
APPENDIX - I I

Text I
BROADCAST INTERVIEW
Srinivasan & Deepak Vohra

A = Deepak Vohra B = Srinivasan C = Third person

A: There're over fifteen thousand primary health centres and sub-centres in the country. There're over one hundred thousand sub-centres located scattered throughout the country. Life expectancy has gone up from thirty-six to around fifty-six. Today health care is available in urban and rural areas. Plague and small-pox have been eradicated. Malaria tuberculosis and cholera controlled. The general death rate has come down from twenty-seven per thousand to eleven per thousand. Infant mortality has declined sharply. Much has been done. Much more remains to be done. How far are we from our national goal of 'health for all' by the year two thousand AD? What new programmes are being evolved? What is the present state of public health care in India?. These are some of the questions that we would like to put to our distinguished guest the Union Health Secretary Sri R Srinivasan who is with us in the studio right now. We've also said to you a little while ago that we were expecting the presence of Dr G K Vishvakarma Director General of Health Services. Unfortunately Dr Vishvakarma has not been able to join us. He has possibly been held up somewhere. Mr Srinivasan, thank you very much for joining us ^ on the morning show.

B: Yeah !

A: We're honoured and delighted to have you with us. So first of all may I on behalf of the family of the morning show congratulate you on your election as Chairman of the Executive Board of the World Health Organisation. This is a tribute to you personally and to the country that [you represent].

B: [First the] country especially.

A: Thank you very much sir. Mr Secretary, are you satisfied with the present state of health care in India?

B: That's a very large question and uh. We've always kept this in perspective. Having you know every sixth human being is an Indian.

A: Uhm, uhm.

B: So if you're going to get our health of India alright we're going to do an enormous of might of work for the health of the world. And uh in forty years something fantastic has been done as far as health care specifically is concerned. That's been an area of development. As you said earlier you know we've certainly made a tremendous impact in death rates. Infant mortality has certainly reduced much more to go. Death rates have also tended to decline but

not the extent we wanted, but of the sight of disease. Our diseases are broadly diseases due to infection, Diseases due to malnutrition and life-style. We've made a good bit of dent into that to diseases have been touched. Diseases relatable to malnutrition is part of general. As far as life-style is concerned like cancer, sex diseases and so on. But this is an urban problem largely. If you ask me what are the brighter parts so far. I mean certainly we've done well in leprosy. Every fourth leprosy patient in the world is an Indian. And every fifth leprosy patient in India is a child. It's very enormous burden. And by the year two thousand it may not be possible to eradicate it. It's certainly it would be possible to have a tremendous dent because of the multi drug therapy. Which gurantees you complete freedom from leprosy in about two and half years.

035

040

044

A: Mr Secretary you've talked about the brighter spots on the health in 'kamiyan kaun kaun si hai'?

045

B: Kamiyan to saheb thi, hai ek to hai malaria, ke bare mein. Malaria ko hamne hataya Ab kafi door tak chalagaya sirf ek wapas agayi do teen karan. Ek karan hai jo daviyaan pesticides thi unki resistance ho gayi, doosra hai ke water bodies development se chalti bahut create hote jarahe. Aur infected log to itne migration hota hai labour population ka infection ek jagah se doosri jagah parasite chala jata hai.

050

A: Uhm.

B: As you probably know malaria is different from mosquito available.

055

A: Yeah.

B: There may be mosquitoes with no malaria. But when the mosquito carries the parasite and injects it into the blood system you know man become infected. There was another aspect regarding people who understand and what to discuss about public health issues in India must remember this that for the poor people health is not a priority. Priority is illness. And how to get out of sickness as soon as possible. So if you don't have the full regimen of medicine you get back incompletely cured. Malaria comes back there.

060

A: You raised this question of about the poorer sections of society. Now in every developing country I presume there is a certain dicotomy between the level of health care available in the rural areas gamin shetra mein jis prakar ke haspatal hain ye health care hai aur jo urban areas mein milte hai. Why uh does one have the impression that it is particularly acute in India?

065

B: Nahi saheb. Dekhiye we're comfusing two issues. There's the issue of rural health infrastructure and rural health need verses urban health need. Though the poor in both areas deserves the same. This question has been tackled in our pl...ning. We've done well not enough. We're going to do more. Yeh nai

070

government ki niti hai ke jyada se jyada rural areas mein resources banao. Health to State subject hai aur State ki planning mein minimum needs programme mein public health programmes mein jyada se jyada rural infrastructure badate jayen. But you see you should as the primary health care approach. 075

A: What is the difference?

B: In one case we create infrastructure to reach people dispensaries, haspatal, sub-centre nurse, mid-wife, doctor. But in the case of primary health care approach woh kaheta hai ke jyada se jyada jage de. Let people get access to medical aid from the simplest sources. Kahene ka matlab hai you must be able to get eighty-five percent of the normal illnesses treated at the nearest health centre. You don't have to go to a hospital. 080
085

A: Uhm.

B: You also don't require a specialist. You must understand that there're three issues here. One is the issue everybody must take care of his health. Government can't take care of his health. Second is a community by itself can do a lot of self-help. The third is everybody ?do ?not be taken care of by a specialist. Ordinary doctors ordinary para medicals the health system can render a ?tremendous amount of care as near as possible. Now primary health care approach involves rural in infrastructure. But it is not only rural infrastructure. ^ It is a philosophy that you can take care of your health. 090

A: Uhm. 095

B: Community can have a lot of self-help in health and government can supplement by making available health facilities. Now one important facility there is health education. So people can't take care of the health unless they know what to do about it.

A: Right. Ek iske saath sambandhit sawal yeh hai ke hum ne aksar dekha hai jo hamare doctor hai chikitsak jo hain woh gamin shetra mein jakar kam nahi karte infact I think Jee saheb, was complaning about this Jee saheb. 100

C: Deepakji aap bilkul sahi kah rahe hain. Balke main to yahan tak kahoonga ke Dilli mein bade haspatalon mein jo doctor hain agar unme se kisi ki kisi ka tabadla Dilli ke kisi gaon mein hojaye to uski ek hi koshish hoti hai ke kis tarah mil milakar apna apni transfer jo hai woh shaher mein karwa le. 105

A: [How how] would you tackle this problem?

B: No of course not let me say it is not true. First of all I've been on behalf of the doctors well I think mind you there can't be any public health programme in this 109

country without the leadership and complete involvement of doctors [How can that absolutely] 110

A: [Absolutely absolutely]

B: The doctor has to be the leader of public health. And he must provide the linkages in public health. After having said that I would say a very large number of rural areas are serviced by doctors. Circumstances differ from state to state. If you went to a state like Madras or Maharashtra or even Bengal a large number of people work in rural areas. 115

A: Uhm.

B: Magar sawal yeh hai ye doctor jo hai kafi bade acche kisam ki education ke prapt karnewale hain. 120

A: Now we've the best doctors in the world. I mean everybody [accept that]

B: [I'm they've]} been trained I think in conditions which require certain amount of infrastructure for them to function. They've a family to live. They've some kind of education of children and so on. Since they're exceptionally gifted uh professionals been given a good course of education there is some reluctance in a part of them to go to rural areas. A large number of things have been done by government. We've allowances we've incentives we've created houses quarters and so on as part of the pre primary health infrastructure scheme. I think gradually as development increases excess increase of his own system increased doctors are infact available. Mind you may I also this that as against about four lakhs of doctors three and a half lakhs doctors of the allopathic system there're about four lakhs of wide rendered hakims and so on. They're already available in the rural areas. So it's not as if the rural areas is totally without any medical help. But allopathic modern system of medicine with a backup of dispenseries and drug etcetra this is spreading perhaps somewhat slowly. 125
130
135

A: Mr Srinivasan one other question. This is regarding the availability of medicines. Hum ne dekha hai ke nakli dawayiaan bazaar mein bahut bikti hai. Now what is the position what you're doing to control this?

B: Saheb, you see you know it's very difficult question to answer. First of all prscription vary. There're cases where nakli dawayiaan asal mein definite asal mei hai if I may say so. But bahut si jagah pe what you say is nakli dawayee is infact dawayee which tested by efficacy test does not measure up. Tested by bio availability test is not measured up. It is not uh totally uh a kind of uh it's it's misleading in it's effect. It claims more than it does. The reason for that is the quality of good manufacturing that've to build into this is improving slowly. But again please don't lose the perspective. We produce about three thousand 140
145

crores worth of medicine. Most of I think a good part of it comes from large industries. Good part of it comes from well run small industry. I would say that there that medicine is as good as anywhere else. But yeah there're black sheep and only way to do it is to have drug regulatory action. Uh drug regulatory action has to be within the law. So we must have drug inspectors more laboratory facilities. What is more important or more acute consumer conciousness. 148 150

A: You mention a little while ago that the present emphasis the present priorities on health care in rural areas. What're the new concepts and technologies? and this will be my last question. 155

B: Yeah. But you see technology wise certainly the early detection has an approach.

A: Uhm.

B: Take cancer for instance. Cancer of the breast, cancer of the surverx for women, oral from men. I think it's possible to have lot more of education given to people to school teachers. So that they can detect either by the help of a friend or by themselves. What is it that requires treatment?. And it's now clear for instance in cancer if you detect early you can get it completely cured. Take for instance oral health and dental health. As a country we wash a lot. Inspite of that our oral health is declining it's possible for us uh to get so technology is going to be not tremendously different from what is known but health education involvement of people getting people to look after the health is part of the primary health approach would be the main issue. 160 165

A: Mr Secretary will we've health for all by two thousand? 170

B: It's very broad question and what do we mean certainly we'll have much creative control over disease some diseases definitely. We'll have much creative effective immunization of children against preventable diseases. We would have I hope much greater positive awareness of health. And my own personal feeling is I hope that people would be encouraged to take care of their own health and medicine would stand somewhat demystified. 175

A: Thank you very much sir for joining us on the morning show and sharing with us your views and perspectives about health care in India past, present and future. We appreciate your presence.

Thank you very much indeed. 180

</I>

Text II

BROADCAST INTERVIEW
P K S Madhavan by Shashi Mehta
Topic: TRIBAL AWARENESS

A=Shashi Mehta B=P K S Madhavan

A: He was born to a wealthy landlord. He got good education and got well-paid cosy job with the Planning Commission. But he soon realised that the fruits of planning and development did not really reach the needy. He was disillusioned. His restless soul drawn into the solitary solitude of the Himalayas. But even the life of 'sanyasi' disillusioned him. So he decided to go back to Andhra Pradesh to write a book on the tribals. But what he saw shocked him. He saw woman being yoked instead of oxen. Enough was enough he decided. He gave up the idea of writing the book and decided to work for the welfare of the tribals. He became their liberator. He is P K S Madhavan. Let's meet him. Let's hear more about him, his experience and the voluntary organisation he set up from him. Mr Madhavan could you tell us about this voluntary organisation AWARE which you set up?

B: In nineteen seventy-five when I moved into Andhra Pradesh with the interest of writing a book on tribals, I did a small research in one block. Where about five thousand tribals were given about ten million rupees in a government programme. And once our former Prime Minister was telling only twelve percent of the money reached people. My research in that particular block. I found only two percent reached people. And ten years we made all efforts to see that these people come up. But I found that why this is happening? Millions of rupees were put in. Why people are not responding?. And I discovered people are not part of planning, not part of implementation, not part of evaluation. So I thought writing a book is an intellectual exploitation. I get my name, I get my doctorate but people are not going to benefit out of it. So I said I'm not going to write a book. I'll create awareness among the people so that they will decide their future. So with that intention I started this organisation AWARE.

A: How did you realise that only two percent of the planning and development really reached the people?

