in the middle of this 20th century.

The Indian Institute of Culture, recognizing these facts, tries to hitch its small wagon of work to the stars of great Ideas and Ideals which broaden vision and deepen perception. We have not succeeded in achieving as much as we had aspired to achieve through and for the Institute; the spirit and the will are strong but the flesh-of workers and resources-is somewhat weak. We lack workers and resources. The year 1949, has, however, not been without results.

We have derived help, guidance and inspiration from public pronouncements as from private letters received. It seems to us worth while to share in this Report the ideas and the hopes which some of these public and private pronouncements have given us. But before citing such pronouncements of the present year, we cannot forget some of the earlier milestones on humanity's road to a true concept of Culture.

Matthew Arnold, that great 19th-century champion of Culture against the hosts of the Philistines, defined it as "a disinterested endeavour to learn and to propagate the best that is known and has been thought in the world." But he did not conceive it solely as a study of great books. He declares in Culture and Anarchy :-'

There is a view in which all the love of our neighbour, the impulses towards action, help, and beneficence, the desire for removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it, - motives eminently such as are called social, come in as part of the grounds of culture, and the main and pre-eminent part.

He may even be held to have justified by anticipation the Unesco ideal of cultural interchange, of wide acquaintance with the varying cultures of the world, when he said in "An Address at Eton," apropos of man's instincts following diverse great lines, which may be conveniently designated as the lines of conduct, of intellect and knowledge, of beauty, of social life and manners :—

Some men and some nations are more eminent on one line, some on another. But the final aim, of making our own and of harmoniously combining the powers to be reached on each and all of these great lines, is the ideal of human life.

"" Mrs. Katherine Fullerton Gerould in this century brought out in her essay "What, Then, Is Culture ?" that a classical education is not indispensable to culture and does not always produce a man of culture.

It is no doubt possible to read Homer in Greek and yet be a person to whom Homer says nothing.

((On the other hand, a natural instinct for fineness of quality, wherever it appears" approximates the meaning of culture very nearly. But there should preferably be nurture added to nature. It is not enough that a soul "be capable of adventures among masterpieces." It must also be given "some opportunity for adventuring." In other words, the opportunity has to be offered for seeing, hearing or experiencing fineness, a point which the Indian Institute of Culture keeps in mind in its effort. Mrs. Gerould mentions hopefully the power of one æsthetic or intellectual intimacy to throw light on all others."

I have known more than one person with a limited formal education, who, by his natural susceptibility, say to music, or to architecture, by assiduous adventuring within the one field, has achieved for himself the cultured point of view.

Similarly, we may hope, the cultural opportunities which our Institute provides may open, now in this one, now in that, a window of the mind.

Turning to the present, we have Mr. T. S. Eliot in his Notes Towards the Definition of Culture (1948) reviewed in the Book Discussion Group of the Indian Institute of Culture on January 29th, 1949, by Prof. Marcus Ward, describing culture as that which makes life worth living. He maintains that it is found not in any individual or group, but in the pattern of society as a whole. Culture flourishes when there is not only a measure of unity but also considerable diversity among the members of the group. He sees a common faith as necessary to unity among the nations, and we agree, provided that the common faith be no sectarian creed, religious or political, but faith in Man as an unfolding Potency, and in the Moral Law.

Coming still nearer home, we may refer to the fundamentally Indian view of culture which His Excellency, Shri C. Rajagopalachari, then Governor-General of India, put forward in graciously declining a title proffered by a Puri Pundit Sabha in December 1949. He said:

Let us practise the art of humility and all will be well. Our culture consists

in humility and the Sanskrit word for culture is humility itself. The word "Vinaya" means both culture and humility. It is possible to be very poor and yet to be very arrogant. It is possible to be very wealthy and yet to be humble.

We may mention in passing our special appreciation of the good-will of Shri Rajagopalachari who, on July 17th, 1949, sent to Shri B. P. Wadia a generous donation of Rs. 500/- for the Institute.

India's Prime Minister, Pandit Jawaharlal, in inaugurating at New Delhi on April 9th the Indian Council for Cultural Relations, implied the fundamental unity of Culture, on which we have written above, when he denounced cultural aggressiveness and "isolation of the mind." He pleaded not only for a friendly approach to other cultures, but for keeping mind and heart open to whatever of good they contained, remarking that maybe some people who did not have all the advantages of a modern life and modern science were wiser in the essentials than most of us are.

