

BULLETIN THE INDIAN INSTITUTE OF WORLD CULTURE



Vol. 44, No. 11 ISSN 0251 - 1630 Monthly Bulletin November - 2023

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ವಿಶೇಷ ಅನುದಾನ ಒದಗಿಸಲಾಗಿದೆ.

THE INDIAN INSTITUTE OF WORLD CULTURE

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Founded : 1945

Founder Presidents

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Printed by : Sri Venkateswara Printers, Rajajinagar, Bengaluru -10.

☎ : 23157955, 23307219

(for circulation among members only)

PERSIAN CULTURE

November 3rd, 1949

Ancient Persia had been steeped in the philosophy of Zarathustra and agriculture had been highly esteemed, said Shri M. Vasudevamurthy. He quoted freely from Firdausi, the epic poet; Omar Khayyam, the philosopher poet; Rumi, the Sufi; Sa'adi, the moralist and Hafiz the lyric poet, to show the flow of Persian culture down the centuries. The study of these five Persian poets would he said, be greatly rewarding in the appreciation that they would give of this ancient yet still living culture.

THE PERSONNEL POINT OF VIEW IN EDUCATION

November 10th, 1949

Dr. Ruth C. Wright, Dean of Students of the College of the City of New York, gave as two fundamental propositions in education-(1) that each student was an individual, and should be so considered and (2) that the spiritual and psychological needs of every child and student were the same. The family must supply understanding and love; the primary school teacher, encouragement and help to a feeling of achievement and success. High Schools should make the children think. In College, where the student needed to find security within himself and to find his place in society, he ought to have free access to his teachers to talk out his problems.

MENTAL HYGIENE AND EDUCATION

November 22nd, 1949

Dr. W. Carson Ryan, U. S. Delegate to the Unesco Seminar, Mysore, and Professor of Education in the University of North Carolina, said that the problem of mental hygiene was that of establishing harmonious human relationships. He stressed the point that the family was the place where education for healthy living together must start. Education should not lay so much stress on the factual side as on creating a sympathetic atmosphere in which the realization of potentialities could take place. The educator must reject "original sin " and heredity as determinants, acting from the basis that character could be changed. World mental health called for faith in the essential worth of the individual.

UNO-FUNCTIONS AND ACHIEVEMENTS November 26th, 1949

Dr. B. Leitgeber, Director of the United Nations Information Centre, New Delhi, gave a detailed account of the various functions of the UNO, its General Assembly, Security Council, Economic and Social Council, etc.,

and of the specialized agencies connected with it, such as UNESCO, FAO, ILO, etc. He also surveyed the achievements of the UNO during the last year.

SOME MASTERPIECES OF HISPANIC EPIC POETRY

November 29th, 1949

A delightful introduction to Hispanic-American epic poetry was given to the Institute audience by Sir Eugen Millington-Drake, a Vice-President of the Poetry Society, London. He read from English translations by Walter Owen, a Scotsman living in Uruguay, whose first work had been a translation of José Hernandez's long verse saga of cowboy life, *Martin Fierro*, a work very popular in Spanish America. Its some 1,200 stanzas contained, as the excerpts read brought out, a wealth of homely philosophy, and Sir Eugen proved the Prince of poetry readers.

STEVENSON CENTENARY MEETING

November 18th, 1950

Principal K. Sampathgiri Rao of the National College presided over the Stevenson Centenary Lecture on Robert Louis Stevenson-His Life and Work," given by Prof. K. Anantharamiah.

The Chairman spoke of the happy co-ordination between Stevenson's life and his writing. He had been so much the stylist as to make his works read like effortless compositions. His writings had covered a wide range, from his children's verses to his psycho-analytical novel, *Dr. Jekyll and Mr. Hyde*, and, in his romances and his books of travel, happiness, ananda, was always welling up and communicating its virtue to the reader.

Professor Anantharamiah spoke of Stevenson as the most lovable and the best stylist among the Scottish writers. While not a front-rank writer, he was conspicuous, at a somewhat lower literary level, for his geniality of character as well as for his style and his varied literary output. He sketched the life of Stevenson, drawing an interesting parallel between Stevenson and Keats, the former's happy marriage making the great difference between their lives and careers. Stevenson's best writing had been done after his marriage. Stevenson's ill health, his travels, the late recognition accorded his work, his devoted friends among the literary great, his romance and the devotion of his step-son and stepdaughter as well as of his wife, who had nursed him tenderly although herself not well, his popularity with the natives of Samoa, where he had died, made a

romantic story.