B: You see when I tracked the money where it has gone I found out sixty-two percent has gone to maintain the administration beauracrcy and other things. And about thirty percent of the money has gone by middle man corruption and commission etcetra. Seven percent of this money reached poor people. So I felt atleast seven percent reached. When I investigated five percent of this money was misused by the people themselves. So only two percent reached people. So this is the fate of our planning and implementation. Then what will happen to our country? So I said why this is happening? People must be able to know what they wanted? Where they live? What their future? So people's participation is a f

fundamental necessity for any development.

037

A: How did you make people participate in your ventures? How did you draw out the meek tribals into your work?

B: In the beginning people did not trust me. Because I'm a new person and I'm talking a different language and they did not believe me at all. In some place there was an opposition. People thrown stone at me. In one village they want to shoot at me as with the arrows. But persuasion, continuous meeting and explaining them and motivation has helped me after six months, eight months to people to understand there is a man who is talking about them and trying to help them. So that is how I just tempted and also I used telling the stories to the children meeting the women talking to the elderly people. Slowly I became friend of them and they started accepting.

040

045

A: How do you communicate with the tribals?

B: In the beginning I was talking a a help of a interpreter a local man. Normally a vested interest their opinion maker. Slowly slowly when I was able to observe the their problems I started directly talking to them. Childrens were first my media. When elderly people I used to talk to them 'Ramayana' I used to talk to 'Mahabharata'. Some of the stories of tribal culture. That is how I became friend with them. And I never expected anything from them. I never asked them to do anything. Simply discussing becoming friend. So slowly they took me as a friend and then they started telling their problems.

050

055

A: What was your first impression of tribals when you really met them in nineteen seventy-five and what is your impression of them now?

B: You see my expec my assessment of this poverty in our country is poverty is a conspiracy. And always people think by giving money poverty can be removed. It is not true. To remove the poverty what we need is courage, psychological make up people must prepare themselves. And among the tribals they are meek, they are afraid of the new people, they don't understand what exactly happening, and they are very traditional, they are away from the communication. And even the small communicators were exploiters. So as a result they did not respond to the real development of our country.

060

065

A: And what is their state now?

B: Now after fifteen years of my entry and my archetions work perhaps what I can say is that what we have done is to explain to the people what government is doing for them. What government infrastructure. Infact in the whole of the world our country has got an excellent legislation. Always in favour of poor. Our constitution our legislations always in favour of poor. But this has to be translated

070

into action. And we have an excellent infrastructure meant for the poor. But it has to be implemented. So may be the AWARE's role is to explain to the people to utilise the infrastructure to make use of the law for their own social transformation and academic betterment. 075

A: Do you mean to say that the infrastructure that the government has created for the welfare of the backwards and the tribals your organisation plays a key role into passing the benefits to the tribals ^ and backwards? 080

B: Yeah.

B: Motivation, explanation, bringing the people near to the government infrastructure, asking them to fight for their rights asking them to utilise the existing infrastructure. I will give an example there is a rural bank in a village. And uh government has got four percent differential rate of interest. Nowhere in the world we've got such a infrastructure. But people goes to a landlord and take money for six and forty percent interest. My institution is the why people are not able to utilise it. Because people must know that institution is meant for them they have right to utilise that institution. I ask these people I organise them to the bank educated them. Asked the bank to help them and I brought bank and people together. Landlord or the moneylender disappeared. 085 090

A: What can be the role of a voluntary organisation vis-a- vis the government institutions?

B: See nobody should ever come to a conclusion that voluntary organisation is going to replace government. It is it is meaningless. The voluntary organisations are always the forerunners the pilots. Who can experiment who build innovative programmes. We can bring the people and government together. So the role of voluntary organisations a complementary and supplementary efforts of the government welfare programmes. That should be the spirit of voluntary organisations. Educate the people create awareness ask to utilise government infrastructure. Ask the government also to understand people. So they must be catalyst between the people and government. 095 100

A: Your organisation AWARE in how states do you operate and how many villages are you covering?

B: We were work we started our work in Andhra Pradesh. So we are now in covering about two thousand three hundred villages in Andra Pradesh. About eight hundred villages the neighbouring Orissa. These are the two uh states were AWARE is concentrating. But we've got pilot projects in Kerala, Tamil Nadu, Karnataka and Uttar Pradesh. Very shortly next year we may be starting our programme in Manipur also. 105 110

A: But how do you decide that which village needs your attention and where do

you need to go to help the people?

112

B: In the present area we're working in a particular area. So we're expanding literally like this because now there is AWARE is a known organisation. Hundreds of villages are coming asking us to start up. But we don't work in an area more than eight years. We withdraw make people themselves be free and independent of AWARE. They have their own future. They must've their own plan and they should not depend upon AWARE. Once we withdraw from thousand villages we expand to another thousand villages. Like that we're spreading. In a place like Kerala and Tamil Nadu and other places where there're tribals because my organisation is working for the tribal welfare and we are also including harijans, also harijans and tribals are two communities whom with whom we're working. So wherever there is such people like in Uttar Pradesh there is a lot of child labour, bonded labour. Mirzapur district where we are working. Similarly in Vainad in Kerala where tribals are there. So wherever the tribals are there, where there condition is very bad our organisation is trying to set up a project there.

115

120

125

A: Which one has been your singular achievement? When were you really touched by the apathy shown towards the tribals and which you feel has been your achievement in the last fifteen years?

130

B: In nineteen seventy-five I have seen tribals are yoked to the tribals are tied to the tree and beaten black and blue. And no lawenforcing agency helped them. One thing which I cannot forget is once when I was going I've seen two women yoked like a oxen and made to draw the water from the well. And I reached landlord and asked them why this is happening? It's a cultural oppression he didn't had any feeling for it. He said 'yes'. And that among them one is a pregnant woman. I thought if it is my mother and it is my sister what would have been happened? If landlord's mother and sister can he yoke like that? So that was a a very disturbing fact in my life. Then I said no this cannot continue. This is our independent India and I warned the authorities. The poor people ask their dignity they are meek. There is a conspiracy to keep them always poor by giving the alcohol and other things. So now let them discover their dignity. Let them feel that they are equal citizens in this country. That is where my motivation awareness creation, training camps, 'mahasabhas' all those things have made them to realise they are equal citizens of this country. Today, a tribal, fifteen years ago a tribal used to run away when he see me, today he can reach the gates of the Chief Minister and knock his door and ask him to hear his purpose. That's the greatest satisfaction for me.

135

140

145

A: Do you feel a sense of pride when you realise that you have been you've been able to give them this kind of sense of dignity?

150

B: I I do not say pride but I feel so happy so content in my life perhaps I would have never achieved anything more than this. Today a bonded labour who was

beaten in my presence is the president of 'mandal praja parishad' what more I wanted?

A: So two years you led the life of a 'sanyasi' why did you give that up? 155

B: See I thought I must find out some meaning in my life. I thought spiritualism is one of the mean. So I became a monk and I was uh with monks. I met a number of great people great 'mahatmas'. But what I found is they do not have any solution for poverty and sufferings of the poor people. They have some solutions which for your next life nobody has seen it. And I also thought many of these people are expression of capitalist system. The rich people sages. I should know my precious life should not be wasted in these debates. I must do something action. That action must remove the suffering of the people. That is what Swami Vivekananda said it. Perhaps what Swami Vivekananda did I sit I tried to translate in action. 160
165

A: Uh, what role what is the role of women when uh uh they are the receiving when they are trying to get the fruits of development?

B: See always in the in the development women was kept as a second rate citizen. It's very unfortunate. But I liked many things from the women themselves in my own project area. To be very frank in AWARE women are the leaders of programme. I'll give one example. Always government is giving some money. AWARE is also giving some money' Banks are giving some money. So I spoke to uh a few women I told how long you are going to receive the money try to create money among yourselves. The discussion went on for two hours. And they came out with a small programme which was very very encouraging. They call it 'Chaitanya nidhi's programme'. Each one of them pay five rupees in a week and fifteen was become one unit. And then two hundred and fifty they collect, I give two fifty. Out of five hundred rupees four fifty is given to one woman as a loan which she pay back next week. Like that in thirty seven weeks the so called poor woman could collect one crore forty seven lacs rupees. So you can see the poor is only our term. Poor is potential and they could keep such a money and that is revolved among them. Thirty-seven five hundred women are beneficiary of this programme today. 170
175
180

A: India is rich in human resources. We've so much of talent amongst ourselves. Now having worked for fifteen years what do you think should be done so that more and more villages are drawn into this kind of development process. 185

B: It is my emotional feeling always India cannot be a poor country. With eight hundred and twenty million people we must be richest people. What is happening is the human resource is not planned developed and utilised. We always think you know the economics money material matter. But this so called rich resource we've got has to be utilised. So perhaps my next to ten years work is I'm going to plan in one block or one samiti where all human resource will be 190

planned utilised and developed so that that block must be self-sufficient. So budgeting human resource is one of the important thing. We must take uh into notice in the our planning. 195

A: If somebody wants to join your voluntary organisation how does one do that?

B: Welcome. We we always like people. There are a number of people who support AWARE. Friends of AWARE members of AWARE. And we've an ideology like this where through awareness development is brought and unless development is a people's movement, development has no relevance. Or if the development is meant for the people or poor and poor must be the captains of the development. These are all our expectations. In another thing in AWARE uh we always think this alcohol is a conspiracy to keep the poor people always poor. 200

A: What is the full meaning of AWARE.

B: AWARE stands for Action for Welfare and Awakening in Rural Environment. 205

A: Do you want to confine yourself only to the rural areas or work for the poor in the urban areas as well?

B: For last fifteen years we worked only in rural areas. Now we thought it is also necessary to get solidarity of the urban poor to support. You see today our country is passing through a transition. The already for last twenty years ten percent of the rural population migrated to the urban areas. And urban areas is not our culture. Rural civilisation is our culture. So in order to prevent urbanisation, slums and other problems we want to take care of the people in urban area itself development of the rural people. So next year we may perhaps move into little bit into urban area where poor people comes and migrates and struggle for their life. 210
215

A: What is your dream regarding these people what do they you really want them to become?. What do you want to see?

B: In my life I would like to see the whole of this caste system which is conspiring to the society's underdevelopment to be removed. Where a tribal a harijan or a brahmin or anybody are equal equally share the responsibility of governance of this country. And my dream is Mahatma Gandhi's dream a 'gram swaraj'. Village that stands for its own leg and its own self-sufficiency. I believe in Mahatma's per perfect theory of making a village a 'gram swaraj' that was my dream. 220
225

A: Well Mr Madhavan's dream is also that of a 'gram swaraj' the same as Mahatma Gandhi's. We wish all luck in his endeavours. Thank you for being with us.

B: Thank you. 229
</I>

Text III

Broadcast Interview

Hemant Kumar Interviews Jamuna

A=Hemant Kumar B=Jamuna

A: Mrs Jamuna is a Congress I member of Parliament representing Rajamundri east Godavari of Andhra Pradesh in the Lok Sabha. This is her first term as a member of parliament. But her talent is multifaceted. Long before she face the people, she was facing life studio life. Yes she is a famous film personality of Andhra. But she is known beyond Andhra as well. Those of us who remember the film Milan cannot forget her award winning performance as Gauri. But apart from occasional stories into the Hindi cinema she has largely restricted herself to Telgu cinema. Although she has also acted in Tamil and Kannada films as well. Jamunajee, considering how many films and how films have been making politicians in the south it must have been smooth sailing for you isn't it?