A new era is opening in the affairs of humanity; it may well be called the Era of Internationalism. More true than when Goethe wrote them in 1827 are his words today :

National Literature does not mean much now. The time has come for the epoch of World Literature.

II. OUR CORRESPONDENCE FILES

In this part of our annual report we want to share with all members, friends and admirers of the Institute useful and suggestive thoughts and recommendations received from correspondents in different parts of the world.

One of our objects is to form a chain of friends of culture in all parts of the world; each friend of world culture and of our Institute, which is seeking to serve its cause, forming a link in such a chain. We are therefore giving a good deal of space in this report to such communications with that specific object in view and in no spirit of vainglory. It is the ideals of the Institute, of which it claims no monopoly, that have won the sympathy of the friends mentioned and of others whose approbation and suggestions have been no less highly valued. The very fact that the Institute's idealistic venture has evoked appreciation from several leading minds in so many parts of the world is in itself an evidence of a wide-spread community of thought most hopeful for world unity.

The Institute has from the beginning been aiming at broadening the cultural horizon for men and women of average education, which aspect of its work appeals especially to many of its friends, such as Dr. John Haynes Holmes, for many years the Minister of the Community Church of New York. He wrote us on February 15th, 1949:

You are doing an extraordinary amount of work, and it seems to me work of the highest order.... We would join ever closer relations between our country and yours, that together we may serve usefully our common cause of liberty. As I ponder the excellent nature of your activities, I have the thought that you the wonderful opportunity to extend influence among the great masses of the common people. The more we can reach men and women everywhere in the work of culture and enlightenment, the deeper and stronger will be the foundations of the democracy we love and serve.

The Institute does aim at helping the masses, but it believes that, at the present hour, that can best be accomplished by working with the group which, on the mental plane, may be equated with the great middle class on the plane of economics and which, like it, forms the backbone of society. The masses do not know English, and from the point of view of international contacts, no less than from that of promoting sympathy among educated Indians in different parts of the country, English is the present medium of the Institute, except for monthly lectures in Kannada, the regional language. (It seems significant that, in spite of the professed enthusiasm for the regional languages, the average attendance at the English lectures is far higher than at those in Kannada.)

It is the educated, though not in most cases the highly educated people, men and women, who form the bulk of the Institute's audiences; and this group exercises, through its contacts, a great influence on the uneducated masses who look up to them. If they can be freed from prejudice and slavery to custom, a long step will have been taken towards the emancipation of the masses from the tyranny of superstition and of ignorance.

In connection with this aspect of our effort, some sound advice was given us by the famous American historian, Dr. George Sarton, of Harvard University, the Editor of *Isis*, who wrote us on May 2nd, 1948:

Your efforts give me much hope for the future of Mysore and fill my heart with joy.... The only remark which I would permit myself to make because

it is of a very general nature and applies to every time and people is this: The leaders of any cultural renaissance if they wish to educate the people and move them forward, must always stand ahead of them but not too far ahead. Success depends on the delicate balance between inspired leadership and popular response.

This is exactly what we imply when we speak of the "middle-class mind." Academicians are not able to reach that average mind. Our aim is not only educationally to inform but also culturally to enlighten that portion of the race mind. It is the link between the erudite and the illiterate mind.

Dr. C. E. Raven, Vice-Chancellor of Cambridge University, wrote us on 8th January 1948, in reply to a letter inquiring about the Tagore Institute of his University and acquainting him with the Indian Institute of Culture :

Under the present circumstances, it is of real importance for the future that the characteristic culture of the East and of the West should be drawn more closely together.... Perhaps some day a closer contact between representatives of our Institutes may become possible.

This promotion of union between East and West has been prominent among the aims of our Institute from its very founding. This synthesizing aspect of our work was appreciatively referred to by Dr. Robert M. Hutchins, Chancellor of the University of Chicago and leader in educational reform in his country, who wrote us on 4th May, 1949:

I think what you are doing is most important. Also Prof. Louis Renou of the Sorbonne refers to it. He spoke at our Institute on Christmas Day, 1948, on "The Influence of Indian Thought on French Literature." He expresses in his letter of 7th November 1949 his conviction that a measure of success has attended the Institute's efforts in that direction. He writes:⁴⁶

I think you are the foremost in the whole of India among those who try to bring together men and ideas of different countries for a spiritual and cultural synthesis.

This is high praise. We hope to be fully worthy of it some day.