Stevenson had analyzed in some of his characters prevail. There was no difference between creed and creed; what men called the Self, the God in the hearts of all, did not matter. The important thing was that men should recognize It in themselves and in others. Men were expanding in power. The limitations were those of the lower, personal nature. The human soul put on ever better garments of mind, character, senses and organs.

In closing, Mr. Wadia invited all who would to join those working for the Indian Institute of Culture, that its undertaking might grow, to the greater glory of the coming man.

SIDELIGHTS ON ANCIENT IRANIAN CULTURE

November 2nd, 1950

Rajasevapasakta Shri R. N. Mirza, Additional Director of Supplies, Mysore, explained the meaning of some of the old hieratic inscriptions of Iran, and also the earlier symbolic writing, and displayed a number of lantern slides of old monuments. In one of these there was a notable figure standing beside the King, with streamers coming from his head. That, Shri Mirza said, represented the King's aura of spiritual power, conventionalized in Buddhist and Christian paintings in the nimbus of light around the heads of the Buddha and the Christ.

He gave an interesting account also of how the ancient Iranians had invented the game of polo centuries before the Christian era. After the Muslim conquest, it had been lost to India for some centuries and not revived until the British had rediscovered it in 1850. The name "polo" came from the Tibetan word pulu, he said, the name of the willow root from which the hard polo sticks were made. Interestingly enough, the ladies had played polo along with the men in the olden days, and had been very skilful at it.

WHY MEN HATE

November 11th, 1950

Prof. Richard D. Lambert of the University of Pennsylvania, who has been making a study of Communal Conflicts in India and Pakistan for that University and the Social Science Research Council of Washington, D.C., attributed tensions partly to the strangeness of the ways of another group. They were accentuated in a time of economic and social change like the present, when the need was felt of blaming somebody. The Hindus had earlier embraced Western education, thereby outstripping

the Muslims economically. Economic factors, leading to political disputes, had displaced religious issues as the basis for Hindu-Muslim quarrels. He thought the tension between Hindus and Muslims went deeper than that between the white majority and the Negro minority in the U.S.A., partly because of the smaller disproportion between the two groups.

Ignorance, he said, was not the only cause of tensions; people who understood still maintained animosities. Understanding was a help, but not a full solution. There had to be equity also to create harmonious cooperation between groups.

WORLD PEACE **November 23rd, 1950**

Miss Muriel Lester, Gandhiji's hostess at Kingsley Hall in the East End of London some 20 years ago, spoke of such identification of oneself with others, especially the very poor, as Gandhiji had demonstrated, as being what won all hearts and could redeem the evil-doer, which violence could never do.

She spoke of the tremendous sincerity and devotion to truth which the Fellowship of Reconciliation expected of its members, and then went into the horrors of war from the point of view of the destruction, not of bodies, but of souls. Even underground workers had to dehumanize themselves; and how many were caught up in the soul-destroying business of spying, when people had for millions of years been learning to trust one another! We had, Miss Lester said, to train ourselves in perpetual forgiveness of one another because the Holy Ghost could only enter when the temple was free from hatred. This meant constant discipline and learning to cil reviewed illuminatingly the transition in the literary and plastic arts which had begun about 1870 but had been more clearly marked since the 1920's.

Mr. Press did not believe in art for art's sake; art should be integrated meaningfully with everyday life. The "disintegration " he was going to speak of, which affected politics as well as art, was the transition from the classical evaluation of the meaning of life to one which did not accept the old standards as universally valid for educated people.

Many schools of thought had replaced the former unity. The poets, whom people claimed were unintelligible, were the advance guard, seeking new ways of looking at life and of using language. Donne and Blake had

been brought into prominence in literature; pre-classical Greek plastic art and the arts and music of previously ignored cultures were drawn upon as models. A synthesis would, he thought, emerge but was not yet apparent. We could not understand the disconnected bits till we saw the whole pattern.