001

005

010

B: Yes, of course, because uh being a cine artist uh we use to more accustomed to public. Because uh as a cinema artist we use to go into the masses and uh for shooting and for for public meeting as a social workers also. We have a lot of contact with uh public in cine life. So naturally when we have become a uh politician I think uh it's not much difficult to uh do our service or justice to our politicians.

015

A: When did you actually entered films?

B: I was so young, I think uh nineteen fifty-two I was just fourteen years may be. So I entered into the film fray as a heroine in the first picture itself. One [minute] uh.

020

A: [One minute] I'm sorry.

B: Uh my first picture was the name 'Footillu' that means in Hindi you can say 'Maikhe'. In nineteen fifty- two one Mr uh late Raja Rao he introduced me to the film. He hails from uh 'Rajamundri' constituency which I'm now presenting it as a public servant. So he introduced me to the film as a heroine first.

025

A: We know that you have for thirty years played a leading role in cinema. Especially that you have always played a leading actress. How many Hindi films have you made?

A: So far I acted uh nearly twenty twenty films in Hindi. My first Hindi film was uh 'Naya Aadmi' and that was superhit film in those days. And then second picture 'Miss Mary'. Third was uh 'Humrahi', Fourth 'Milan'. Fifth 'Rishte-nate'. 'Beti-Bete' and then 'Dulhan' uh so many films. And 'Raj Tilak' recently acted with uh Sanjeev kumar in 'Yadgar' and uh 'Naukar Bibi ka'. Like that so many films I acted.

030

034

A: Yeah the song that was picturised on you 'bol gori bol tera kaun piya' that was a very famous song. 035

B:(Laughs) That was uh 'Milan' picture. I received a filmfare award for 'Milan'. Best actress award in those days. I think I'm the first South Indian star to receive a filmfare award as a best actress in 'Milan'.

A: Now that you've become a member of parliament is it true that people are now want to see more of old films. 040

B: Yes especially uh become MP all our MPs, colleagues are uh very much interested to see my films, old films. They are asking me uh apto bahot purani kalakar hai. How can we get your Hamarahi, Milan? I said I will try to bring some old films for you. I will give it as a presentation to everybody. I was trying to get hold of my old films. You know that old films are very precious to get. 045

A: Yeah. We also know that you have been active on theatre front. Uh, you offer the pressure into the Andhra Pradesh professional theatre group. What are your activities there?

B: You see, as a artist also I acted more than two hundred films. We have acted such a wonderful characters unforgettable roles. Uh even as a old lady uh and then uh suffering lady just like 'Mother India'. I did 'Mother Indias' character in Telgu version which Nargis did in Hindi version. So it's a very beautiful motherly character. So such a types of characters I acted. And then after that I thought of do some uh work for uplift of these old indigent theatre artist. Because cinema is uh fundamentally we should act in uh dramas only. From dramas only we have become a very famous actors in films you see. So one should not forget theatre at all. We came from theatre. We hail from theatre. We have learnt acting on theatre. So I want to do service to theatre artist I become a uh president of AP Professional Artist Theatre Federation. It is uh uhm state level body. I have we have got more than ten thousand members all over the state Andhra Pradesh. And the president for that for the last fifteen years while acting also I was so busy as a artist even then I used to uh give lot of service to the especially this old indigent artist giving pensions and then getting house for them. And uh to improve their art to use to give a lot of encouragement. Still I am continuing as a president of Professional Artist Theatre Federation. 050
055
060
065

A: I'm returning to the subject of films. Why did you discontinued uh your ^ yeah.

B: [^ Film career.].

B: Laughs. Naturally after uh becoming a politician I want to give full uh justice to my uh profession. I I don't like to put one leg this side one leg in film field and one leg in politician as a politician. I think we can't do any justice to our performance. So I want to give up my film career due to uh <@po @> politics. 070
072

A: But your family compulsion as well. 073

B: No not much. Because my husband is a very co-operative man. And then the shortly going my family life also. I have married to my uh my husband is a Professor of Zoology at Usmania University. I got uh one son and daughter. So life is going smoothly. 075

A: They must also be very fond of your old films I am sure.

B: Laughs.

A: There is one question about film I wanted to ask you. Do your fans feel still as the screen image that they have of you? Or do they know that you only act perform roles?. How would they react to you when they see you in person? 080

B: Naturally they are uh very much excited to see as a person. Because uh being a veteran artist for thirty years uh uhm for example I can say at my Rajmundari constituency I used to go to to very rural places. So there they were just like uh they are worshipping as a goddess. So after seeing me natural they will get lot of uh excitement. Some people especially uh lady character. I have got lady fans more than uh gents I think so. So they used to embrace me and kiss me. They said oh Jamunajee we never thought we'll see you uh like this. So we are very happy we'll vote for you and then you must do good work for those our uh you should solve our problems. I said I had given a promise. So that excitement will be will be there. Not on uh. 085 090

A: Cinema has been contrubuting uh to very large extent in the south especially it has been throwing up some very interesting uh politicians. Why do you think more and more politicians in the south take to uh sorry more and more film personalities in south take to politics? 095

B: I think as a citizen of India every citizen has a right to become a politician. Politician means not only a uhm getting some money or getting fame. We can do service to the public. As a democratic country we have got uh every right to every man and the woman and every citizen of India, they got a right to enter into the politics, there is no restrictions for that. 100

A: But does their screen image really help them?

B: Sometimes ^ that is image is there that glamour will add our political.

B: [^ In uh]

A: Does it make your canvassing easier? 105

B: Not easier. Just like other because now- a- days uh uh political situation and especially rural masses also there public has uh got uh political awareness. Now 107

they are not uh so easily there now we can't attract them with glamour all those things. The glamour will be there but one should work very hardly then only we will win. Otherwise not possible. 108
110

A: In this modern world where we have television, we have news magazines were they keep telling us that an actor the role that he performs is just a role he is in fact a simple man like us. There are still these images that people have. How do they maintain how does a man maintain his image?

B: The film? 115

A: Yes.

B: You see the film uh maintaining the image one should have certain principles in personal life also. And then he should uh take good characters representing some social problems economic problems with a rural character representing family's character. Then if uh act uh if he acts like this he can maintain his uh good image in film field also also long long standing in a like me I had so many variety characters. 120

A: What kind of screen image did you have?

B: I had uh got a very good image otherwise I think I should not say myself it shows uh little bit embarassment. Even then I have to say to public that I am I think I am the first lady to act in two hundred not two hundred films as a heroine thirty years as a leading lady of south Indian screen I can say. Like that I got that image in public. 125

A: How many of your films have won awards?

B: Out of two hundreds may be nearly hundred films state awards and then national awards. While national awards to come to Delhi very often. And Mrs Gandhi was there Information and Broadcasting. And then state awards for so many films. 130

A: Which is the highest award that you have got?

B: I think in Hindi film 'Milan' is uh highest filmfare film fare award is there for me. And of course in Andhra Pradesh if we state awards and best actress award in Telgu films I am the first lady continously nine times I have been selected as a best actress award. 135
138

Further, the remaining part of the interview has been organised in Hindi.

Text IV
BROADCAST INTERVIEW
Y S Rajan & Deepak Vohra

A=Deepak Vohra B=Y S Rajan C= Jee Saheb

A: Welcome to this studio and thank you for being with us. First of all when we talk about parallel processing and super-computers what are these things? 001

B: Super-computers really the amount of data number it crunches. The good old days about thirty years ago big two garages were contained things with small capability now it comes it control about ten crore of operations. Ten crores the hundred mega flops you see in one second that's type of that is super computing. 005

A: Why do we need it in India?

B: We require it for weather modelling, pollution monitoring, variety of things. Where ever you need too fast too big these things if you want to look at you have to now crunch the numbers very fast. Do it and then see what it means. It has a lot of uh looses in these. 010

A: Lekin, super computer ko banane mei kharcha bahut hota hai Rajan saheb. Is this expenditure justified?

B: Jyada nahi haan. Yeh jo sidhaant mei jo development hoti hai uski thirty-six crore ki cheez hai aur uska jo usse benefit jo hota hai ke agriculture model ho, water modelling ho, seismic modelling ho, aur reactor ki safety ho, dam ki safety ho. So itne hain ke woh, fed-up ho jayega. Iske upar bahut sare uh computer software se karne hai woh itne hojayenge ke pura society mei hona chahiye. Abhi kuch das saal ke uh agle Jee saheb ke liye bahut sare robot bhi ho sakte hain, jo translate karenge, [hopefully] so knowledge ko itni tarakki jo data process karne. ^ The computer parallel process ki bauchar hogi. 015 020

A: Laughs.

A: Uh.

A: We we don't want him to be replaced by ...

B: Oh no no no not remove him not him ... 025

A: Jee saheb, has to ...

B: Jee saheb to bahut sare ka use karenge, ^ aur thoda haan tum karo abhi yeh Tamil mei baat karo nahi to doosre mei baat karo. Woh kar sakte hain. Woh to future generation.

A: Accha. 030

031

A: And you know since we you know Jee saheb, and I are a bit ignorant about technical terms. This parallel processing would you like to explain in simple [uh terms]

B: Okay. The computer for about thirty years has been doing do one uh competition put it in a memory do one competition put it in a memory. It does it very fast but that has a limit. When we are thinking in terms of tons and crore that is hundred million two hundred million five hundred million type of operations per second then this slows down the process. So you do it in a different multiple ?persons many brains using in harmony. So actually some computer people say tyranny of the central memory will be found. Many many places they all do it in parallel. So you can handle large amount of data. That is parallel processing. It is essential to advance super computer in later stage. 040

A: Mr Rajan, you're closely involved in monitoring the development of uh this technology in India. How far away is India from its own super computer? 045

B: Not very far. These works which are taking place in C dot C tac then there are the number of parallel processing of course in N A L Indian Institute of Science D R D O bar C M C L they are doing very well. I would not like to see in terms of number of years of first and second two or three. But in terms of one using the software for various uses weather forecasting modelling etcetra. As well as for these. It's quite in contemporary to the needs of our country we should be able to meet most of it in the coming years. 050

A: How far developed how developed is India's technology in this field compare to other countries?

B: Contemporary is I would say not more than in fact this technology is itself only four five years or seven eight years old. So we are very close to those things. Some of it's developments. 055

A: And once we've the super computers how will you Mr Rajan use it?

B: Oh, there are number of possibilities say my job is technology forecasting. There are so many things which can be done whether it is pollution monitering even art assimilation. Do anything which you want to look at before designing a car before designing an aircraft you want to see. Do the design there let it crash and see. So you can build a dam, you want to look at safety, anything can be done in the computer without spending any money. Then you look at then you perfect the design. Many of these things though I myself would not be uh using it in that that form. There are many hundreds of young men and women in the country who will use it and then they will export even the soft ware. 060 065

A: Mr Rajan one last question. Gaze into your crystal board after the super computer in India what next? 068

150

069

B: Artificial intelligence fifth generation computer. That's what I meant Jee saheb, he can have hundreds of them. How many other ^ that's right.

A: We're obviously excited about the developments taking place.

B: Thank you.

A: And we certainly have shared the excitement Jee saheb, jinhone bataya super computer ke bare mein.

075

C: Haan Deepakji, bas mei itna chahata hoon ke, science technology super computer ka labh, hum tak, hum aam logon tak, chhoti tabiyat ke logon tak, jald se jald pahoonch jaye.

A: Yehi Rajan saheb aap ko bata rahe the. Our guest this morning was Mr Y S Rajan the adviser in Department of Science and Technology. We've been talking to him about the exciting breakthrough in the field of parallel processing and super computer development in India.

