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THE INDIAN INSTITUTE OF WORLD CULTURE

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Lectures held at Wadia Auditorium during November 1951 & 1952

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 crédit 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. Laksh- minarasappa, 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, In- donesia 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 un- processed 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 Committeee 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 To the more freedom, the less justice; and vice versa. 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, ie., minimum hours of work and the minimum wage infringed freedom but promoted justice.

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..

There was a 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. 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 pro- iscuity 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 AYURVEDIC SCHOOL OF MEDICINE: THEORY AND PRACTICE
8th November 1952

Introducing Dr. A. Lakshmipathi, an Ayurvedic practitioner and a member of the Advisory Committee on Indigenous Systems of Medicine, Madras, whose paper formed the basis of discussion at this meeting, Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, who presided, referred to Dr. Lakshmipathi's books and to the Ayurvedic text-books he was shortly bringing out.

Dr. Govindaswamy said that, though therapeutic methods varied, all medical systems could point to cures. The value of each system lay in its influence on national health and its contribution to the value of living. Psychosomatic medicine, new in the West, had long been recognized in Ayurveda, but uncritical and uninformed admirers, as well as ignorant

denouncers, did Ayurveda a disservice. He recommended research to put Ayurveda on a sound basis.

Dr. Lakshmipathi's paper has been published as Transaction No. 16 of the Institute.

In the ensuing discussion, Vaidyabhusan Shri D. K. Bhardvaj stressed the need to view man as a whole and said that he should live in accord with Nature, using the fruits of the season and choosing the foods that would best maintain equilibrium among the life-fluids. He mentioned modern Western writings which seemed to echo Ayurvedic concepts, e.g., those of Dr. Alexis Carrel and Dr. Kenneth Walker.

Shrimati Sumati Taranath accepted Dr. Lakshmi- pathi's invitation of criticism, urging research by Ayur- vedic practitioners, neater dispensaries and improved preparation of remedies. She deplored an obsequious attitude towards Departmental heads and public prayer in connection with Ayurvedic practice. Prayer was for the home, not the platform; and the Ayurvedist should win respect on his intrinsic merits as a capable practi- tioner.

Pandit Partha Narayan, Principal of the Ayurvedic College, deplored the commercialization of Ayurvedic practice as a degradation of the ancient ideals. He referred also to the sacrificial aspect of the healer's art; the fee should be only what the patient could afford.

Shri Venkataramiah, an Ayurvedist of long standing, testified to the beneficial action of the old remedies. Shri Devadu Narasimha Sastry raised a question as to how to bring to birth offspring of good character.

Shrimati Taranath referred to the importance of the mother's prenatal influence and blamed early marriages and lack of training of prospective mothers for failure to produce children strong in body and in mind. Many old customs were injuring the country from the eugenic point of view.

To Shri Ranoji Rao's question whether any attempt had been made to test remedies which included such ingredients as urine, mentioned in the paper, Dr. Lakshmipathi said they were being used successfully, without the patient's knowledge of their composition. They had, he felt, the effect of a shock treatment, setting up in the system new currents which restored the lost equilibrium.

“ The Chairman mentioned that urine was employed also in Western medicine, being used as an astringent in glandular products. He said that the term "Allopathy," had been superseded by Rational Medicine."

Medicine now utilized every science and every art, e.g., occupational therapy, and also philosophy. He referred to the value of such discussion.

Write-up on select programs during October 2026
By Ranjani Govind
'Gejjeya Kattidava'
October 17, 2026

Dr. Vidya Rao is one amongst the rare breed of classical dancers where her Bharatanatya research material was put to use in her production 'Gejjeya Kattidava' at the Indian Institute of World Culture, Basavanagudi, on October 17, 2026.

Passion for classical dance was an intrinsic feature in young Vidya Rao even as a schoolgirl when she often performed Bharatanatya taking up Dr. Vidyabhushan's recorded Haridasas compositions. The young student was soon recognized as an all-rounder, as she choreographed dance items, loved to sing and perform. A dance research scholar today, Vidya Rao, who heads the Department of Performing Arts and Cultural Studies at the Jain (deemed-to-be) University since 2021, is ardently committed to Dasa Sahitya (a genre of devotional literature) created by the Haridasas (saint-philosophers/servants of God). She is focusing on the devotional compositions of Haridasas of Karnataka. Vidya's M.Phil dissertation explored the works of Haridasas from the 15th to 16th CE, while her Ph.D. examined the compositions of 20 Haridasas from the 16th to 18th CE through the frameworks of Natyashastra and Alankara Shastra.