Next, Dr. B. Ifor Evans, Principal of Queen Mary College, London, wrote on 1st August 1949:

It is a wonderful thing that you are doing and I do hope that you will allow me to watch the progress from this country. We must work ultimately for a

World Culture. This will not be a single or uniform thing but it will be a combination of understanding such as does not exist today.

We fully believe in such a World Culture. From the beginning our aim has been to use the Institute to impress upon the public mind of India that each nation or race, however small or great, has a message of its own to impart for the benefit of humanity as a whole. These different messages must be combined in a mosaic. It is this unifying and spiritual note which attracts such friends as Dr. B. Ifor Evans and Mr. W. O. Lester Smith, O.B.E., Director of Education of the City of Manchester and Chairman of the Bureau of Current Affairs, London, who wrote us on 12th November, 1949:

I have been deeply impressed by the addresses given at the opening of the Library, at the Mahatma Gandhi Memorial Meeting and on other occasions. No one can read them without being touched and moved by their spiritual quality.

The striking of this spiritual note, which will set men free of spatial limitations of interest and sympathy and also of exclusive preoccupation with the thought and achievements of our own era, is the great need of the hour. As Shri B. P. Wadia brought out in his Inaugural Address, on August 11th, 1945, we want adult education not only for minds but also for souls." The claims of the nobler aims of self-improvement and of service have to be presented to a world which has exalted wealth and fame and power as worthy goals.

Appreciative references to the international aspect of the Institute's work have been made by several diplomatic representatives in India. Thus Dr. Arnin Daeniker, Minister for Switzerland, who has been very co-operative in sending publications on his country for our free Library, wrote us on November 16th, 1949:-

I sincerely admire your endeavours to propagate international culture and honestly believe that your efforts will help to create a better understanding of the foreign way of thinking.

Similarly the Chargé d'Affaires of the Italian Embassy, New Delhi, Signor Renzo di Carrobio, wrote to us on September 7th, 1949:— I appreciate very much the noble scope and the activities of your Institute which show their ideal of genuine understanding and cooperation between the countries of the world, ideal which cannot but be shared by all peace-

loving individuals or nations.

Mr. John M. Steeves, First Secretary of the American Embassy, New Delhi, wrote us on 12th January 1949:

I believe that the type of work that your Institute is carrying on is very laudable and is putting into practice many of the principles directed towards better international understanding, which is an object for which we have the greatest admiration.

These are typical expressions. They well represent the ideas and hopes of all Embassies. More and more, statesmen with knowledge of foreign countries and a vision of the future are beginning to affirm that the salvation of civilization depends not so much on economic and political strength as upon cultural ideas. It is being increasingly accepted that if the war which would destroy civilization is to be averted, the cultural forces must take the place of the martial powers. The builders of a lasting civilization are primarily the poets and the philosophers, and only secondarily the politicians, the economists and the technicians. This also was pointed out in our Inaugural Address.

Turning nearer home, we have had most generous co-operation in our effort from many Indian friends, as well as numerous laudatory letters, a few of which we want to share with the public.

Thus we have been honoured with the counsel, in connection with the Institute's programme, of the venerable publicist and thinker, Dr. Bhagwan Das, who sent us numerous valuable suggestions and wrote wishing "Godspeed to your good work. One valuable suggestion of Dr. Bhagwan Das was that we pay more attention to ancient wisdom and less to modern knowledge. This we will seriously bear in mind. A similar suggestion came from our esteemed friend Sri Krishna Prem.

The Hon. Syama Prasad Mookerjee, then Minister for Industry and Supply, commended to us in his letter of August 25th, 1949, the promoting of the cause of Indian culture. This sprang from a misapprehension. We are not promoting the cause of Indian culture. We are promoting culture in India, and only incidentally, as part of world culture, does Indian culture get its due share of attention. We accept with pleasure, however, Dr. S. P. Mookerjee's good suggestion that we should try to harmonize the provincial cultures, which we recognize as an integral part not only of Indian culture, but also of world culture.

The Hon. Shri R. R. Diwakar, Minister for Information and Broadcasting, in acknowledging on August 22nd, 1949, the copy sent him of our first Report, suggested the taking up of a study of certain aspects of Indian culture against the background of world culture, a plan which we hope to pursue at some future date. He added that "it would very much help the public if some of the lectures delivered and summaries of discussions are given publicity in widely circulated journals." This we are trying to do in order that as many as possible may share the benefits of the Institute's effort. It is already done to a considerable extent in The Aryan Path. The Hindustan Review has co-operated in this, and especially the Bangalore weekly, Mysindia.