080

</I>

Text V

BROADCAST INTERVIEW

Jagmohan Bhasin & M G Shekharan

A=Jagamohan Bhasin B=M G Shekharan

A: Today we have in our studio Mr Shekhar, newly elected A I A D M K member of parliament from Dharmapuri in Tamil Nadu. Mr Shekhar is an advocate by profession and he's a party's district secretary. Mr Shekhar welcome to our studio. 001

B: Thank you. 005

A: Tell us Mr Shakhara how do you attribute the rise of regional parties in India's body politics?

B: Ah.

B: You see in India there is uh plenty of languages and uh plenty of uh regional. I just like that. Even though in this uh type of uh our nation because we having many differences and many communal individual parties. They refuse to save integration and to our India. Then this is you see many peoples are there peoples living or having many languages and uh many cultures like that. This way the only regional parties which are reflecting the regional peoples culture and their uh uh cultures and their views through that regional parties only again. And so the regional party is having just a close relationship which is basically with that uh people the regional peoples. You know now a days you see that only the Congress have such much of approach to the uh uh throughout national vein. No other party is rather having that much of approach. Anyhow our A I A D M K Anna D M K which is led by our puruchita. Ms Jaylalitha or Madam, Uh is having the party in uh yes and many states in Andhra, Karnataka and in Pondhechery as well as now in uh our capital it self. So that not only the regional parties are developing in other states our other regions. Uh they're also having the conference of the regional pe peoples that uh they're reflecting that uh views and angles. So only the regional parties can built the uh views and the imagines or anything you've take of the peoples opinion. Uh so uh the regional parties are in our country just like our country democratical country we're giving the freedoms to regional parties in one way. In another angle the regional parties are uh uhm uh united itself and give a democratical set-up to our nation. 010
015
020
025

A: But do you think that regional parties have the same vision as the national party? 030

B: Certainly because they're having the same interest of uh uh national uh national parties interest. You know that our M G R renouned leader in the time of war, war time of China he donated he's the first it was the man who donated such a huge amount just like a thing it was more than a lakh, uh to our late Prime Minister Pandit Jawaharlal Nehru. He donated a huge amount. Nobody under 036

that time nobody donated such amount. Whereas he was in the regional party under this he donated uh too much of high amount to our Prime Minister for integration. 037

A: But do you think that the regional party is they you know integrate the federal structure? 040

B: Certainly because regional party is having the same view on there. Reflecting there mo their culture their mother tongue like that but they want integration of the India. They've definitely work for it they've definitely uh stood in front for their integration of the country our nation. 045

A: But do you think that the rise of regional parties is a temporary phenomenon or it is a permanent feature of [our politics].

B: [It's permanent] uh feature. Because nobody can uh uh divert our divert the regional culture or regional languages you see. So uh this is because this is biggest uh our nation have many languages and many regions. So this is the permanent one. Nobody can uh uh that's why nobody can uh close this angle. This is the only thing only angle the common to unity because that is one the regional parties have developed. Then uh the national development you know that all. 050

A: Mr Shekhar you're I believe totally associated with the late M G R who was a very charismatic leader. 055

B: Yeah.

A: Tell us something more about him.

B: M G R is uh incomparable leader. He has fight for the poor people and from downtrodden people. Uh in his film not only come through cine or such, yes because he was a big donor. Uh uh even though he was asked this he donated uh uh a huge amount by his hard work. Whatever he earned he donated all the money to the people. And after his death he donated the uh his wealth to his people. Now a days it is said he donated his house and uh our properties to the poor people. Just when you see the on that uh our Madam our Puruchita Jaylalitha uhm is true follower or the true leader after M G R. 060
065

A: How is she carrying on the legacy of M G R?

B: Yes uh even those in the life life of M G R, M G R first that only Ms Jaylalitha she'll give the she'll be the future uh in your leader. He uh put to our Madam in our propoganda secretary at a propoganda secretary. After M G R she's the true heir to M G R uh uh to the party and had a blood of warrior. She placed uh now she's the only biggest leader from Tamil Nadu. Uh. 070
072

A: But how is she? I mean how's she carrying on what M G R had done? 073

B: In all political policies and political activities uh see even though in M G R's life there is uh like this you see tendency and she's come through only by M G R. And M G R choose she'll be the successor for the party. And know uh uh that he is going she is doing you say all problems of uh by- elections and all other things. She is always with the poor people just like M G R. She's fighting for the poor people for downtrodden people uh as in by election manifesto she has declared all things to the ... That too without any other parties uhm see in the election manifesto she gave a sort of manifesto. It is prepared only for the poor people. 075
080

A: I can see that you've pinned photograph of Ms Jaylalitha ^ any particular reason for that?

B: Yes. 085

B: Yes she is our lea she is the only leader after M G R ^1. She is a true follower ^2. We're proud of having her as our leader.

A: Right.

A: Right.

A: Uhm. 090

B: Uhm she's fighting for uh not only the poor people but also the women women's also. She's the only leader women's have. Uh she's actually she's uh such a brilliant such a uh I want to mention all this a brilliant and uh see is very capable to do power to the poor and welfare to the poor ^ just like M G R.

A: Uhm. 095

A: Tell us Mr Shekharan something you attempt. You've been naturally involved in students politics also ^. Uh do you think there has been a criminalisation of students politics in the country over the years?

B: Yes.

B: No no no. Student activities not a criminal in politics not a criminal activity because in ?studies this you know uh in student activities in our dravidian movement uh in Tamil Nadu like Ramnavar Periyar just like M G R all are in the dravidian movement. That trains the students not only in political activities they must be after aw awareness of the political that is our uh political situation in Tamil Nadu. Or as well as in India international. Uh to save their culture and their uh language itself. So it's a necessary training in political life that's all ^ not a criminalisation. 100
105
107

154

A: Yes. 108

A: Right. Uh what is the specific problem in your constituency in Dharmapuri?

B: Dharmapuri you know is in now a days the Cauvery water dispute is the major 110
 problem. Our Madam also recommended our base. There is our recommended facts
 to send it to a tribunal. Uh now it's a promise going that way.

A: Assuming that this problem is solved amicably how will it affect your
 constituency and Tamil Nadu as a whole?

B: I I want to solve this for all welfare of all states. Now Karnataka Maharashtra 115
 Pondechery. But, but the Tamil Nadu people those uh are pledged its water.
 Majority uh must have their proper right because it's a long day to have a fight
 with even uh not a fight yeah there is what if you want to store this. You obstruct
 and everybody sharing the water. Our Madam is also uh a very very interested
 in now a days ke uh she also have a report about this. We're expecting people's 120
 judgement that's all. [You know] what government about the parliamentary
 constituency they want you please kindly follow^ that Cauvery is as well actually
 they gained a get way only through my parliamentary constituency.

A: Yes.

A: Yes. 125

B: [That is] in this. But even in my parliamentary constituency even though
 Cauvery enters we never got a drop of water for drinking facilities or irrigation
 facilities. Just as it enters and go to some other areas. But there're there is an
 hydel project where they must uh our M G R and Devrajan the chief Minister of
 Karnataka have discussed about putting a hydel project in voganical a very big 130
 tourist centre. Uh if that will happened there'll be in future definitely the power uh
 will be placed for all states is a major project.

A: Right.

B: And another development major master project of drinking water problem.
 That's a it was a it is having the well the aided. It was that stone was laided by 135
 our M G R that M G R there is a <@ pro @> project is there master project for
 voganical drinking water project. If it will happene then the our people in the
 drought area backward area they'll fully fully satisfied [with this project].

A: [With this project].

A: Mr Shekhar what are your very shortly your views on centre state relationship? 140

B: Uh state centre relation regarding this uh the state and centre relations we our 141

our you see our late M G R has told about the state and centre relationship. Uh state and centre should have equal powers and uh equal best vision. Our Madam puruchita Jaylalitha also about that is also following that states relations. That's all we wanted.

145

A: You're in opposition in both your home state as well as in national politics. How can you reconcile a truth.

B: We don't worry about in opposition or ruling. We're always A I D M K led by our puruchita Jaylalitha is fighting for the poor people. It won't whether we're in uh opposition or ruling. We're fighting for the poor people. We're uh reflecting or we're uh uhm showing the poor people's view and angles to the ruling party whether in a state or centre. That's all.

150

A: One last question Mr Shekhar you're an advocate ^1 by profession ^2. So how do you reconcile your role as an advocate and a politician?

B: Yes.

155

B: Yes.

B: Yes from the beginning as a student we've say I was in uh politicians. Uh not yet fully in involved in politics that is professional made professional. In this way I was in the political activity. So there is no nothing more to mention about the that advocate profession because it's a high profession. Anyhow you got this chance uh.

160

A: Thank you Mr Shekhar it was pleasure having you and we wish you well in your political career.

B: [Thank you].

A: Thank you.

164

</I>

Text VI

Interview

MISS NIKKI HARALU

A=Announcer B=Interviewer C=Interviewee

A: Miss N N Haralu is from Nagaland. She was ambassador of India in many countries and is currently the Chairman of the Social Welfare Advisory Board Government of Nagaland, Kohima. This is a profile of a lady from a distant part of our country who has contributed to the nations development and provides inspiration to her sisters across the land. 001
005

B: Miss Haralu, it is such a pleasure visiting you and your beautiful home here in Kohima. I have been looking forward to it for a very long time. Uh tell me that after retirement uh are you staying here in in Kohima or you your home you keep a home somewhere else also?

C: Uh after retirement I was settled down I settled down in Himapur ^ it is uh plain area of Nagaland. 010

B: Uhm uhm

B: Ah ha

C: But since I was took over as Chairman of the Social Welfare Advisory Board ^ I had to come to Kohima and stay here. So I'm now staying here in Kohima. 015

B: Yeah.

B: So it is wonderful as you can spend time in two places as have two homes. Uh before you retired what was and where was you posted last?

C: My last posting was in Panama ^ I was as ambassador of India to Panama and reagitae nations to Costa Rica and Nicaragua. 020

B: Uhm uhm.

B: How were our relations then uh with these countries and what was uh publics reaction there vis a vis India?

C: When when I was in there the people in Panama were very friendly ^1 and uh they actually always remember Nehru, Gandhi ^2 and Mrs Gandhi. And they had they had great respect for our leaders and also Ravindranath Tagore they always remembered him ^3. And also uh as per the political relations they were always supporting us in the United Nations also usually. 025

B: Ah, ha.

029

B: Yes. 030

B: Uhm, uhm.

B: Do uh uhm did you feel that uh uh enough or at least some people from Panama, Costa, Rica, etcetra are also uh visiting India as tourists or were they uh uh were they keen to acquire knowledge or information about India our country our culture?

C: Yes actually after my uh turn there as ambassador Panama also sent a woman ambassador to India. {[Also] during my time there was some uh uh there were two ladies they were sent to India in this uh to be trained in the institute of <@ tute @> of mass communication you know. 035

B: I see I see.

C:.. Also during my time. 040

B: Uh is it uh uh correct presumption that you were the first uh person from Naga to have served in the Indian Foreign Service?. And to have been an ambassador representing our country?

C: Yes in uh in Nagaland uh as far as <@ Naga @> Nagaland is concerned I was the first one uh still I am the first one from the Nagaland to join the Indian Foreign Service. 045

B: And how many years did you serve there?

C: I think about twenty years.

B: Oh then do you believe that your years in the Foreign Service have been rewarding for you? 050

C: Well, it was very interesting when I went I made friends and specially for india. And only that uh when I had gone to Brussels ^ eh uh Rome and Washington D C and Shri Lanka.

B: Ah, ha.