Having completed her five year stint heading the Performing Arts Department at Jain College, Vidya's commemorative dedication saw her taking up a unique dance programme, 'Gejjeya Kattidava' for the Indian Institute of World Culture. "The presentation and performance is based on my research work. The speciality is that my entire dance faculty is involved in this performance. The compositions chosen are based on my exploration of the saint-composers during the last few decades. My presentation would be an endeavour to justify my study and work for the chosen Haridasa's compositions," said Vidya as an introduction to her presentation, who holds a post-graduation in Sanskrit and dance too, both fields that have steadily supported her scrutiny in delving deeper into choosing lyrics with the said Bhava required for adapting them to dance formats, aiding her choreography.

Recipient of the 'Best women achiever award' from Unnati Foundation; 'Shastra Kaustubha' for her contributions to the field from Ananya Foundation, Vidya has presented research papers at national and international seminars in literature and culture; served as President of the Thai Kannada Balaga and performed for the Indian Embassy in Thailand. She has been on the Advisory Board of Kukke Subramanya Museum Trust; Indiranagar Sangeeta Sabha and the HSNC University in Mumbai, amongst others. "I am indebted to my mentors and gurus Geetha Ananthanarayanan in Bharatanatya; scholar Dr. TS Sathyavathi in Sanskrit; Dr. Bharath Gupt in Aesthetics and Dance; and Dr. Choodamani Nandagopal as a cultural mentor," says Vidya whose learning at the Kalakshetra Nrithya Parampara in the Pandanallur styling helped her seamlessly integrate performance, teaching, choreography and research, all helping her "preserve and innovate within the realm of classical dance."

Coming to the production 'Gejjeya Kattidava' Vidya's research material of dasa sahitya was fully put to use with her meticulous planning and detailed explanations that preceded the performances. While one was eager to witness how each would unfold in the classical idiom as the bhava-dominant dasa kritis required so much more of the expressionistic idioms in a detailed production spanning nearly 200 minutes with eight pieces in demonstration, it was Vidya Rao's exhaustive elucidation of the lyrics with a contextual background that opened up more pathways of understanding to help appreciate the flow of the dasa sahitya for audiences.

Vidya told the audience, "My Mphil 'Bhakti-Abhivyakti' is based on Haridasas of pre-Purandara time. There are three saint poets' works which are taken into account from the Bhakti perspective. In my 2018 Ph.D work, 'Haridasa Sahitya Mattu Nrityabhivyakti' I have chosen the compositions of Purandara and post-Purandara (20 Haridasas) from the Natyashastra perspective. However much one has foraged and researched to have the windows of understanding opened up on our Haridasas, the perspective widens only when the study is shared with the performing arts field, as it is then that it gains visibility. With that thought as the criteria, I wanted my research to take form and have the nuances explained by dancers on stage, bringing alive the source material, ground work and matter. This programme will expose that understanding with 'Gejjeya Kattidava' using my inquiry. My gratification is furthered with having senior performers from my dance faculty from

Jain University perform as part of this production."

Vidya's introduction also highlighted that Haridasa compositions have a wide range of bhavas or emotions. Though Bhakti is the soul of this literature, through their endless stream of flowing anubhava they have composed songs on Krishna, Rama, Hanuman, Shiva, Parvati, Lakshmi, Ganesha and many more. The saint-philosophers also worked on many literary styles such as Suladi, Ugabhoga, Dandaka, Mundige, Keertane, Koravanji, Kolata etc...These compositions are based on the Natyashastra elements like Angika, Vachika and Aharya with different rasas and bhaktis that the dancers depicted.

Covering a gamut of Karnataka's Haridasa works in Kannada, the presentations – interestingly in several talas or rhythmic/musical metres each setting the flow in accordance with the lyrics and emotions – flagged off with an Ugabogha of Purandara dasa, Kaava Daivavu Neene in Hamsanandi – followed by Hege Archisali a ragamalika; Linga Ennantaranga in Charukesi; Yatode amma – ragamalika; Enna Kanda – ragamalika; Enu Sukratava –ragamalika; Sevakatanada – ragamalika; and Tamboori Meetidava in Sindhubhairavi.