The Hon. Shri Sri Prakasa, then Governor of Assam, wrote on August 20th, 1949, in reply to a letter about the work of the Indian Institute of Culture :

You will please accept my most hearty felicitations on the success that you are meeting.... In fact, my own heart is in such work.... It may be that some day I would be able to join you and help in the work that you are doing.

How grand it would be if such a friend of the Institute as Shri Sri Prakasa could join hands with us in feeding the hungry minds and souls with as great a zeal and a zest as he has been displaying in his official capacity for feeding the hungry bodies of men !

We may take as an earnest of the good-will of India's great neighbouring Asiatic country the expression of Prof. Tan Yun-shan, the Editor of the Sino-Indian Journal, who wrote from Santiniketan on August 22nd, 1949:

Needless to say, your work in furthering the cause of cultural understanding is highly commendable and deserves whole-hearted cooperation from all those interested in the advancement of learning. Kindly accept our deepest appreciation and good wishes for the success of your Institute.

We cannot close this portion of the Introduction without expressing our appreciation of the excellent and very valuable co-operation of the United Nations Organization, which constituted the Indian Institute of Culture one of its Voluntary Correspondent-Speakers' Units just after the close of the year under review. We are especially grateful to Dr. B. Leitgeber and Shri Kamal Kumar, Director and Deputy Director, respectively, of the United Nations Information Centre at New Delhi.

Similarly the Unesco Headquarters at Paris and its Indian National Commission at New Delhi have been co-operative and encouraging.

The Director-General of Unesco, Dr. Jaime Torres Bodet, wrote us from Paris on September 1st, 1949:

The task you have set yourselves, that of affording opportunities to the ordinary' minds, for cultural, moral and intellectual development, is an important one-especially in India, in the morning of its newly-born freedom-for it is essentially in such minds, constituting the common factor of all mankind, that the defences of peace must be constructed.

The problem that confronts the educator, before all else, is the spiritual loneliness of each man-and rarely has this loneliness been so complete and so unrecognized as in the world today. To educate ('educere) is to liberate, to lead out of this spiritual isolation into spiritual unity and integration, and to awaken in every adult the awareness both of his personal responsibility and of his intellectual and moral fellowship with the whole of mankind. This, indeed, is the contribution of such institutions as yours and of all efforts aiming to sustain the culturally undernourished,' to put more fundamental values within the reach of the ordinary mind.

Dr. Alexander Wolsky, Principal Scientific Officer of Unesco at New Delhi, wrote us on April 27th, 1949:

Dr. Leitgeber has talked to me about your institution with great praise and after consulting the literature which you sent me, I am convinced that you are doing a great mission in this part of the world for international peace and understanding, which is also the final aim of Unesco.

Shri Baldun Dhingra of the Unesco Arts and Letters Division, who has been very co-operative, wrote from Paris on May 5th, 1949:

The Indian Institute seems to satisfy in my opinion both the needs and aspirations of people today. It is fortunate that you should have been able to create such an atmosphere of understanding in a place which lends itself physically and psychologically to creative effort and social uplift. That in a sense this fine scheme of yours should succeed is my most ardent wish. I should like at some time or the other to participate in some small degree towards this intellectual brotherhood for which you are striving.

In India we have gained the sympathy of Shri P. N. Kirpal of the Ministry of Education, Deputy Secretary to the Government of India and Secretary of the Indian National Commission for Co-operation with Unesco. He wrote to us on the 29th of October, 1949:-

It is only through the activities of organizations like yours that the Commission can be effective.

Shri M. S. Adiseshiah, Deputy Head of the Department of Exchange of Persons, Unesco; M. Eugène Bussière of the Education Department, Unesco; Dr. G. A. Raadi, Representative of the Director General for the Middle East; Mr. Carlo a Prato and others also have been practically helpful and sympathetic with our undertaking.

III.-ACTIVITIES IN 1949

Our first Report brought the story of our effort down to the end of 1948. In this section of our Introduction we shall include a brief progress report for 1949, referring our readers for particulars of our public activities to the tables which follow.

The Institute's first unit, opened in August 1945, is the William Quan Judge Cosmopolitan Home, through which it carries on its cosmopolitanizing work with a group of youths enrolled in various educational institutions in Bangalore. These young men of different communities live and eat together as friends, rising above the artificial distinctions which stand in the way of realizing national as well as world unity. The Home derives its inspiration from the motto :

To fit its members to become true citizens of a Republic of Brotherhood in this land, and brothers to all men and nations throughout the world.