B: I believe Miss Haralu that uh your vote has a varied activities. Uh we would like to hear from you about some of your activities projects initiatives in different areas. 055

C: You see we have a welfare extension projects. And this projects have this projects have five centres. And you know in Nagaland we've seven districts. And in six districts we got these projects centres and these are in border areas of 060

Nagaland state. And for these areas you know because it has rural and remote areas so in in those centres we have a maternity and twelve centres we have put up. And in these centres we have a dai and a gramsevika and instructor. 061

B: What are the activities you are engaged on these days?

C: Uh we are mainly implementing the schemes of the centre central social welfare board. And these are uh social ur social social economic programme. There are for uh in that programme we extend uh financial assistance to the some registered societies for piggery which is very popular and knitting and dairy. And uh we've other programmes like holiday home camps for children for the tribal from the age of nine to fourteen years. And this is very also very popular. We usually these are conducted in winter and uh the children are encouraged in this uh in this those are mainly for four children or four people you know. And then uh the purpose is to give them a chance to uh see places and also conducting the camps for that to uh to develop leadership training like that. And then uh we've course for those women. This mainly for the women who are the dropped outs uh from schools. Then we give them stipend for years year course or two years course. Then we have business training for women for uh of women and this is for to train them in tailoring uh knitting or even typing and other vocational training so that they will be able to get a self self-employment or a get some employment also. 065
070
075
080

B: Now tell me uh something about uh uhm the status of women in uh Nagaland uh particularly uh vis a vis men and your interface with society. And do do you think that uh the Naga women have progressed a lot?. And what are your hopes for the future?

C: I think uh when you uh think of in term of the literacy rate the female literacy rate is very high. Uh I think one of the highest one of the highest in think in India also. And in Nagaland the women are given the girls are given equal opportunity uh equal <@ appoi @> appointment employment and also few of girls have almost reached it if I consider top. Uh we have a couple of IAS officers. And also in addition uh uh all the departments we have directors like that. But still our rural women are in majority and I must say that I am glad to say that this panchayat teer rajasthani and I think that they were <@ giv @> a a real opportunity to women because a women has two things we have not still achieved that is inheritance and then women have no place in the municipality or in the assembly. So I think that panchayati raj will give them a opportunity to come up in that. Because the <@ deci @> decision making is they are not they are not involved in that and I think that to have a society uh uh a progressive society or developed society we need a participation of <@ cipation @> of the women also. 085
090
095

B: Uh what is your day like? Would you like to tell us.

C: Well first of all to tell you honestly I do begin with a two cups of tea. And then I start going to the garden because I love gardening. Then gardening uh most of gardening is done in the morning after tea. And then uh I come in and may be I watch a TV uh the the news. And after that maybe sometime I cook. Then I rush to get ready to go to the office. And I go to the central welfare board. I mean our our office uh in the town. Then the whole day I'm there. But most of the time I also travel uh to all the districts. Then in the evening of course no one in the evening I come back and I read. Or sometime may be I watch uh TV and sometime I read Holmes. And then in evening I watch pending work after the news I go to bed.

B: Uh Miss Haralu do you mind if I ask a personal question. Uh I was wondering how come an attractive like lady like you is still single.

C: Uh thank you. But you know I'm always uh very interested in career. And I wanted to do so many things and I still want to do so many things. So I had no time to ...(laughs.)

</I>

Text VII
BROADCAST INTERVIEW

Hemant Kumar & Savitri Laxmanan M P
A=Hemant Kumar B=Savitri Laxmanan M P

A: Good morning. Professor Savitri Laxmanan is a Congress-I member of parliament representing Mukundapuram of Kerala in the Lok Sabha. This is her first term as a member of parliament. Her entry to politics have been fairly recent. Infact she joined politics less than three years ago. Professor Laxmanan is basically a teacher by profession and continues to be so. She is Professor and Head of Department of Malyalam at the St Joseph's college at Eranjilakuda in Mukundapuram. She's also an accomplished playwright and a dramatist. She has written two books. One of which is a collection of one act plays. Professor Laxmanan has also been associated with All India Radio for almost sixteen years. Now Professor Laxmanan can you describe Mukundapuram to us your constituency. 001

B: Why not Mr Hemant. Mukundapuram is a place so nice. It may attract so many people. Uh I think it's outside appearance is uh extra beautiful in all senses. There is uhm one place called Ovaltaj. Which can be converted into a best tourist centre. Ovaltaj includes my constituency. And and there is another place called Malaytoor and Malaytoor attracts so many pilgrimis. And one Irykod near the famous Kudvillur devi temple. Uh and it is supposed that St Thomas came first to this place in India. He landed at Irykod says so the history. And Irykod is very near to that devi temple Kudvillur. And uh Kudvillur devi is supposed to came from that Kannagi. You've heard the story of Kannagi? 015

A: Not really? 020

B: Uh Kannagi also is related to south India. That may be the reason you've not heard or to. She is a powerful goddess.

A: Uhm, uhm.

B: And uh about my own place Yetinedkuda there is a famous temple Kudmadikum, Shree Kudmadikum temple. In which Lord Bharda is the deity and Lord Bharda uh and no other places in India there's Lord Bharda. Only at Yetinedkuda people says so. But beyond all this Mukundapuram is good place in it's living uh people are very poor there. Uh or probably too old or to meet the both ends meet. Uh so many are labourers and they find it very difficult to earn their livelihood. This they're trying somehow or other and they expect me to help them. And uh though even though it is very beautiful with lakes rivers paddy fields trees etcetra etcetra we've to uh supply from food to them. 025

A: That's right. You were saying before uh the did not here that there is no such place as Mukundapuram on the map. Is it true? 030

035

B: Uh there's is a small village it is it is known as Mukundapuram but under what other place in this mean Mukundapuram. 036

A: Uhm, uhm.

B: But constituency is named liked that Mukundapuram. Uh it is connected uh with an old story that Lord Mukunda this Vishnu had great place in some good old days ^ and the place is named after Lord Mukunda. 040

A: Uhm, uhm.

B: Mukundapuram puram means town. Town of Mukunda.

A: Uhm uhm. In your five year term here ^ what you really plan to do for your constituency? 045

B: Uhm.

B: I want to do a lot for my people. But I don't know whether all my hopes will be fulfilled or not. And I know very well that uh all the needs of the people can not be fulfilled by my by me alone. But I want to do something for the ordinary people. By helping in some way or other. {{ I'll] do my best to. 050

A: Uhm uhm. The teacher community and also that of students they must also be looking forward to you the help from you of many kinds.

B: Then I'll ?help and allow them.

A:[What] can you do for them as as an M P?

B: [And] 055

B: To my all students I think uh I lost my students. This is the only grief I've now. I lost the good field of teaching.

A: Uhm.

B: It was so nice in my college with my students and my colleague. But I do I love to be there. 060

A: Do you uh want to go back to teaching full time?

B: That's a que a very difficult question to answer. I don't know exactly. Uh people in my party ask me you you must contest in this election. That's why I came into politics. And uh truly speaking I love all the topics in between I entered. And I love politics too. And I take as a challenge. And for the first time I was facing an 065

election. Fortunately or unfortunately I won. And now I uh I take my constituency as my institution to which I'm so fond of. I think uhm Mukundapuram constituency is my St Joseph College. 162 066

A: One thing uh now that you've become member of parliament ^ has the attitude of your students or that of your colleagues changed towards you? 070

B: Uhm.

B: Uhm I think no.

A: Do they notice a change in you?

B: I don't know. Uh I want to be with them uh in the what I want to say I'm the old Savitri Laxmanan [among] them. 075

A: [I see] certainly.

B: And I'm sure that they'll consider me as their old Savitri Laxmanan.

A: You've written two books. One of which is the collection of short one act plays ^ . Tell us a little more about this books that you've written.

B: Uhm. 080

B: Uh act one of it uh one of them is a collection of short stories uh sorry exclusively one act plays ^ . And other is full fledged drama.

A: Uhm, uhm.

A: Uhm, uhm.

B: Uh and uh drama is published by National Book Store. 085

A: Uhm, uhm.

B: It's a reputed firm in Kerala.

A: Uhm, uhm.

B: It is published firm fifteen or sixteen years back. And I got some prizes for the script ^1 from Kerala Sangeet Natak Academy ^2 and it is broadcasted through All India Radio Trichur which is one from Trivandrum. 090

A: Uhm, uhm.

A: Ah, ha. 093

B: And I took uh female part ^ in my own drama.

094

A: Uhm.

B: I think it's a rare oppurtunity for a woman artist.

A: I'm sure it must be. How long has been your association with All India Radio ?

B: Uh it too may for the past fifteen or sixteen years. I was participating in radio plays.

100

A: Uhm, uhm.

B: An approved assistant participating in All India Radio Trichur. They used to take. I used to participate in some of the plays.

A: Uhm uhm. You've also done discussions for them?

B: Haan, some discussions, some talks ^ some speeches etcetra.

105

A: Uhm, uhm.

A: You're a teacher by profession. One thing I would like to definitely ask you is about your opinion on the education policy. Do you think there should be a uniform education policy for the whole nation?

B: What I know of course Mr Hemant the education must be uniform. But it it's not practical I think.

110

A: Why do you think so?

B: There're so many who seek higher education. But I think ours is a poor country. For that uh we're unable to fulfill the hopes of the rising students. So private schools must be encouraged in my opinion.

115

A: Uhm, uhm.

B: I feel so because in my state there're some who says that all must be uhm government oriented education. Private school must be abolished from the field. But I don't think so. Because in our state private school and private colleges are doing a lot for the students. They're not making second rate citizens sort. But that uh when that is some round about now a days of course rise people say these schools are creating second rate citizens. I feel that what I think.

120

A: Do you also think the medium of instruction ^ should be uniform or that uh the

123

three tier system that now exist is all right? 124

B: Ah.

B: Uhm we've to give due importance to the both languages we use. In my case too I bid farewell to this uh. international language from twenty four years back because I'm a professor of my original language Malyalam. And I used to talk and write always in Malyalam and and I I almost forgot English. But when I became an M P English is the only force through which I can communicate my ideas ^.

So also with the other M Ps. 130

A: Uhm.

B: Some of them knew very well Hindi because Hindi is their mother tongue. But they're unaware of the fact that happens in in the south. The sole reason is that they're not uh trying to learn or write this English. So English could be the link language in my opinion. And then Hindi our National Language. That must be also given due importance. And I'm trying to learn Hindi. 135

A: Now uh you've also based in Delhi ^1 and when the <@ ses @> when the parliament is in session you've to be here ^2. How how difficult or how easy is it for you to communicate here?. When you come here. 140

B: Uhm.

B: Ah.

B: I always depend upon my little English.

A: Are you also [comfortable].

B: [And I]} uh I've said I'm trying to learn Hindi. 145

A: Have you [started?].

B: [I've] children who only speak Hindi.

A: Uhm, uhm.

B: And I too learn uh thoda thoda Hindi from her.

A: That's very nice ^. I'm sure [she will be]. 150

B: Uhm.

B: [I know] uh from this kuch nahi malum to kya to kya 152

A: I'm sure one day.

153

B: And I uh work by uh little about those book. She is doing studying in fifth standard. And in my state fifth standard onwards Hindi starts. And I bought her books and I read and write. Uh yeh kalam hai, yeh kitab hai. Laughs.

155

A: That's very nice. Now you've spoken of your daughter. It must be uh a fairly uh tough task for you to manage your school, college, your family and now this uh new thing of being a member of parliament. How do you manage it?

B: It's I can't extend very difficult for me to part with my family. Uhm but I've to. During uh those parliamentary sessions is going on. I'll be here at Delhi and I'll be back at my constituency whenever I I'm need of their. And of course if there is no meeting is going on here at Delhi I can be at Srinelkuda back with my people and with my family. And somehow or other they're managing. They're right upto the moment I think uh ^. My husband will look after all such things in my absence I think.