Challenges of handling e-waste
CV Nagendra and BG Rudrappa Memorial Lecture
- October 13, 2026

October 2026 saw the IIWC (in its CV Nagendra and BG Rudrappa Memorial Lecture) host a remarkably informative programme on waste management – especially covering the challenges of dealing with India's e-waste, a topic exceedingly relevant to the future of Indian citizens – as this tech-age is inundated in electronic gadget usage. The programme was taken across by Rohan Massey – Associate Director of Saahas Zero Waste, an ISO certified, holistic waste management company that provides solutions across solid waste, e-waste, plastic waste, textile waste, and closing the loop with sale of the circular products.

The programme started off with an e-waste documentary by Saahas Zero Waste that spoke of the current status of the humongous build-up of discarded electronic goods and its global picture. The docu-feature mirrored the shocking status of e-waste in India, their disposal in scientific and unscientific methodologies; the hazardous toxins that the informal recycling industry in India is exposed to; the increased regulation to be worked out by Government departments to address the issue; the efforts taken by Saahas to address the tirade of e-gadgets in

society that are collected and channelled for re-use and advocating responsible recycling streams to be brought in; holding knowledge sessions (at educational institutions and government departments) on handling e-waste; and making people recognize e-waste collection points to help benefit from responsible recycling and re-use.

E-waste awareness session followed by the Q & A conducted by Rohan Massey brought out hard truths on the global scene with knowledge shared on local collection points and awareness drives

Globally e-waste is the 2nd largest growing type of waste with technology advancements. Globally 62 million tonnes (approximately) of e-waste is generated as per Global Monitor Report and this is only expected to grow to 75 million tonnes by 2030 and further 120 million tonnes by 2050. In India we generate about 4 million tonnes with Mumbai, Delhi, Bengaluru and Chennai generating over 50% of India's generation.

Rohan Massey shared the various initiatives taken by the government and organisations like Saahas Zero Waste to mitigate the challenges. He also answered all the questions and clarifications from the enthusiastic audience.

Also, he brought the need for each individual in the society to be fully aware of the magnitude of challenge from electronic waste and be mindful of their actions while discarding the same.

Reduce-Repair-Reuse is the only sustainable solution for this global menace which has started threatening the entire Earth.

Saahas Zero Waste will evaluate adding IIWC at Basavanagudi to their list of collection points for both textiles and e-waste, said Rohan Massey – Associate Director - Saahas Zero Waste

Exhibitions held at Art Gallery during October 2026
By Prithvi Prabhu

Mahatma King & Mahatma Gandhi – Humanity's Democratic Struggle Exhibition

The Indian Institute of World Culture (IIWC) in Basavanagudi, Bengaluru, recently hosted a powerful and visually arresting exhibition titled " Mahatma King & Mahatma Gandhi – Humanity's Democratic Struggle Exhibition" the showcase ran from the 2nd to 12th of October , 2026. The exhibition inauguration was led by distinguished guests and scholars, including African-American scholar and peace activist Dr.

Anthony Monteiro.

The opening program was further enriched by an exquisite Hindustani vocal performance by Dr. K.S. Vaishali, offering musical tributes dedicated to Gandhi, King, and Tagore.

Stepping into the gallery spaces, visitors were immediately greeted by an extensive gallery walk featuring meticulously framed black-and-white and select color photographs chronicling Dr. Martin Luther King Jr.'s historic 1959 visit to India. These panels detailed his meetings with prime ministers, intellectuals, and labor leaders, alongside pivotal snapshots capturing his pilgrimage to historic non-violent movement sites across the country. Prominently displayed along the corridor walls were archival photographs capturing Dr. King and Coretta Scott King interacting with Indian leaders and rural community members, emphasizing their deep exploration of Gandhian philosophy in practice. A particularly striking standalone visual exhibit featured a framed photograph of Dr. King paying homage with a floral wreath at Rajghat, visually symbolizing his profound reverence for the Mahatma. The exhibition walls also showcased a vast array of rare documentary exhibits, including historical newspaper clippings, original broadsheets, and curated literary posters that documented the global ripples of the civil rights and anti-colonial movements. Among these was a dedicated educational feature on Kumar Goshal, author of People in Colonies, highlighting international antiimperialist solidarity and journalistic perspectives of the era. Another compelling segment of the gallery displayed historical regional route maps detailing Dr. King's 1959 pilgrimage across India, tracing his precise travel itineraries from Delhi to Mumbai, Kolkata, and beyond.