In short daily gatherings at the Home, the thoughts of great men of different countries and eras are presented. This subserves the purpose of moral education and of the strengthening of spiritual ideals, which ordinary education too largely neglects. All who join the Home subscribe to the following clause :

I declare my sympathy with the ideal of Universal Human Brotherhood and will endeavour to cultivate the attitude of brotherliness in my daily living.

In furtherance of the central aims and spiritual ideals on which the Institute is founded, we maintain a library and reading-room, open to the

public free of any charge. The Library is growing. Many books and periodicals have been added and we are thankful for official and non-official aid in the shape of books, journals, etc., which have been generously supplied to us. We have had the valued co-operation in this connection not only of the U.N.O., Unesco and the Indian National Commission for Co-operation with Unesco, but also of no less than 12 Foreign Embassies in India, of the British Council, of the British and U.S. Information Services, and of private organizations, firms and individuals. Besides its thousands of English volumes in many cultural categories, the Library has a Kannada collection of several hundred books. Over 100 periodicals, many of them donated, are received regularly for our reading table. The public is making good use of both the books and the periodicals.

The development of the Library on lines which shall best subserve the Institute's aim is constantly borne in mind and we are making a special effort to build up a comprehensive collection of U.N.O. and Unesco material, so that our Free Library will be able increasingly to serve as a centre for dissemination of the ideals of those world organizations for this part of India.

The books donated by friends have been books of cultural value and for a collection of its size that which the Institute Library offers is wide in its range as well as high in quality.

Since July 1947 we have offered to the public a regular and varied programme of cultural value. Thus we have (1) Our Special Meetings; (2) Public Lectures; (3) Book Discussion Group Meetings; (4) Ladies' Meetings; and (5) Kannada Lectures.

An analysis of the meetings follows:

Of the 10 Special Meetings, 5 were in commemoration of National heroes and events; 1 should have promoted sympathy between the followers of different religions; and 4 subserved directly the cause of international understanding and world peace. (For particulars see PP. 23-24.)

Of the 42 public lectures in English, 10 subserved directly the last-named cause; 4 were of special value for inter-religious understanding; 2 were primarily of philosophical and 4 of psychological interest. There were 3 other scientific lectures; 3 lectures of economic or sociological interest; 3

in the field of civics; 3 on education; 8 on literature; and 2 of general cultural interest. (For particulars see p. 47 ff.)

The 27 books reviewed in the Book Discussion Group during 1949 do not lend themselves so readily to classification, but the list of titles (p. 66 ff.) shows at a glance their range and reveals the basis of choice for books for review as that which shall broaden the outlook and deepen the understanding of those attending the meetings of this Group.

Of the 12 Kannada lectures, 10 were literary, 1 was scientific and 1 (the Goethe Bicentennial Lecture) should have promoted international cultural sympathy. (For particulars see p. 69.)

Of the 16 Ladies' Group lectures given during 1949, 10 were predominantly literary, 4 of which dealt with Shakespeare's plays; 1 was philosophical; 2 were psychological and 2 sociological; and 1 was on education. (For particulars see pp. 70-71.) These special lectures for ladies are offered for this important section of the public in addition to the general meetings, at all of which ladies are welcome and which they attend in considerable numbers.

From January 1949 The Aryan Path, which is the organ of the Indian Institute of Culture, has published in its pages edited reports of the following papers read and lectures delivered :

(1) "India and World Culture," by Sir C. P. Ramaswami Aiyar, published in January 1949.

2) "Kashmir Saivism, by Shri K. Guru Dutt, published in January, February and March 1949. 3) "World Culture and India, by Sir C. P. Ramaswami Aiyar, published in February 1949.

(4) "Public Opinion as a Weapon of Peace," by Dr. B. Leitgeber, published in March 1949.

(5) Review by Prof. Marcus Ward of Notes Towards the Definition of Culture, by T. S. Eliot, published in April 1949.

(6) The Place of Sanskrit in the Composite Culture of India, by Lt.-Col. S. V. Chari, published in (June 1949. >>

(7) "The Cultural Importance of Bhaskara's Leelavati," by Shri K. S. Nagarajan, published in July 1949. Prof.

(8) "The Cultural Value M. Chayappa, published in August 1949. of

Modern Science," by

(9) "The Ramayana in Independent India and the New World Order," by Dewan Bahadur K. S. Ramaswami Sastri, published in October 1949.