INAUGURATION OF THE NEW AUDITORIUM 10th November 1951

The spacious new auditorium of the Institute, attractive in its ivory and fawn colour scheme and its floral decorations, was formally opened at a gathering of 260 friends of the I.I.C. with a lecture by Shri B. P. Wadia on "Our Need The Light of Great Ideas" and a musical programme of songs by Shrimati Vengadamma and a vina recital by Shrimati Kailasam Iyer.

The Honorary Secretary, Dr. L. S. Dorasami, mentioned a few of the many messages received for the opening, reading the one from Shrimati Sophia Wadia :

"Best thoughts Special greetings Opening Ceremony Inaugural Meeting. May our new auditorium ever radiate forth in abundant measure the light and peace and power of truth.

Messages had been received also from an Institute Member in London, from a Swedish Member residing in India, from Dewan Bahadur K. S. Ramaswami Sastri, Shri K. Chandrasekharan, Dr. V. Raghavan of the University of Madras, and many more.

Felicitations were offered on the occasion by Shri C. B. Srinivasa Rao, Shri Haneef Jawaid and Prof. K. R. Ramachandra. Shri Wadia and the Architect of the building, Shri Narayana Rao, were garlanded.

Shri Wadia acknowledged at the outset the great debt of gratitude which humanity owes to the givers of the light of mighty ideas. The Institute did not depend, he said, only on the hands and minds and hearts of a few workers, conscious of their limitations, but on the inspiration radiated by those great living Beings. It was dedicated to the service of human souls and human minds. The world did not need more knowledge, but more character. Men and women were hungering for the great Wisdom which would unite them. The Institute was trying to spread such knowledge as would make the man in the street conscious of his own human dignity, of his body as the temple of the Divine and of his responsibility as a member of a real democracy, judging for himself when his country was right or wrong and saying so.

Man was faith-formed, desire-formed, thought-formed. Improvements in communication and transport had made the world physically united, but the sense of unity had not followed. It was the mission of the Institute to help men and women to acquire the spirit of appreciative tolerance for differing points of view and above all to become "lamps unto themselves, as the Buddha had put it in his last sermon.

The ability to see the good points in those who differed from us marked the first step in becoming men and women of culture. Such had the high duty of making their hearts enlightened, their minds unselfish, willing to appear as nothing in the eyes of men and acting as brothers to all.

War was threatening in many quarters but we could draw, from the potency and promise of those of the race who had attained the highest development, the assurance that, though empires might fall and civilizations crash, the human mind and soul, man qua man, the creator of civilizations, the builder of social orders, would go marching on.

We required the enthusiastic spirit of youth. We should not miss the beauty of the setting sun in our anxiety whether it would rise again.

The international world, the cosmopolitan world, was upon us. Whether it came by the way of peace or by war, the recognition of universal brotherhood was bound to come because the laws of Nature were mightier than man-made laws. The true Sages, Seers and poets of the world would prevail. There was no difference between creed and creed; what men called the Self, the God in the hearts of all, did not matter. The important thing was that men should recognize It in themselves and in others. Men were expanding in power. The limitations were those of the lower, personal nature. The human soul put on ever better garments of mind, character, senses and organs.

In closing, Mr. Wadia invited all who would to join those working for the Indian Institute of Culture, that its undertaking might grow, to the greater glory of the coming man.

CONTENTIONS WITH GOD
SOME ASPECTS OF JEWISH FOLKLORE
15th November 1951

The Discussion Meeting to consider this paper, especially prepared for the Institute by Dr. Immanuel Olsvanger of Jerusalem, was under the chairmanship of Janab Haneef Jawaid. The paper was read by Shri Shankara Doraiswamy. The author brings out the attitude towards God

of many of the Jewish common people, based on a very human concept of God and a relationship, as with a father or a brother, so intimate as to permit not only appeals but also complaints and even defiance, when God is considered to be in the wrong, and also jests. The concept that God is bound by his own law is strong and has been invoked to uphold the rule of the majority, which he had approved, in opposition to his later wishes. But propitiation and intercession are resorted to to get him to act as the petitioners desire. The special relationship to God of his chosen people" is brought out. But in other passages, as in the closing paragraph, the writer pays tribute to "the All-Embracer, about whom it cannot be asserted "He is" or He is not," and the All-Sustainer," all-pervasive, incomprehensible, which is above the ascription of human virtues and traits.