Expanding the depth of the historical narrative, newly integrated display cases featured rare foreign correspondence letters exchanged between civil rights leaders in Atlanta and freedom advocates in Sabarmati, highlighting the direct transatlantic intellectual exchanges of the mid-20th century. Visitors could also examine original pocket editions of Mahatma Gandhi's autobiography alongside early international prints of Dr. Martin Luther King Jr.'s influential

sermons and speeches, such as Strength to Love. Furthermore, the gallery showcased dedicated photo panels illustrating the Montgomery bus boycott and the Salt March side-by-side, visually mapping the shared tactical frameworks of non-violent civil disobedience.

Further enhancing the breadth of the showcase, the inner gallery rooms housed artistic portraits and rare archival photographs of cultural figures such as Rabindranath Tagore, whose philosophical essays and universalist ideals heavily influenced both leaders. Visitors could also examine curated displays of historical pamphlets, international peace petitions, and rare translated copies of Gandhian literature distributed during the American Civil Rights movement. Graceful photographic studies of international modern dancers, global peace activists, and interfaith gatherings lined the subsequent walls, reinforcing the exhibition's overarching theme of intercivilizational dialogue and shared human aspirations. Through its rich array of rare photographs, historical documents, and cultural artifacts, the IIWC exhibition successfully illuminated how transnational solidarity and non-violent democratic resistance continue to inspire humanity across borders.

Remembering Dr. S.K. Kareem Khan

The Indian Institute of World Culture (IIWC) in Basavanagudi recently hosted a profound and expansive tribute exhibition titled "Remembering Dr. S.K. Kareem Khan." The show was on display from the 14th to 19th of October, 2026. Designed to celebrate the extraordinary life, multi-dimensional achievements, and enduring cultural impact of Dr. S.K. Kareem Khan, a revered freedom fighter, prolific Kannada poet, and legendary folklorist, the exhibition offered visitors an intimate look into a century of rich history, dedication, and artistic preservation. The exhibition commenced with a formal and auspicious ribbon-cutting ceremony, drawing a diverse gathering of family members, historians, scholars, students, and ardent art enthusiasts.

The special inaugural program featured inspiring keynote talks by dignitaries such as Sirigandha Srinivas Murthy. Adding a vibrant sensory dimension to the event, the exhibition inauguration was further enriched by soul-stirring musical performances and traditional folk songs presented by Sridhar and his ensemble, bringing to life the very folk art traditions that Dr. Khan spent his entire life championing.

The gallery walls were meticulously adorned with an extensive and carefully curated collection of framed photographs, rare historical documents, handwritten manuscripts, and vintage newspaper clippings that vividly chronicled Dr. Kareem Khan’s remarkable journey through time. Among the standout visual pieces on display were rare photographs capturing him in deep conversation with prominent

freedom fighters, political leaders, and social reformers, reflecting his active involvement in India's independence movement. Other prominent frames showcased him surrounded by rural folk artists, drummers, and traditional practitioners, visually emphasizing his lifelong grassroots connections and his tireless efforts to bring rural art forms into mainstream academic and cultural recognition.

Visitors walking through the exhibition space could also closely examine a vast array of additional exhibits that highlighted his prolific literary career. These included preserved handwritten poetry manuscripts, original drafting notes, personal correspondence, and firstedition copies of his published books, all demonstrating his exceptional mastery and dedication to the Kannada language. Prominent newspaper features and pull-outs bearing historical headlines like "Janapada Jangama" (The Wandering Folk Saint) and "Kannada's Khan" lined the walls, detailing his pivotal role in unearthing, documenting, and uplifting Karnataka's rich tapestry of folklore. Further expanding the breadth of the showcase, a dedicated historical corner featured a series of photographs documenting his extensive field expeditions across rural Karnataka. These images captured him recording folk songs directly from village elders, collecting oral traditions, and cataloging indigenous instruments. Alongside these field photographs, display cases held rare audio recording tapes, transcribed field notes, and early organizational pamphlets from folk arts academies he helped establish.