(10) "The Party of Mankind," by Mr. Harris Wofford, Jr., published in November 1949.

(11) "The Scientific View of the Problem of Life," by Prof. M. Chayappa, published in November 1949.

(12) "The Value of English Literature to Indian Youth," by Dewan Bahadur K. S. Ramaswami Sastri, published in November 1949.

(13) "The Culture of Denmark as Seen Through Her Folk Schools," by Shri S. Sundara, published in January 1950.

(14) "Psychological Implications of Words and Their Meanings," by Dr. M. V. Govindaswami, published in February 1950.

(15) "Cultural Contact with Kenya," by Mr. Peter Koinange, published in June 1950.

(16) "Jain Culture," by Shri K. S. Dharanendraiya, published in June 1950.

(17) "Why Confucianism Became Dominant in China," by Dr. Carson Chang, published in July 1950.

(18) "The Function of Poetry," by Shri N. Madhava Rao, published in July 1950.

(19) "Panditharaja Jagannatha: Court Poet of Shah Jahan," by Sahityalankara Shri K. S. Nagarajan, published in July 1950.

It may be mentioned that Dr. Arthur E. Morgan's lecture on "Bringing the Mountain-top Down to the Market-place," delivered at the Institute on April 2nd, 1949, was published in revised form in Science and Culture for February 1950 under the title "Speculative Philosophy vs. Progress."

During the year the Institute published the following addition to its series of Transactions and the following Reprints:

Transaction No. 3. Goethe, The Scholar, by W. Graefe, Ph. D.

Reprint No. 1.

The World and India, by Sir C. P. Ramaswami Aiyar.

No. 2. Kashmir Saivism, by Shri K. Guru Dutt.

No. 3. The Ramayana in Independent India and the New World Order, by Dewan Bahadur K. S. Ramaswami Sastri.

No. 4. The Value of English Literature to Indian Youth, by Dewan Bahadur K. S. Ramaswami Sastri.

The Indian Institute of Culture was represented at the Convention on Cultural Unity in India, held at Mahabaleshwar from 26th October to 2nd November 1949, by Prof. N. A. Nikam, M.A., of the Maharani's College, Bangalore, who read a paper on the Institute's behalf on means to promote national cultural unity.

The Secretary General of the Indian Council of World Affairs, Dr. A. Appadorai, wrote us on February 21st, 1950, that he had been very happy to acquaint himself during his recent visit to Bangalore "with the very important public work you are doing there in the cultural field." And he added :

It is obvious to me that the Indian Institute of Culture has become an important part of the cultural life of the country and may I wish you all success in your endeavour.

Dr. Appadorai extended a cordial invitation to the Indian Institute of Culture to become a Corporate Member of the Indian Council of World Affairs.

We may here express our gratitude to the Indian Ministries of Education and of External Affairs and to the Mysore State Government for their valued co-operation. The United States Information Service at Bombay and Madras has been very helpful, especially Mr. Wayne M. Hartwell, Cultural Relations Officer at Bombay. The British Council's Representative for India is Dr. L. R. Phillips, who, as Karma would have it, gave his first lecture in this country at the Indian Institute of Culture and who has carried out his kind assurance of helping the Institute in every way possible. Grateful acknowledgments are also due to the British Information Services, and to the Royal India and Pakistan Society.

We are especially grateful for the co-operation given us by Unesco, with whose effort we are co-operating to the very best of our ability. All our programme, indeed, is a contribution towards Unesco's basic aims.

During the summer of 1949 the Institute acquired by purchase the

property at No. 6, North Public Square Road, previously rented, in the bungalow at which address our free Library and Office had been housed since the Library was opened in July 1947.

IV. THE FUTURE

The plans of the Indian Institute of Culture to build eventually on its own site of about 25 acres in a Basavangudi suburb are in abeyance pending the extension to that area of the various municipal facilities-water, electricity, etc. The growth of the work, however, has made it necessary that the Institute possess immediately better accommodation in the shape of a larger lecture hall and a larger library and reading-room. These are to be erected in the spacious compound now the property of the Institute at No. 6, North Public Square Road, fronting on a large park and in an admirable temporary location, easily accessible from any part of Basavangudi, and conveniently connected by buses with the rest of Bangalore.