160

165

A: I am sure.

A: That's very nice. I'm sure you consider the entire student and teaching community as one family. As a family that uh is really closely knit. I'm very glad that you could come here and share some experiences with us.

170

B: Thank you Mr Hemant.

171

</I>

Text VIII**BROADCAST INTERVIEW**

Deepak Vohra & Ramanathan Krishnan

A=Deepak Vohra B=Ramnathan Krishnan C = Third Person

A: A legend in his lifetime known as the greatest gentleman tennis player of the world, certainly India's greatest tennis player ever, and right now he is with us in our studio Mr Ramanathan Krishnan. Mr Krishnan welcome to our studio and thank you very much for being with us. 001

B: Thank you Deepak. 005

A: Uh we would like to take you down memory lanes ^ we would like to travel into the past.

B: Yeah.

A: Tell us about how you got involved in tennis?

B: Yes uhm see I come from a tennis playing family. It all my father started the whole thing. And he used to be a good player in his playing days that was before the war time. And he used them. He was the best player in the south and he was one of the top ranking Indian player. So he he put me into tennis. And then infact he put Ramesh also to tennis. 010

A: Who coached you in your earliest days? 015

B: My father has been my main my main coach. Uh he started coaching me when I was about ten years old. That was used to be you know that you people used to consider quite younger that time. But today they start as early as five or six no. I started when I was about ten years old. And uh my father went to some rigorous programmes for me. Lot of training lot of practice sessions and uh it was hard work. 020

A: Uhm now the emphasis of players is to be on physical fitness as much as on proficiency in the game. And at the time when you were being coached?

B: Well Deepak it has been the same. I mean if you take tennis for last forty fifty years. And in fact people ask me how do you compare a champion of a nineteen twenties or thirties? You know I've not seen them but you know I talked to people and uh champions of todays. I think that one common factor that is physical fitness. They all had to be <@ phy @> physically very fit and uh it is only athletes who can play this game well. 025

A: What kind of equipment and facilities did you have when you started playing tennis? 030

B: Well uh you can't compare it with today. Facilities are much more today. But in my playing days for instance we used to play with wooden rackets. Now you see no rockets of graphite and aluminium and uh there're so many varieties of rackets now. It's an improvement because with uh you're able to get more pace. The pace is an advantage for the modern players. We didn't had that. But then we're good players of the time like take Rob Laver. Uh I mean he played with the wooden rackets. And Lubo or Jack Kramer they hit the ball hard because they had a very good timing. So it's a question of I mean I do agree that the equipment is better. But you know once you you know as an athlete who is very talented I mean you you give my broomstick he can play tennis well.

A: What is possible to make a living out of tennis I'm sorry to put such a material ^ question to you. Was it possible to do that?

B: No, no.

B: Very interesting question. Very good question. And it used to be amateur sports those days. Like I was an amateur player. And Lord Laver and Lubo they're all amateurs. Then they turn professional later on. And uh it was a mainly an amateur sports. In fact those days unfortunately they used to look down on the professionals you know. So they were very few in number. They used to be under group under Jack Kramer. And uh in nineteen sixty things have changed. And the set up of the game has changed now. Now it's a professional sport. A full time job and uh <@ luc @> lucrative career for the top players.

A: Mr Krishnan there is one question that is lot of people have always wanted to ask you. Forgive me for this question but having reached the peak ^ all of a sudden Ramanathan Krishnan just sort of went away. How about his racket as he went away. Uh you you didn't get interested in coaching you didn't wanted to take an active part in the management of tennis in this country.

B: Yeah.

B: Well uh I didn't hang up my racket quickly. I mean I had a pretty long innings. I mean I played for quiet a long [time you know I had a long innings you know].

A: Laughs.

B: I played nearly ^ twenty-five to thirty years.

A: Yeah.

B: In fact I had three life's in tennis. First I was playing you know my best playing days is in the fifties and the sixties. Then I quit for sometime. And uh when Ramesh started improving his tennis I thought it's a good idea to you know compete with him and uh you know practice with him which would help him which it did. So I came back in the seventies seventy-four or seventy-five around that

time. And Ramesh was coming up. Then Ramesh was on his own feet improved and went you know went. I quit again. And finally in the year eighties around eighty-two they introduced a new event called the grand masters meant for destinies players. You know who've done well in the earlier years. But they're too old to compete in regular competition. They call it a grand masters events. It was the assembly of ex- champions ex-tennis players. So I was invited to take part in that in the main in United States and a few tournaments in Europe. So I competed again again against people like Lord Laver all big legendary names you know. I enjoyed it and uh it was lot of fun and that's also finished now because you know the reason. New forty-fives are now coming in [laughs].

A: [Laughs].

B: You know when I was forty-five. I'm fifty-four now played for nearly nine ten years. And I we had lot of fun and we had good competition. And now the new forty-fives you know for event like that you always need some new blood ^ . So the new forty- fives are now coming you know the reason.

A: [Ah].

B: We're already portion in the rally. We're not professional ^ but the new persons are coming in. So that event is going on now.

A: [Yes].

A: Well this this senior colleague of mine here is nine hundred and ninety-five years old and he is going to [learn tennis] in a little while.

B: [Ah, ha.]

B: Ah, ha.

A: But there is the question that that I I want to repeat it again Mr Krishnan ^ . Why has uh Mr Krishnan never been available for coaching?

B: [Yeah].

B: Yeah you asked me that question. You see as I said that I kept playing uh the important like I played the grand masters for eight nine years. Then in between I was travelling with Ramesh trying to help him for a few years. When he need when he needed it. And I firmly believe that in this game you know it's uh it's a long process. This coaching everything is not a short process you know it takes years. If I take up two or three boys or four boys and I've to live with them be with them right through. And I couldn't do anything else. And it's a long process. I couldn't afford the time. And I didn't want to take up something half-heartedly and leave it in the middle. So this is one of the main reason. And in this country we've good coaches who teach the fundamentals of the game alright. Where we're

lagging behind is when they improve the tennis they're a bit directionless. 105

A: We here a little dicky bird a little rumour that's Ramanathan Krishnan is now going to go in for coaching. Is there any truth in this?

B: Well uh yes I'm in the capital for two reasons. One is to watch the Davis Cup match that's going on between India and Korea. Which is at a very interesting stage. 110

A: In which in which your son played [brilliantly].

B: [My son played] very well. He's been good yesterday. And uh I'm here also for another important reason. I met again dynamic man called Bobby Singh. Who is uh in organising a tennis academy. Uh tennis academy. I believe he's going to have it in the capital in this area. And uh object is to talents tennis talents. And then give them all the oppurtunities and uh you know give them the coaching and training facilities. So that you know take a group of some thirty forty boys and girls. So that out of the quantity a few could quality player may be three or four will come out in three years time. It's a very good idea. So he asked me when I was here last month passing through Delhi. He Asked me whether I could help them or give them a little few few tips and all. So I thought it's a good idea and uh you know I've did away, lot pressure out of this lot of things out of this game. So I said why not give that to game in some small way. So I said I agreed and uh right after the days of the match I think around the ninth or tenth or a week I'm going to be working with this uh young children. 115
120
125

A: Oh wonderful. Jee saheb ab Krishnan saheb training de rahen hain naujawan bacchon ko. Ek hafta das din ke liye desh ki rajdhani mei rahenge aur yahan par ek tennis coaching camp lag raha hai. Agar aap chahen to aap ke liye recommendation mai de sakta hoon.

B: Deepakji pehli baat to yeh hai ke mere pas itni fursat nahin ^ mai dekhiye mai match dekhta hoon aur mujhe maza ajata hai aur mai gum hojata hoon. 130

A: [Ah].

B: Usi liye itna wakht lag jata hai aur ab khelne ke liye after all agar panch hazar saal purani [haddiyan hain to kahin satak hi na jayen].

A: [Laughs]. 135

A: I'm sorry I said he was nine hundred and something he says he's five thousand years old.

B: You'll have to be very young to see this game and play this game you know.

A: Which is very young [laughs] he's five thousand very young. 139

170

B: [Laughs].

140

A: Mr Krishnan what do you consider which match do you consider your greatest match ever?

B: Well first of all I had a long inning.

A: Yeah.

B: So I had to mention two or three of them [you know].

145

A: [Alright].

B: I think uh I would always I mean all the listeners who definitely said it. The match against Thomas Rod which I played inter-zonal final against Brazalian Davis Cup competition nineteen sixty-six. That is very important because I was playing the fifth match. It was too much for I was playing the fifth match and of course uh out of that court which I got to be a marathon match a deciding match which I happen to win. That's very important because that took the country to the final position if you call it a challenge and all that. The challenge was there for the first time. You know first time is always very important. And I always take pride in that that I broke that ice. And you know we've got to the finals. The sailing moments for other players Thomas Rod. And uh Rahul uh that's about eight years ago nearly [laughs] twenty-five years old.

150

155

A: [Laughs] Then you're going to mention one or two other matches.

B: This is the main one because you know it's a Davis Cup match. Another one is uh I always remembered my matches against Roy Emerson. Most remembers them. We played on the central court. I was seeded number seven. He was number four. He was a favourite. I played exceptionally well on that day and I managed to be in great state uh which took me to the semi-final of wimbledon for the second time. That was a very important match uh qualitive wise. I played good tennis. And another one which I always remember is as against Lord Raven in the opening round the opening match of the Davis Cup competition inter-zone finals between India and Australia. We played the match in the United States. You know those days the rules of the games. The rules of the Davis Cup competition were such that you know the nation that was holding the Cup. You know today it's not like that. Today everybody plays no?

160

165

170

A: Yeah.

B: But those days the nation which was holding the cup ^ the holders they played only one match.

A: [Yeah].

174

B: They played winners of the rest of the world. So on that that year I mean United States was holding the Cup. Which meant we had to play the earlier matches like the inter-zone finals ^ in the United States. 175

A: [Yes].

B: I played the match in Boston and beat Lera. I mean I must. confirm that Rod Lera from third grade. He played afterwards with everybody. But even then he was the wimbledon finalist and uh that gave me lot of pressure breathing because I realise how talented he was and uh I won in four serve. I always remember that match. 180

A: When you reached the semi-finals of the Wimbledon for the first time ^1 uh before went to play that match ^2 what did you do? And after you palyed it what did you do?. [You knew that you've to]. 185

B: [Yeah].

B: [Yeah].

B: [Ah yeah I'll] tell you something. Looking back well I know certain things which I should not done. It's too late. Happened in you know all that you make some mistakes. I did make a mistake. Somewhere on I was over awed of the. But I got in the semi-finalsof at Wimbledon. I was over awed. You know it's only two matches to win to win the title as very appropriate. And the people who I'm playing I had beaten them here and there. You know it's not that they had always beaten me but uh I've one occasion I was to meet uh another occasion Lord Laver. Second level Lord Laver in sixty-one. And you know it's interesting to know that I've not lost to Lord Laver until then. But on that occasion I was over awed and they were two two of the best, two of them left that left handed again its known. What happened I had to play them on fast grass court. This I wouldn't pay well and uh they were the better players. But I think if uh I should have been little more you know more a little more ambitious and you know I played normally. I should have done something extra bit you know. On an occasion like that you can't afford to play just normal tennis and get away. You've to do something extra. Which I didn't do. 190
195
200

C: Deepakji hamesha ki tarah aap meri baat mehmen tak pahuncha dijiye. Dekhye morning show ke lakho dost jo Bharat ke puri abadi ke pratinidhi hai mai un sab ki taraf se mehman ka shukriya ada karta hoon. Mehman ni Bhartiya tennis ke liye jo kuch kiya hai woh nai khiladiyon ko hamesha rasta dikhata rahega. Meri aur morning show ke doston ki ek chhoti si khwaish hai ho sakta hai woh mehman ki koshish se unki saakh se ya unki sifarish se puri ho jaye. Is mahan desh ke kisi bhi ek saher main ek shandar tennis stadium ban jaye to hamari woh hasrat puri ho jaye jo Australian Open French Open ya Wimbledon ko dekh kar hamare dil mei paida hoti hai . 205
210
213

A: What? Do you wish to respond to what he has said?