The paper was commented on first by Dr. E. M. Hough, who drew a distinction not made clear in the paper between the tribal God Jehovah and the higher Kabalistic concept of En-Soph, an abstraction like Parabrahm. It was unfair to take the popular concepts as the criterion of any religion. The idea of an impersonal, omnipresent Divine Principle was clearly brought out by such Kabalists as Philo Judæus and Ibn Gebirol, brief excerpts from whose writings were given. The idea of eternal and immutable Law was also found among the Kabalists.

The Jewish idea of being the chosen people was taken as an instance of the many divisive concepts, pride of creed, caste, nation or race, which separate man from man. Of these, religious differences were especially potent causes of disunity. A man who thought he had the great ocean of truth in his own jug naturally would look askance at those with different containers. But Truth was like the white light, into which all the prismatic colours of the several religions could merge.

man. Mr. James O. Mackenzie dealt with the sources of the anecdotes recounted in the paper, referring to the Midrash, the narratives of which he compared with those in the Puranas, the Talmud, and the Hassidic reform movement. Israel was not the only "God-fighter." Israel stood for Prometheus defying Zeus, and the many in the Hindu scriptures who had combated Indra were mentioned as parallels. Human self-consciousness had been won by effort. The speaker pointed to the significance of the statement that God had gone into exile with his people. The Jews' stress upon the unity of God, Israel and the Torah or Law was brought out.

The Chairman mentioned in his concluding remarks that the paper was not a controversial one. It presented a bold concept of God as held by the common people, a God so human, so rational and so willing to be out-voted as to be rather unique. He questioned the author's brushing aside of the word "spiritual," saying that Indians as a people prided themselves on being spiritual, considering the spiritual the highest aspect of man. The bold attitude to God was not one that would commend itself to Muslims. A few years ago when the great Iqbal had complained in a poem that God was neglecting the Muslims, the hue and cry raised had forced him to write another poem putting the blame on themselves, which had satisfied Muslim opinion.

RECONCILIATION BETWEEN EAST AND WEST

1st November 1951

Shri T. L. Kantam, Secretary of the United Nations Association of Mysore State, recently returned from a visit to Europe and America, where he had represented India at the United Nations Associations meetings, described his impressions of the existing tension between the East and West blocs and the forces working to alleviate it. Democracy was defined by the Western democracies in political and social terms, by Russia in economic terms, giving the dominant position to workers and peasants. The vital problem in world peace was the co-existence of the two systems in an international order. If world consciousness were to prevail, the forces of mankind could be rallied, under the United Nations and its Specialized Agencies, to overcome not only war but all such evils as poverty, disease, illiteracy, etc. The United Nations had to its credit successes not only in the social, economic, cultural and humanitarian fields, but even in political difficulties, as in Indonesia and Palestine, the cease-fire order in Kashmir and the localizing of the Korean conflict; it had prevented a Third World War.

Shri Kantam had attended the Conference of the International Liaison Committee of Organizations for Peace, held at Elsinore in August, where the message of the Indian Institute of Culture had been read. He described the various forces working for peace: the Society of Friends; the War Resisters' Movement; the Partisans of Peace, not represented at Elsinore; the National Peace Council of Britain; the National Council for the Prevention of War, in the United States; the Women's League for Peace and Freedom; and the Movement for World Federal Government, etc. The last-named, with which Lord Boyd-Orr was prominently associated, had established a Centre in Brussels and was formulating

concrete proposals for the amendment of the United Nations' Charter for proportional representation of peoples in the Parliament of the World.

The Elsinore Conference had deplored the rearmament of Western Germany and advocated the withdrawal from Germany of foreign forces and also condemned violent propaganda which exacerbated differences, calling for the dissemination of truth instead; it had seen hope in India's middle course.

Shri K. Guru Dutt, who is a Vice-President of the Mysore United Nations Association, brought out in his closing remarks from the Chair that political and economic problems could not be solved only by political and economic measures. India had achieved the most complete reconciliation between the East and the West. A balance between Eastern ideas, with their inclination towards peace, and Western ideas and achievements was necessary, but war must be conquered first in the hearts of men. What was needed was "not more resolutions, not more Charters, but more men taking themselves in hand and resolving the conflict within themselves."