We are planning to make all the Institute meetings contribute more and more specifically to the furtherance of its aims and especially to the production of a climate of opinion conducive to international sympathy and world peace. Thus, in addition to the celebration of World Peace Day in 1950, we have arranged and are arranging a number of Special Unesco Meetings for the consideration of such problems as Food and People, International Understanding " and different aspects of the special Unesco topic for discussion for 1950-51, viz., "Energy in the Service of Man." "" "" ((

The Institute is trying to avail itself increasingly of the opportunity for foreign contacts for its audiences by inviting more visiting scholars from other countries, as well as outstanding representatives resident in India, to speak from its platform. It is also trying to establish relations with additional cultural bodies in other countries, for mutual exchange which shall draw the countries closer together.

It is anxious to broaden the basis of the Kannada lectures, drawing the interest of those attending them away from more or less exclusive concern with their own linguistic culture to the larger vision that shall take in not only other linguistic divisions of India but also cultural interests and problems affecting the larger world outside.

In the selection of books for discussion also, greater systematization is

planned, so that those taking advantage of the meetings of the Book Discussion Group will get a better balanced picture of the best in modern thought in different lines.

The Institute is still young. Its long-range plans include much more than it has so far been able to start. More direct service to the masses of our country, for example, will be undertaken when the personnel and funds of the Institute permit.

Before the year 1949 ended, steps had been taken towards the introduction of a new type of activity, since launched, which has been proving popular. This activity, which will properly be dealt with more fully in the Report for 1950, consists in the reading of an unpublished paper sent especially to the Indian Institute of Culture for presentation on behalf of a friend precluded by distance from lecturing in person, which is read and then discussed.

The Institute is not moving fast, but steadily forward, and it is steering by the stars of the ideals which inspire its effort.



THE INDIAN INSTITUTE OF WORLD CULTURE

No. 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004. © : 26678581

CULTURAL PROGRAMMES AUGUST - 2023 PROGRAMMES WILL BE HELD IN WADIA HALL

August 4th Friday, 6PM Film Show : Chirate Bantu Chirate
(Kannada), 119 mins. Director : Sri Krishna Murthy
Producer : Jagadish Malnad

August 5th Saturday, 10.30AM : ವಿಷಯ: ದೃಶ್ಯಭಾಷೆ,
ಸರಣಿ-1 (ಚಿತ್ರಕಲಾ ಚರಿತ್ರೆಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ) ವಕ್ತಾರರು: ಶ್ರೀ ಎ. ಎಮ್. ಪ್ರಕಾಶ್

August 5th Saturday 6:00 PM : ಪತ್ರಿ ಶ್ರೀಧರ ಶಾಂತ ಚಾರಿಟಬಲ್ ಟ್ರಸ್ಟ್
ಕಾರ್ಯಕ್ರಮ ಕರ್ನಾಟಕ ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ
ಗಾಯನ: ವಿದುಷಿ ಸ್ಮೃತಿ ಭಾಸ್ಕರ್
ಪಿಟೀಲು : ವಿದ್ವಾನ್ ಕಾರ್ತಿಕೇಯ ಆರ್.
ಮೃದಂಗ : ವಿದ್ವಾನ್ ಕೌಶಿಕ್ ಶ್ರೀಧರ್
ಘಟಂ : ವಿದ್ವಾನ್ ಶ್ರೀನಿಧಿ ಆರ್. ಕೌಂಡಿಣ್ಣ
ದತ್ತಿ ಸ್ಥಾಪಕರು : ಪತ್ರಿ ಶ್ರೀಧರ ಶಾಂತ ಚಾರಿಟಬಲ್ ಟ್ರಸ್ಟ್

August 13th Sunday 10:00 AM : Late Sri V. S. NarasimhaChari and
Smt. V. N. Jayalakshmi, Smt. R. Ranganayaki and
Sri C. S. Ramaswamy, Smt. Srivara Mangai and Sri K. Srinivasa
Raghavan Memorial Programme "SANGEETHA SAMRAJYAM"
36th Anniversary Celebrations
A Carnatic Music Extravaganza by Students of
"Raga Vaibhava School of Music"
(Principal, Vid. Dr. Vasumathi Raghunath)
Violin : Vidwan Mokshith
Mrudanga : Vidwan K M Likhith
Chief Guest : Dr. Chitra Srikanth
(Director, Dhvani School of Performing Arts)
Donor: Vidhushi Vasumathi Raghunath