Complementing the rich photographic and documentary panels, a central display table featured an extensive collection of tangible memorabilia. This included silver commemorative plaques, prestigious literary trophies, ceremonial shawls, felicitations from state cultural bodies, and lifetime achievement awards bestowed upon him during his lifetime, serving as a powerful testament to his monumental societal contributions.

Ultimately, this exhibition served as much more than a retrospective display of photographs and artifacts; it stood as a powerful, living tribute to a legendary figure whose legacy continues to inspire generations across Karnataka.

The New Heritage Group Art Exhibition

Duarte Haus organized a vibrant group exhibition titled, “The New Heritage”, featuring 28 artists at the Art Gallery of The Indian Institute of World Culture and was on show from the 20th to 25th of October, 2026.

The show was formally inaugurated by distinguished chief guests Mr. M.G. Doddamani and Ms. Bhagya Ajaikumar. It showcased how traditional Indian art form soften viewed as static repositories of the past, can serve as a dynamic, living, and breathing vocabulary for contemporary expression. Each of the 28 participating artists presented a collection of four 1 ft by 1 ft artworks centered around a unique theme, transforming traditional motifs into highly individual narrative pieces.

A major pillar of the exhibition was its celebration of indigenous tribal, folk, and classical art traditions. One compelling set featured Gond paintings, depicting a vibrant folk-inspired gathering of birds beneath an abundant, flourishing tree. Their flowing forms, layered colors, and rhythmic patterns evoked protection, companionship, and harmony, celebrating the quiet strength found in nature and community togetherness. In contrast, another artist explored personal struggle through traditional and cultural motifs, portraying the act of deviance of a lone parrot that comes alive from its inanimate template made of coconut leaves, reflecting a poignant dialogue on gaining freedom from the rigid templates created by society. Regional heritage continued in four Kolam paintings, one featuring a lotus, parrot, Pichwai cow, and banana leaves, alongside four works dedicated to different classic motifs of Pichwai. Complementing these were four Madhubani paintings titled The Language of Dreams, four Warli paintings capturing life scenes, festive gatherings, and the tree of life, four paintings featuring highly decorated animal faces of an elephant, camel, horse, and cow, and four detailed pieces rendering Indian sculptures from different regions of the country.

Devotional iconography, sacred geometry, and spiritual exploration received equally nuanced treatments across the gallery. Deep sacred forms and physical gestures were captured in four Mudras, including Gyan Mudra and Prana Mudra, while four abstract mandalas and four abstract paintings of devotion expressed pure spiritual emotion through form and color. Mythological stories brought both playful and profound dimensions to the collection, including a series depicting Lord Shiva making a Ganesh murti, talking to Parvati, meeting Zeus in a fascinating cross-cultural encounter, and situated amidst a sea of women. Another narrative series portrayed gods walking amongst ordinary humans, while a different set rendered Ganesha, Om, and Shiva underwater alongside Ganesha sleeping peacefully on water. Furthermore, four works presented Ganesha in varied abstract forms, while another collection depicted divine relationships and forms, including

Ardhanarishwara, the Mother with Shiva, Vishnu, and Brahma as infants, Brahma with Saraswati, and Vishnu and Lakshmi riding together on Garuda. Architectural heritage, striking color contrast, and maternal archetypes brought the exhibition to a complete, harmonious conclusion. Four works highlighted classical temple architecture through intricate gopuras, carved pillars, and ritual lamps. A striking modern collection featured vivid splashes of bright colors while selectively highlighting key sacred attributes in shimmering gold, such as the tusk and nama for Ganesha, the mace for Hanuman, the trishul for Shiva, and the eyebrows and nose ring for Devi. Finally, a deeply poignant series portrayed the divine mother in her essential forms as a protector, provider, giver, and nurturer. By collapsing the boundary between historical anchors and modern visual practices, The New Heritage, asserted that tradition is an evolving, living vocabulary, leaving visitors thoroughly inspired by the endless possibilities of Indian art.