STRUCTURAL ECONOMY OF SOUTH-EAST ASIA WITH SPECIAL REFERENCE TO INDIA

8th November 1951

Lecturing under the chairmanship of Shri S. H. Lakshminarasappa, Retired Government Architect, Mysore, Dr. S. Kamesam spoke illuminatingly on the desirability of substituting wood, processed for resistance to decay and termite damage and rendered fire-proof, for steel, as a structural material for South-East Asia. This region, comprising India, Pakistan, Ceylon, Burma, Thailand, Indonesia and the Philippines, had a population of hundreds of millions living under primitive conditions of housing, etc. It was poor in mineral resources but could produce wood in indefinite quantities on the spot. Processed wood, moreover, cost but a fraction as much as steel or reinforced concrete.

Dr. Kamesam gave an interesting historical retrospect of the development of the steel-based industrialism of the West, in which an acquisitive society, intensely competitive, had replaced a functional society. He defined an acquisitive society as one which produced goods not for the welfare of the people but for gain. War, not peace, was favoured by the steel-based industries, so easily convertible into armament producers.

A functional society brought into being by coercion, as in Soviet Russia, was worse than an acquisitive society, but in choosing structural materials, the sinews of modern industry, consideration was necessary of what we wanted society to be.

The speaker illustrated the possibilities of processed wood in bridge and house construction with lantern slides and gave figures showing its cheapness and practicability in conjunction with enlightened forest management. He saw in light, pillar-supported roofs and thin walls of processed wood the solution of the East's village-housing problem. The Chairman confirmed the claim for the durability of processed wood, which, suitably treated and made fire-proof, promised to last as long as steel construction, whereas unprocessed wood used in construction could not be expected to last longer than about 20 years.

PENAL REFORM

12th November 1951

Dr. Walter C. Reckless, Head of the Department of Criminology in the Ohio State University, who had been sent to India under the United Nations Technical Assistance Programme to organize classes on Criminology and Correctional Administration at the Tata Institute of Social Sciences, Bombay, lectured to a large audience on the progressive relaxation of the rigours of penal law. Hanging, even for trivial offences, had given place to prison sentences but the reformers in several parts of the world had started a movement, about a hundred years ago, not only for the restriction of capital punishment and of transportation to penal colonies, but also to ameliorate the misery of prisoners.

The modern jail had ceased to be a mere custodial institution where the prisoner sat locked up all day without work, moral instruction or recreation or even much medical care, in which conditions men had been found to deteriorate and jail vices as well as jail fevers had spread. More enlightened administration had provided work, a library, recreation, elementary education and some medical care. Gradually there had been introduced remission of sentences for good behaviour, curtailment of privileges instead of flogging if rules were broken, conditional pardons in certain countries, probation (successful in 75 to 80 cases out of 100 in the U.S.A.), suspended sentence and parole. Mr. Reckless favoured the indeterminate sentence, its length to be determined not by the Court but by the jail advisory boards. He felt that kind, firm and sympathetic

treatment of the prisoner by all the staff was very important, giving the prisoner a chance to build up faith in someone who could help him later to go straight. A relation of confidence and faith between a staff worker and a prisoner held the best hope of a change in the latter's attitude to life, society and the Government, but the public must co-operate.

Shri P. Shiva Shankar, Secretary of the local Discharged Prisoners' Aid Society, who presided, stressed the last point, the attitude of society to the discharged prisoner, which too often was responsible for his failure to make good. A Mysore Jail Reform Committee had brought in a Report, but financial considerations had handicapped action on it. He mentioned also the need for control of films which glorify the racketeer, and the constructive possibilities of films and radio in the war against crime.

Among those present at the lecture were Dr. Lakshman Rao Padke, Inspector-General of Prisons of Mysore State, and Shri R. Rangaiah, Superintendent of the Central Jail, Bangalore.

ARE FREEDOM AND JUSTICE INCOMPATIBLE?

22nd November 1951

Dr. M. N. Mahadevan presided at this meeting at which Shri P. M. S. Pinto and Janab C. Abdul Nabi, former Secretary of the Mysore Legislature and a Retired Judge, denied the incompatibility of freedom and justice. Shri Pinto recognized the need of a measure of constraint on personal choice, its scope dictated by the principles of justice, but brought out the fact that compulsion, which allowed no choice, weakened the human faculties and character. Justice was, however, necessary, as well as freedom. Economic justice was the cause of conflict today, but legal and social justice were also necessary. There could be no justice without freedom; and freedom without justice would be chaos.