August 18th Friday 6:00 PM : Prof. N. A. Nikkam, Smt. Rajalakshmi
Anand & Sri H.N. Anand, Avopa Swayam Prabha Balaraj Memorial
Programme **Topic : Uniform Civil Code (UCC)**
Speaker : Dr. T R Subrahmanya
(Dean, CMR Law School, Retd. Vice Chancellor, Karnataka Law
University)
Chair Person : Chief Justice Sri M N Venkatachaliah
Presided over by : Dr. Raghavan
(Advisory Board, IIWC)
Donor : Smt.Shakuntala Manay, Smt. Mridula Vyas, Avopa charitable
Trust

August 19th Saturday 6:00 PM : Smt. Sushila & Sri H Nanjundiah
and Smt. Kunthala & Prof. M. A. Sethu Rao Memorial Programme
ಯಕ್ಷಗಾನ ಕಾರ್ಯಕ್ರಮ ಯಕ್ಷಗಾನ ಪ್ರಸಂಗ : "ಕಂಸ ವಧೆ"
By : Yaksha Kala Academy, Bengaluru

August 20th Sunday 6:00 PM : Founder's Day Programme

August 24th Thursday 6:00 PM : ಪ್ರೊ|| ವಿ. ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯಂಗಾರ್
ಹಾಗೂ ಪ್ರೊ|| ಜಿ. ವೆಂಕಟಸುಬ್ಬಯ್ಯ ಅವರ ಗೌರವಾರ್ಥ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ
ವಿಷಯ : ಭಾರತೀಯ ಕಾಲ ಗಣನ ಪದ್ಧತಿ (ಚಂದ್ರಯಾನ 3 ಹಿನ್ನೆಲೆಯಲ್ಲಿ)
ಉಪನ್ಯಾಸಕರು : ಶ್ರೀ ರೋಹಿತ್ ಚಕ್ರತೀರ್ಥ ಸಹಯೋಗ : ಶ್ರೀ ರಾಮಕೃಷ್ಣ
ಸ್ವಡೆಂಟ್ಸ್ ಹೋಮ್, ಪ್ರೊ|| ವಿ. ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯಂಗಾರ್ ಅವರ
ಮೊಮ್ಮಕ್ಕಳು ಮತ್ತು ಶ್ರೀ ಎಚ್. ಎನ್. ಆನಂದ್ ಮತ್ತು ಕುಟುಂಬ

August 25th Friday 6:00 PM : Bharatiya Vidya Bhavan, Infosys
Foundation In Association with The Indian Institute of World Culture
Presents "Ghana Raaga" Carnatic Vocal Concert
Vocal : Vidushi R. A. Ramamani
(Accompanied by Abhirama Bode, M K Sridevi and Vishnu Shastri)
Violin : Vidwan Mattur Srinidhi
Mrudanga : Vidwan Sunil Subramanya

August 31st Thursday 6:00 PM : ಶ್ರೀ ರಂಗಾ ನಾರಾಯಣ ಐಯ್ಯರ್
ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ
ವಿಷಯ : ಮಾಂಡೂಕ್ಯೋಪನಿಷತ್
ಭಾಷಣಕಾರರು : ವೇದಾಂತ ಚಕ್ರವರ್ತಿ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ
ವಿದ್ವಾನ್ ಡಾ|| ಕೆ. ಜಿ. ಸುಬ್ರಾಯ ಶರ್ಮಾ
ದತ್ತಿ ಸ್ಥಾಪಕರು : ಡಾ|| ಆರ್ ಎನ್ ನಾಗರಾಜ

OTHER PROGRAMMES : AUGUST – 2023

August 11th Friday 6:00 PM : Music Program (Dr. Raajkumar's Songs)

August 12th Saturday 10:00 AM : ಸಾವರ್ಕರ್ ಸಾಹಿತ್ಯ ಸಂಘ
ಸಾವರ್ಕರ್ ಪ್ರಶಸ್ತಿ ಪ್ರಧಾನ ಸಮಾರಂಭ

August 15th Tuesday 6:00 PM : Sapthak Presents
Hindustani Classical Music Programme

August 20th Sunday 10:00 AM : Book Release Program – Ankita Pustaka

August 23rd Wednesday 5:00 PM : Live Streaming - Chandrayana 3 News

August 26th Saturday 6:00 PM : Shruthi Sindhoora Academy of Music, Girinagar Classical Vocal Concert

August 27th Sunday 4:00 PM : Music Program (Sri Ravindra Katoti)

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)**

Holidays : August 15th Tuesday – Independence Day
August 25th Friday – Varamahalakshmi Vrata

Annual General Body Meeting will be in September. Details will be notify in due course.

***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

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.**

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.