214

B: Uh I understood him ^1. Well as far as I'm concerned I'll be rewarded and rewarded and very happy. If we produce you know [large country] like India if we get two or three or four good players ^2 yeah tennis court and everything.

A: [Ah].

A: [Yes, yes.]

A: [And good tennis stadium].

220

B: That would be nice because you know we've worked very hard in this game. I would like somebody to keep up this game and you know keep the flag flying and uh I would like to again grow that's my ambition.

</I>

Text IX**INTERVIEW(TV)**

Mahasveta Devi (Bengali writer, M.A.)

interviewed by Anima Bose.

A=Amina Bose B=Mahasveta Devi

A: This morning we have with us Mahasveta Devi the eminent Bengali writer 001
visiting Delhi. Mahasveta Devi was born in Dhaka which is now in Bangla Desh
and pursued her academic career in 'Vishwabharati', 'Shantiniketan', and also
later in the Calcutta University. Interestingly she did her MA in English literature.
Mahasveta Devi is a social activist, a journalist and a vibrant creative writer. She 005
has taught at school and college level English literature. Also she has been a
roving reporter of two Bengali dailies 'Vartuman' and 'Yugantur' mainly reporting
on the matter related to villages. She is also a person who has a store house of
varied experiences because she has garner them from the different areas of life.
It is interesting to know for us that she has also worked in the Telegraph and 010
Postal Department of India. She has been working with the adivasis of India
working with them and they are in Orissa, Bihar and Bengal. Presently she is
concentrating more in Bengal. And she draws her inspiration and authentic
power that comes from empathy and these sustained identification and concern
for the deprived and the neglected. She has to her credit forty-two novels sixteen 015
books of collected short stories. A book of plays amongst which we can very
happily name the 'Hajar Chaurasi's Maa', five books for children. She has also
received several medals. And it is a big list to go through but let me mention the
'Amrita Puraskaar', Jagataruni Medal, Nikhil Bharat Bang Sahitya Puraskaar,
Bhuvan Mohini Medal, and also 'Padmashree' in ninteen eighty-six for her 020
excellent work with the adivasis of India. Her works have been translated in
Malyali, Gujarati, Hindi, Telugu and certainly in English. And I'm very happy to
tell you as far as I know her books are used in several universities in Australia
and the United States. Mahasveta Devi it is great pleasure to have this
opportunity to meet you face to face because we have always enjoyed that 025
excellent creative vibrant writing of yours and we all welcome you Delhi and to
our studio.

B: Thank you.

A: Uhm the question that comes to mind right away and which I've read in the 030
introduction of that excellent book of collection uh Apni Godko is it the
transformation in society for survival of the least and the downtrodden is a mm
major concern of yours?. But you do not believe as I understand in the change
of political methods or <@ cha @> change of the system by political methods.
What would be your solution for this very pressing problem in our country this
transformation of society? Would you suggest it can be done through literary 035
writing?

B: I think it would be more correct to say that I don't think any political system
as we see in India would bring any revolutionary change for the downtrodden and

the oppressed. And it I it would be very what shall I say wishful thinking to say that only literary writing could bring some changes. Of course it will have some effect on the <@ literary @> literary section of the society. But to bring any transformation efforts should try should be tried. You know from the grass root level not from the upper level. And the process will be slow, process will be gradual and there must be concerted effort to better the condition of the downtrodden, the oppressed. I didn't mean by always by government methods. By voluntary organisations or other dedicated people. Only thus slowly uh better society can emerge. And this work must be done along with those who have suffered. This work not only must be done along with those who have suffered but the initiative also must come from them. They will work for their own betterment.

A: Uh how much have you been impressed by your 'Shantiniketan' experience in this uh thought for the downtrodden the deprived the neglected?

B: I wouldn't say that 'Shantiniketan' upbringing made me very conscious for the downtrodden and the oppressed. I was in 'Shantiniketan' in my childhood when Tagore was alive. I'm very thankful for those childhood days. 'Shantiniketan' taught me a great love of nature love for humanity in general. But the later phase which is me now it has come after many changes and ups and downs in my life.

A: And you have had a varied experience in your life. Please tell us you often use in your writing my people and that's the phrase that has really struck me. Because I have come across it several times. I would like to know what exactly do you mean when you 'say my people' you do you use this phrase in a very particular way or as queens and kings use my people?

B: No the for the queens and kings it would be my subject. But for me the suffering bonded labourers of they are my people. The Times of India report regarding a woman three months ago in Madhya Pradesh who was tubercular and who sold her daughter for as a child labour for hundred rupees. She's one of my people. You see my India consists of such people who for whom still drinking water or right over their land and forest a hut two meals a day remains a luxury. They are my people. Where I say people I mean they.

A: And this is your sustained deep identification with this particular group.

B: Yes.

A: Uhm, I was wondering when you say that you are sensitive about the judgement on the writers you have also said that they are answerable the writers. I was trying to ask you is a writer responsible for the state of a negative uh situation in our country in society the immoral, unethical values?. Uhm are you really think it is the job of the writer to reflect the society?

Because we have been saying for ages literature is the mirror of society. Or do you think it is the duty of these writers to present the picture truthfully but also work for the solution?. I mean is it one of the work of the writer and if he or she fails there that she should be ready for judgement? 078

B: What I wanted to say I put it to you as a counter it's not question some thing else. A writer is a person who lives in the society.

A: She does.

B: A writer receives so much from society but he is also accountable to the society. He has also give that so a writer's writing should not lead the society astray. Or a writer's very todays writings of the Indian writers from all over India does it reflect the true India?. The India is passing through many phases passing through many changes. So uh <@ d d @> do it <@ lit @> Indian literature until then unless becomes the mirror of the Indian changing Indian society I wouldn't say that the writers have been very successful. Also I believes in activism. I believe in active work. So I think this writers also should be conscious of their <@ res @> social responsibilities. Try to alleviate the misery of the poor and the suffering as much as they can. I think this should give them vital identification with his reading public. 085
090
095

A: This is a very very excellent point. Because very few I think feel. Not only the writers but the this citizens of India that we have received so much from society therefore we are bound them to give back in whatever way we can. And what you are saying as a writer it is one of your duties that you consider is to get back as much as you can. 100

B: Yes.

A: Since you are a writer. So that some wrong impression that we have that because she is an activist therefore she is always bringing in these subjects is not such a true picture as the moral and ethical value have as a writer. That a writer as a citizen writer as a taker of social good must give back not wait for any one to ask it? 105

B: Yes.

A: I think uh uh Mahasveta Devi, this is very excellent point and I am happy that you are sharing this with us. The other thing I wanted to say in this regard would you say then the readers who read your work really owe it to you because many of us are your admirers that they also do something actual work. What would you suggest for them? 110

B: Whoever is uh aware. Wherever one is he must consider it as his or her battlefield jo jidher hai wohi unke liye unaka ranakshetra hai. One must think of oneself as a soldier. You see our India is a very poor mother. She has so many 115

children. The advanced amongst them should not be totally oblivious of the misery of her poorer children. Everyone should try to do whatever one can. 116

A: Uhm I'm sure we'll remember that. Mahasveta Devi I wanted to ask you please share with us and I see in not uh far away future those who you are working for the adivasis the neglected the unforgotten will come into the mainstream of life. I can't profess I will but they will. But when they come how do you visualise the quality of life changing that is beggining to change? 120

B: Hitherto what has happened that uh oppressed as a class the tribals amongst it have been totally bypassed by the <@ mainstre @> mainstream society. Especially the tribals. Great injustice has been done to them. 125

A: Absolutely.

B: Indian history of uh <@ freed @> Indian freedom history does not include the tribal anti-imperialist uh struggle as part of Indian history. Thus the tribals have always been bypassed. I do not want them to come forward because of mercy from the main stream. They must know where they are. They must struggle for their own good and they must advance themselves. Only thus whatever they are that will be his or her own earning that is she will be able to retain. If you give someone something one may not value it so much. 130

A: Ah this is a very exellent point. I wanted to say that I have noticed that you have a expression of happiness when you are talking about your readers who are non-Bengali readers. And I know that you [are already] well known amongst the non-Bengali readers through translations. I wanted to ask you to what you owe this stratifaction and love from them. 135

B.: That is one of the turning series of my life. Because by the time I had written 'Hajar Chourasi ki maa'. I had written 'Jungle Ke Jahagirdar'. But those books were not yet translated into Hindi. Hindi in Hindi plenty Bengali literature was being translated and published. But not my books. Different kind of literature. Arvind kumar now the director of L B T then he had 'Radhakrishna Prakashan'. He not only published my books by going forward travelling to Calcutta but introduced me to a people unknown to me <@ hi hi @> hitherto. Hindi writers poets, patrakars so many people I met in Delhi. It was like a mela. Whenever I came I met them. It was like a festive occasion. On one occasion there was really a mela like festival around me in three ways. Arvind and had I not known Hindi readers had I not known the Hindi world of literature I would not have known greater India. Hindi introduced me to greater India. I agree this I`m no longer I do no longer feel I`m a Bengali writer. I feel I am an Indian writer and I belong to the rest of India. Amongst the Indian writers I have so many friends. For all these things I am very very indebted to the Hindi literature very very indebted to Arvind Kumar. 140
145
150
154

A: So we now see the great value of translation. There is just probably a little time for you to share any particular thought that is dear to your heart with your audience. 155

B: I will just tell you a very small incident which is very important to me. In a remote tribal area of Bengal twenty years ago there was no school. And because there was no land available to build a hut for the school a tribal woman Karmisuren she had very little land she induced interest upon her son and daughter-in-law to part with whatever land they had. This poorest woman in the village gave her all. An illiterate woman so that a school could be built for others to get education. Karmisuren's instance till date is a great one a pioneering effect to me. And I always say that school I think it will be it will be government sanctioned very soon. I do not know. We are trying hard. My state government is also trying trying hard. But Karmisuren is a great woman whose life should be written and should reach other parts of India. 160 165

A: And I would add let us also act like Karmisuren and Mahasveta Devi thank you for spending this beautiful time with us. Thank you so much. 169

</I>

Text X**BROADCAST INTERVIEW**

Amritrao Shinde interviewed by Deepak Vohra

A=Deepak Vohra B=Amritrao Shinde

A: In all good ever hope to be. That then what they conventional with them. Until beginning nineteen eighty-seven All India Radio undertook a series of broadcast in India a new experiment in integrated social broadcasting of a style magnitude and complexity unprecedented anywhere in the world. These broadcasts have been a spectacular success. The credit for this goes to the vision the dedication the committment and the leadership of one man. His name Amrit rao Shinde. His job Director General of All India Radio. And right now as you can see he is with us in our studio. Mr Shinde, sir thank you very much for joining us in the studios of the morning show. Now you began with the series on social forestry in nineteen eighty-seven. Then you moved on to method of science to 'Jeevan Saurabh' to radio date and so on. What is the origin of this idea? How did you decide that radio should now play some kind of a more active role in social broadcasting?