Janab Nabi maintained that in a democracy the franchise, allowing the choice of legislators, gave the people power to change the laws. Freedom and justice were both provided for by the Indian Constitution. Freedom should conform to that enjoyed in the most advanced countries, but the greatest good of the greatest number was the aim of a civilized society. Sometimes individual likes and dislikes had to be set aside in the interest of the majority, as in the traffic regulations.

Dr. N. S. N. Sastry denied that man was born free. He was always subject to limitations, which increased as he got older. His scale of values gradually advanced from the individual to the social. The highest values,

at the cosmic level, showed freedom and justice compatible ideally, however incompatible they might seem in practice.

Shri P. Kodanda Rao of the Servants of India Society saw freedom and justice in inverse ratio to each other; the more freedom, the less justice; and vice versa. To the extent to which laws were multiplied, freedom was reduced, and customs might have the force of law. The trend was towards more and more control. We suffered the restriction of freedom to get greater justice between man and man, i.e., minimum hours of work and the minimum wage infringing freedom but promoted justice. MUI

In his concluding remarks Dr. Mahadevan attributed man's inhibitions to education; as they increased, adjustment to society and the environment improved. Freedom was wonderful but could be a menace and also only a slogan. Both freedom and justice could not progress. Justice restricted freedom, but it was necessary. The democracies, which stressed freedom, were yet trying to give justice to satisfy the majority, which had the power to change things. India was full of poverty, ignorance and preventable disease; what good was freedom to the masses suffering from these? Such conditions had to be fought by any organized Government.

When prepared Communism wanted justice almost on a regimented level. The slogan of justice might sacrifice the best interest of those to whom it was meted out. There was a threshold below which man should not go. to accept a lower level of being and be happy, man was not in a satisfactory state. The time had come in India to put the emphasis on justice, but he hoped that the standards could be raised without stultifying the people.

POPULATION PROBLEMS

29th November 1951

The recent great acceleration in the rate of growth of India's population was stressed by Shri P. H. Krishna Rao, former Census Commissioner, Mysore, in charge in Mysore of sampling in connection with the United Nations' joint project with the Government of India for studying the relation between population changes and economic and social changes. In Mysore State the population had increased as much between 1941 and 1951 as in the 40 previous years. The increase in the U.S.A. was more rapid, but its natural resources were larger. Also, in 1941 the

population density in India had been 246, as compared with 41 in the U. S.A. The standard of living could not be raised if the population continued to increase so rapidly.

Opening up the empty spaces, especially in the tropics, to mass immigration from India, China and Japan, would be one solution. India, with 3% of the world's area, had 20% of its population. Industrialization would help. Economic pressure might do what reason could not; early marriages had almost stopped. But he urged family planning as very necessary.

Several questioners brought up the greater desirability of raising the moral tone of the people and encouraging self-restraint, as urged by Gandhiji, in preference to birth control by contraceptives, etc., which was conceded by the speaker but considered impractical as a mass solution. Suggestions for reducing the existing population were offered by two questioners but repudiated by the speaker and the chairman. It was admitted that an increase of promiscuity had been everywhere feared as a result of disseminating birth-control information, but the solution lay in moral education. The Honorary Secretary of the Institute suggested that the fertility ratio tended to decrease with advance in the standard of living, but the speaker said that this reduction would not be large.

Dr. T. K. Whelpton, Director of the Population Division of the United Nations, who attended the lecture with Dr. C. Chandrasekhar, directing the project throughout India, was invited to say a few words on the subject. He explained that the United Nations' interest in population problems grew from the interest of various nations. The UN was trying to develop a programme and was tackling the problem of the relation of the size of the population of various nations to the ability to support the people. The raising of the standard of living, securing more benefits to each individual, was the aim. Japan had advanced farthest in the East in making birth-control information generally accessible.

Rajakaryaprasakta Shri Masti Venkatesa Iyengar, a former Census Commissioner of Mysore, who presided, stressed also the seriousness of the problem. The old religious restraints had weakened and substitutes had not been provided. He deplored India's having to import food and urged taking the message of family planning to the villages in the language of the people.