THE INDIAN INSTITUTE OF WORLD CULTURE

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

CULTURAL PROGRAMMES NOVEMBER - 2026
PROGRAMMES WILL BE HELD IN WADIA HALL

BOOK SALE

November 1st Sunday 8:30 AM to 5:00 PM :
(1st Floor Hall , IIWC Premises)
Used Books, Magazines Sale at Attractive Discounted Prices

November 5th Thursday 6:00 PM : ಶ್ರೀ ಮುಚಕುಂಟ ರಂಗಾಚಾರ್ ಮುಕುಂದ ಸ್ಮರಣಾರ್ಥ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ
ವಿಷಯ : ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿ ರಸ ಮತ್ತು ಅಲಂಕಾರ
ಉಪನ್ಯಾಸಕರು : ಶತಾವಧಾನಿ ಡಾ॥ ಗಣೇಶ್ (ಪದ್ಮಭೂಷಣ ಪುರಸ್ಕೃತರು)
ಸಹಯೋಗ: ಡಾ॥ ಭಾರತ್ ಮತ್ತು ಕುಟುಂಬದವರು

November 12th Thursday 6:00 PM : "Techno Cats" - Film Screening
Director : Gautam Sonti

November 19th Thursday 6:00 PM : Smt. A N Jayamma and
Sri A N Narayana Murthy Memorial Cultural Programme
Carnatic Vocal Concert
"Bhakti - A Journey Within"
Vocal : Vidushi Apoorvalakshmi P V &
Vidushi Shubha Santosh
Violin : Vidwan Pradesh Achar
Mridanga : Vidwan Sarwajith B S
Ghata : Vidwan Uttham Shantaraju
Collaboration : Smt. Padmaja Prabha Prasad, Sri A N Prakash and
Sri A K Prasad

November 22nd Sunday 10:00 AM (1st Floor) : Children's Cultural Festival - 2026 COMPETITION IN PAINTING

November 29th Sunday 3:00 PM : Prize Distribution (1st Floor Hall)
Supported by : Smt. and Sri M. K. Sunkad, Sri Harish Shenoy and
Sri T. K. N. Prasad

November 23rd Monday 6:00 PM : (In Collaboration with The Mythic Society)
Topic : Uncovering India's Deep Past
Speaker : Dr. Raj Vedam

OTHER PROGRAMMES: NOVEMBER – 2026

November 1st Sunday 10:00 AM : Sri Suswaralaya School of MusicMusic Programme

November 11th Wednesday 6:00 PM : Mridangam Concert

November 13th Friday 10:00 AM : Book Release Program

November 14th Saturday 10:00 AM : Natya Mayuri – Temple of Arts Bharatanatyam Dance Recital

November 15th Sunday 10:00 AM : Sawanna Publications - Book Release Program Anniversary Celebrations

November 15th Sunday 6:00 PM : Bharatanatyam Dance Recital

November 18th Wednesday 6:00 PM : Lecture Program by “Param Vedanta”

November 20th Friday 6:00 PM : Cultural Program – Azim Premji University

November 21st Saturday 10:00 AM (Full Day) : Piano Concert

November 22nd Sunday 6:00 PM : “Swararchane” – Music Program

November 27th Friday 6:00 PM : Samanvitha Sangeeta Parampara Trust Carnatic and Hindustani Vocal Concert

November 28th Saturday 6:00 PM : Spoorthi School of Dance Presents Bharatanatyam Dance Recital

ART GALLERY SHOWS – NOVEMBER – 2026

November 17th Tuesday – November 22nd Sunday : Cartoon Exhibition by Karnataka Cartoonist’s Association

November 23rd Monday – November 30th Monday : Poster Show on “India's Deep Past”

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 :

8th November Sunday : Naraka Chaturdashi

10th November Tuesday : Balipadyami

BOOKS SALE

Sunday, November 1st Used Books, Magazines Sale
At Attractive Discounted Prices 8.30 AM to 5 PM
ALL ARE WELCOME

Our Recent Publications Transactions List available in the Library / Office

SPECIAL CLASSES

ART CLASSES	:	Directed by Sri T.K.N. Prasad, Dr. Ramaa, Ambuja Rao and Prithvi Prabhu Meets every Tuesday and Thursday between 4.30 pm to 5.45 pm
ART CLASSES (SENIOR BATCH)	:	Directed by Sri Sanjay Chapolkar meets every Friday, Saturday and Sunday between 10:30 am to 1:30 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.

OFFICE WORKING HOURS

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

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