B: After the introduction of colour television in India uh infact we in broadcasting the professionals were little disturbed because the listening has shifted to television. And because one factor was dominating. The programme pattern of radio was not very attractive to the listeners. Secondly the television the new media which was progressing in this country and expanding uh with a great speed was able to provide a lot of entertainment, good entertainment, quiet good entertainment. So we were worried that how we can shift our programme pattern in such a way where we can attract the listeners and keep our uh uh listening to the optimum. In search of this we have arranged many seminars and workshop at different places. I have moved from places to places I have discussed uh the problems with professionals. And it come to the conclusion especially in the light of success of radio form forum especially programmes for rural audiences. That if we go in for subjects and programmes which are directly concerned to a listener and where they are in need of some information or where they are in need of some guidance and where they are uh looking for more kind of education. I think that area if we adopt and feel what the listeners see in that programming I'm sure this uh we can achieve the success desired. And the first experiment we started at Bangalore in nineteen eighty-seven. The programme series was known as 'Nisarg Sampada' social forestry. And this programme was planned in collaboration and cooperation with this Forest Department of Karnataka government. And we worked out thirteen episodes. And uh those thirteen episodes were evolved after discussing with various communicators experts and at taking a trial in the fields. Total of programmes we took in the field. And we assist the success of the and impact of the programme on the listeners. And then we made some changes in the formats. And we thought we should use two-way communication system to be more effective. And that is what it is adopted. And it proved very successful. This particular programme was subsequently introduced on all India basis in fifteen languages. And for that purpose we invited application from our listeners to register forest. So response was our plan was to register about one

lakh listeners throughout the country. But the response was so tremendous as we got hundred and forty thousand and we felt that it is important for us to we requested the listeners the register has stop. So that was the uh response in the beginning. Then after the completion of the series. We got number of letters and it was unmanageable for us. And we conducted open book examination to just assess how much our programme has been successful. How much information the listener has retained. It is not only that it they listen it. But whether have they have acquired this and retained it that is very important factor. And through these open examinations we observed that more than seventy-five persons percent of the registered listeners appeared for the open book examination. And their degree of going for knowledge was about seventy-three percent correct. And large number of of <@ exa @> the prizes were given to the first and that was the how we got into the new format.

042

045

050

A: Uhm uh sir did you face any kind of scepticism (laughs) when you decided to launch this revolutionary series of broadcast?

055

B: Yes of course because among we professionals there is always a tendency that we always want to glorify the past. And there is always a resistance for new ideas new experiments. And it was there. And people thought but who is going to attain and suggest after all people know about it. They are for years together they know about forest. What new things are going to start? And it is a very cumbersome thing with no achievement about it. But I said 'Let's try and do it. Let us see how we get this one' Because unless we try we will never know whether we are going correctly or not correctly. Or whether we should pursue this particular format or not. And after the efforts were done the series was introduced and concluded. We found this was the most successful format that's good to a listeners beyond your expectations.

060

065

A: Pichhle sal All India Radio ne ye abhiyan kiya jisse jis karyakram ko aap ne Radio Date ka nam diya hai. Date standing for uh what what's the actual name for.

070

B: Uh Radio Date Date drug alcohol tobacco education.

A: Right. Now you did this in thirty episode which is the largest radio series of its kind anywhere in the world ^ . What prompted you to go in for this?. What have been your experiences?. What were the shortcomings if any that you noticed?. What is your assessment of this experiment?

075

B: [Right]

B: See uh as a broadcaster we always lookout for some area and subjects. And any problem we come accross we always want to see from the angle of whether we can use this subject for programming and we can use our technique of communication for the wider uh information and acceptance. Uh it is actually I

080

myself was a chain smoker. For ten years I was smoking fifty cigars per day. And 081
 nineteen sixty-two I left it once for all for. One day I was coming from uh Malaysia
 via Singapore. At the airport I saw a very good looking charming hostess was
 sitting there. And within two minutes I found she started smoking and the whole 085
 her uh facial expression that whole thing has changed. And that struck me
 whether this particular subject we should take in. Because uh tobacco as you
 know there is no control. You can see tobacco anywhere and talk to anybody.
 There is no control of smoking. Any person from child five years to ninety years
 smokes there is no control over. No restriction on people smoking. There is 090
 restriction for the drinking. There are dry areas. But for tobacco consumption
 there is no restriction no law at all ^ . So I thought this is area which is common
 so commonly spread over this <@ ha ha @> habit or what can say addiction.

A: [Uhm].

B: So radio can play very important role because the reach of radio is very much 095
 high and interior area especially. And among the underprivileged classes so we
 thought we should work out on these bases. But how to work out how to go about
 it. So we actually uh approached the I C C M R uh to whether they can help us
 with this research and uh information whether we can uh work out. And then we
 collaboration with this. We evolved this series like 'Day to Date' because they 100
 advised that that we should also include drug uh alcohol also as part of the
 whole series. And that's how we started the series. And we involved number of
 experts who have done lot of research work on tobacco areas. And it was found
 that the every druggist or alcoholic person has graduated from smoking. He
 initially smoking and then he has gone to that level. So everybody was <@ con 105
 @> convinced that this series must be taken very seriously and we should do uh
 something and contribute something substantial for the improvement of this
 health and over all atmosphere. And thats how this we started working on it. And
 then thereafter we worked out the format. And same methodology adopted. First 110
 we were conducted a workshop in fifteen languages with prepared prototypes.
 Took the field tested them and came back. And whatever the deficiencies we
 found out. During the testing they were removed. And then final programme was
 gone mass production. And the same technique was adopted. We invited
 application called the registrations. Because we wanted that our listeners should
 be the same listener throughout the series. And he should be seriously involved. 115
 And we were happy to know that everybody were listener who registered himself
 was communicating with us. And the impact was so tremendous that there`re
 number of people who wrote to us that they`ve given up smoking.

A: Uhm.

B: Yes. Now I C M R is conducting a post broadcast research at Banglore and 120
 Calcutta. That those people who wrote to us and they gave up the smoking or
 drug addiction thing. What is happening to them thereafter?. So that was the
 impact of this particular series. 123

A: As a television person uh my heart is [with television (laughs)].b 124

B: [Laughs].

A: You will appreciate that. My mind agrees that what you were saying sir. But now this experience that you've gained from this earlier series on methods of science 'jeevan sourabh' jo aapane kiya aur ab radio date ka aapane jikar kiya. To jo aapko tajurba huwa anubhav huwa hain uske aadhar par ab aap kya karne lage hain ? 130

B: Ab hamne ek naya serial uh kiya hain human evolution manushya ka vikas. Ye serial ek kaafi lamba serial hoga abhi tak mere khayalse kisi dunya mei aise vishay par itna lamba serial banaya nahin gaya aur manushya vikas ka jo hissa hain we were much of the isme bhi hamane bahutse institution ko liya hai. Tata Fundamental Research bhi isme involve hain aur uh this National Council of Science and Technology also is involved. And eminent scientists are involved Dr S Rao and some persons. And we have worked out that he has now doing last one and half year working on this project. Aur ab ye saara complete ho chuka hain. ^ Do June se hum ye shuru kar rahe hain. Aur ye serial ka bhi technique wohi hain ke registration of the listeners. Aur uske baad listener se communication. Two-way communication technique wohi tarika hoga. Aur uske baad in between we are going to have survey conducted. To see the impact of the series. The whole object appears our object is to generate a scientific temper. Ki log har cheej ko vaigyanik drishti se dekhe. Ek aadat ban jaaye ki har cheej ko ye aisa aisa kyo hota hain? Kaise hota hain? Manushya kin kin awastha se kyo gujara hain? Uska behaviour mein ye parivartan kaisa aaya? Why that is changing? And we have come from where to this stage? And what is next? Where are you going ahead? So this kind of the different of fossils of the human evolution are going to be discussed in this series. 135
140
145

A: Within a particular series like this one on human uh evolution the sub-subject how do you decide then? 150

B: That subject we discussed with various uh experts. And also we conducted surveys. And we try we to assess ke which are the areas where the information is required more. And where are the areas where the information is very less available or the common listener has no access for that information at his level in the villages or interior areas or in uh rural areas. So that kind of information we want to see. It is vital information. And without that information the further information which we are going to give to them will not be relevant. So so that we have to link up those areas and see that there is no gap of information. As well as information which is needed to the listeners is given. 155
160

A: Uhm. Let me be the devil's advocate for a moment ^ . <@ Ye ye @> your experience obviously has demonstrated beyond the shadow of doubt that radio is still a very effective medium for social education and social change. Then what about uh family welfare family-planning. 164

182

B: [Yeah]. 165

B: That is another aspect I'm telling you. Because family planning I think we are putting out more than six thousand programmes every month. And there also the success is so great that the latest surveys all the surveys which have been conducted for different places have been uh uhn shown that the first source of information on family welfare was radio. 170

A: Uhm you are right. Now on the table in front of us Mr Director General there are these little kits lying. Would you like to tell us what they are?

B: So this was the kits which were mother of science. So these kits were where you find those are there.

A: Let me. 175

B: It is on do you yourselves. I can just show you this. This. Now these are the lenses which were supplied. Because there was some certain uh lessons were there. And certain experiments were shown. So the listener the kits were provide to one lakh forty thousand people all the registered. And this is the stone covering that particular experiment. So that the listener can himself try this experiment at home how the things work. And we also provided a chart a big huge chart was shown to them. This type ... 180

A: Which one is it? Is it the chart?

B: Yeah. This is it. You can see this is a chart of uh mega> of science. See here ...

A: Here. 185

B: So every thing was available in advance with the listener.

A: I see.

B: And that before the days programme was started they had to read this particylar portion and also the questions were raised. What kind of uh uh questions they can raise it. And when they listen the programme and then write to us and experiment with this kit. 190

A: Uhm this is obviously a new concept in distance education.

B: Yes it is.

A: Uh sir ek sawal aur uthata hain ki jo baaki antarashtriya radio sansthaye hain. Jo aapne abhiyan kiya hain aur shandaar aapko safalta mili hain unhone isme 195

kuchh dilchaspi prakat ki ?

196

B: Ye iske baareme hamne baat ki thi pichhle dino Asia Basic Broadcasting Organisation ki meeting hui thi Singapore mein. Wahan par iske upar kafi charcha hui thi aur khaas taur se jo vikas shil desh hain jo uske sadsya hain unhone hamse iske baareme kafi material manga hain aur usse uh doosara experiment jo hamne pahle kiya tha uske liye hamare paas bhi Ghana se log aaye the yaha dekh neke liye ki hum kis tarase kar rahe hain kaise ja rahe hain aur communal broadcasting uh association ki jo meeting hui thi usmein bhi ispar kafi charcha hui. Aur woh log hairat me hain ke radio can do so much. And uh how it is possible without the visual aids? Merely if it's a strong medium we are able to go ahead. 200 205

A: Well the Director General gave us a peep into the future. What comes after the serial on human evolution?

B: See uh we are thinking on some social uh areas. And we are conducting some surveys to find out which are the areas where because without the input from the research we do not to go ahead. Because we want to be very sure ke this particular area needs the radio has to play role. And then we identify the subjects and then we work on this basis. But our aim will be only to take up the social issues. 210

A: Well sir thank you very much for having been with us on the morning show. As uh they say more power to your lungs. As you do this on radio. And we in television will be watching carefully somewhat enviously but we will be watching nevertheless. Thank you very much Mr Director General for having been with us. Our guest this morning was Shri Amritrao Shinde Director General of All India Radio and we have been talking to him about this spectacular unprecedented experiment in terms of social integrated social broadcasting that have been carried out by All India Radio for the first time in the world. 215 220 222

</I>