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

BOOK SALE

November 1st Wednesday 9:00 AM to 6:00 PM : (IIWC Premises)
Used Books, Magazines Sale at Attractive Discounted Prices

November 3rd Friday 6:00 PM : Sri Muchukunta Rangachar
Mukunda And Smt. P. S. Shobha and Dr. P R Sathyanarayana Setty
Memorial Program Kannada Drama

ಮಲ್ಲಿಗೆ ತೋಟದಲ್ಲಿ ಮರ್ಡರ್

Sri Rajendra Karanth & Troupe

Collaboration: Dr. Srinivas Bharath, Dr. Premnath

November 5th Sunday 10:30 AM : Children's Cultural Festival - 2023
COMPETITION IN PAINTING

November 19th Sunday 10:30 AM : Prize Distribution

November 19th and 20th Art Exhibition : Supported by :
Smt. and Sri M. K. Sunkad, Sri Harish Shenoy and Sri T. K. N. Prasad

November 10th Friday 6:00 PM : Sri B. Suryaprakash and
Nandalala Philosophy Trust Memorial Programme
In Association with Makaranda Foundation Presents
"Gayathri Ramayana"

Vocal and Narration : Kum. Bhavana Umesh and Kum. Aditi Prahalad
Veena : Vidushi Jyothi Chetan

Collaboration: Raman & Rajeswari Research Foundation,
Regd., Smt. Anuradha

November 16th Thursday 6:00 PM : Sri C. K. Venkata Ramayya &
Smt. K. Venkata Subbamma and Sri C. V. Nagaraj and
Sri C. V. Chandrasekhar Memorial Programme Hindustani Vocal
Concert Vocal : Kum. Poorvi Garud Tabla : Sri Gurucharan Garud
Harmonium : Smt. Neeta
Collaboration: Sri C V Nagaraj Memorial Trust

November 23rd Thursday 6:00 PM : Smt. Lakshmidēvi and
Sri M. S. Ananthapadmanabha Rao, Sri B. V. Subba Rao and Kumari
L.A. Meera Memorial Programme
Carnatic Veena Concert
Veena: Vidushi Y G Srilatha Nikshith

Mridangam: Vidwan Puttur Nikshith

Morching: Vidwan B. Rajshekhar

Collaboration: Sri M. A. Jayaram Rao, Smt. Leela Venkataraman

November 24th Friday 6:00 PM : Bharatiya Vidya Bhavan, Infosys Foundation In Association with The Indian Institute of World Culture Presents "Shree Raaga" Carnatic Vocal Concert

Vocal : Vidwan TV Ramprasadh (Accompanied by Vishnu R, Kavitha Karthik, Saibrindha Ramachandran, Medha Bharadwaj and Meenakshi Sriram)

Veena : Vidushi Rakshita Ramesh

Mridanga : Vidwan Phanindra Bhaskara

November 29th Wednesday 6:00 PM : Sri A N Narayana Murthy and Smt. A N Jayamma Memorial Programme

Carnatic Vocal Concert Vocal : Vidushi Apporva Lakshmi & party

OTHER PROGRAMMES: NOVEMBER – 2023

November 4th Saturday 6:00 PM (WH) : Ajit Kumar Smaraka
Samskruthika Vedike Awards Function

November 5th Sunday 10:30 AM (WH) : Avadhani Foundation –
Music Competition

November 5th Sunday 6:00 PM (WH) : Anamika – Music
Programme

November 11th Saturday 6:00 PM (WH) : Bharatanatyam Dance
Recital By : Kum. Preethi

November 18th Saturday 10:30 AM (WH) : Hindustani Vocal
Concert Vocal : Sri Ananth Bhagawath and Party

November 19th Sunday 10:30 AM (WH) : Sawanna Publications
Book Release Program

November 19th Sunday 6:00 PM (WH) : Drama Program
Spastha Theatre Group

November 26th Sunday 10:30 AM (WH) : ಪರಮೇಶ್ವರ ಹೆಗಡೆ ಸಂಗೀತ
ಅಕಾಡೆಮಿ ಭಾವಗೀತೆ ಕಾರ್ಯಕ್ರಮ

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

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.
