



Mrs. Nirmala Udani Madan

Interviewer: Ms Shilpi Gulati

Camera/Sound: Ms Divya Cowasji

Place: Delhi

Keywords: Class of 1950-52, Andheri campus, Dr. Gauri Rani Banerjee, field work, child guidance clinic, Dr. Kumarappa, Dr. Lorenzo, Dr. Bhoota, Dr. Kaikobad, Hindustan Mills, Dr. Behram Mehta, untouchability, IES

Mrs. Nirmala U. Madan completed her Dip. SSA from TISS in 1952. She subsequently joined the IES and had an eventful career in the Labour Ministry. She is actively involved in social causes including work with visually disabled and fund-raising for various social causes.



0:00:00.130

Q: Same here, so, Mrs.Madan, we'll take you back to your school days at Tata Institute. Please tell us when did you join the Tata institute and how did you come to the Tata institute?

MM: You know, it is a very nice story. During those days, every state was allotted one or two seats to send students for the social work studies there because maximum students they only hired are 25 to 30. So, I finished my BA. I finished my MA and then...I belong to Porbandar where we never knew the Tata School of Social Work.

0:00:58.180

(MM Continues): So, during those days, AGG, i.e., agent to the governor general's chief surgeon, who was Col. Rai who used to visit to my father in Gujarat, my place, who too was the CMO there, Chief Medical Officer. Then, he said that you should send me to the Tata Institute of Social Sciences and we came to know about the name of the Tata Institute. But then the condition was this thing that I should be nominated by the state government and I have to give a bond, no, I should not say bond. I should give them understanding that I should finish and after my studies are completed join the state government for the services.

0:01:48.756

(MM Continues): which I was not prepared for it because I have to take scholarship from them and then I have to do this thing. I was not interested in scholarship and I was not interested in the work only in the state. So, then, I met our chief minister. The Chief Minister, "No, the rules cannot be changed." I said, "No, sir, I would like that". Dhebbharbhai You please help me I assure you as far as possible I will try to help our state but I don't want to take scholarship like that, not to give the bond, understanding that.

0:02:23.684



(MM Continues): Then he was convinced that I was very sincere to go for this thing and I was admitted to Tata Institute for this study. Now, why I was inspired to take this study, I would like to tell you. You know, my father being a doctor. He was a very, social work minded. He has a philosophy of life that one should work good for others as far as possible and that motto my mother also had. She used to treat the poor patients from our house by giving out food and whatever the necessary things, she would like to give to the poor patients.

0:03:08.943

(MM Continues): So, I could see how my parents were working and that inspired me that I should work. Besides, during those days you imagine, that when I was studying in BA, I was just 23 or so, 22, I was the municipality member in the small town of Mangrol. So, it was also something challenging that only one woman working just with the so many men. I picked up the courage and confidence to work. So, now when, the question of coming to Tata Institute, I went there but you see there were so many inhibitions. I can't travel by train.

0:03:56.379

Q: Aunty, you were saying that you were the only woman....

MM: It build up my courage and confidence, that is there... ok? Then another thing I told that there were strong inhibitions that I should not travel by train from my parents' side. So, I used go by plane from Keshod airport to Bombay airport. So, I used to travel by plane only during my course of the studies. So, I liked it but I disliked in the sense that everybody should work. There is no harm in travelling by train or so but I had to respect the feelings of my parents.

0:04:45.576

(MM Continues): Now, when I went to Tata Institute, I remember, it was Andheri campus, i.e., hmmm... what is the name of the campus, I will tell you. It was there at

School of Media and Cultural Studies

Tata Institute of Social Sciences, Mumbai, India

All rights reserved



that Ghodbunder road and you see in the Bungalow where our Institute was situated; it was nearly I tell you, more than a furlong or so, away from the gate. So, during night when we used to come to, come from the field work, we used to run because it was such, you will not believe, there were snakes, non-poisonous snakes hanging from the trees because it was all jungle, all forest.

0:05:35.693

(MM Continues): They were there. We used to feel scared even someone used to mention about snakes. We used to run after we saw them hanging from the trees. It's a fact and another thing I tell you. About my first day in the hostel, I tell you, we in our hostels, every room had two students. I had one Chandra Govind from UP. She was a very very nice person and I used to love her company.

0:06:16.480

(MM Continues): But she was bossy to me and I was just obeying her because I came from a town, like, my condition was like a pigeon. Why? I will tell you the story. When I went to the canteen for the first time, I saw the egg in somebody's plate. So, I asked Chandra, that what is this? She told me are you dumb? I said what do you mean? This is an egg. I said, ok...I just got out of it because I am a Jain. I have strong inhibitions because in every area small town, different communities are supposed to stay separately. So we were Jains, we had a particular area to stay, Brahmins were other, like that. Other community, minority also, all them were different part of the city, separate part.

0:07:29.983

(MM Continues): So, I have never seen egg in my life. What is it? And then next day, I went to Dr. J.C. Kumarappa (?). He was an extremely nice person. I told him, Sir, It is my problem. I can't eat in this canteen and I would like to study. I don't want to discontinue the studies. Then he told me, but if you have such strong ideas about this



thing food etcetera, what sort of a social worker, you would be? I said sir, in the end of the term, in the end of my course, you just judge me what sort of social worker I could be?

0:08:27.684

(MM Continues): He saw something in my eyes. I think I don't know what he saw. He agreed. Can you make some arrangement? I said, yes. So, I talk to somebody there who stayed nearby. There was that Jain Temple there. So, I went to them. I said, yes, that, Bhartiya Vidya Bhawan is so near. You can go there. You can ask them and they can provide dabba. So I requested, Bhartiya Vidya Bhawan director. You see this is also.. In the sense that, how strong I could be, how could I manage.

0:09:04.625

(MM Continues): It was other stories would come later. . This is the reflection on the other stories also. So, then I requested, Bhartiya Vidya Bhawan people and they did. So, my dabba used to come from there. Then, lunch time, all people will go to this thing. I would have dabba in my room and I would eat. One Sulochana, her name I forgot, surname. She did not bring food sometimes, most of the time. So, I used to share with her. We used to share my dabba.

0:09:48.117

(MM Continues): Then, that this problem was solved. One day I went and thanked Dr. Kumarappa .That now my arrangements are perfect and I am getting the food etc and I am very happy for that. Then, the first day, next day, Gauri Rani, I think she took us to the home took to the home at UmarKhadi. I think it is run by a mother's home, i don't know... Is it so? So, I saw one twelve year girl carrying the baby. I was shocked to see it. Then my sister and brother were over there in Bombay.



0:10:40.971

(MM Continues): So, I gave a ring to my Jijaji, not Jijaji, my brother was younger to me. I told him that Bhai, I would like to go back to Guajrat. He said, what? I have seen this thing. I can't see such things. I am shocked. Then, he wrote to my Bapuji, told him, Pitaji that ben's situation here is like Gautam Buddha's. And now, we influenced her to carry on the course and that's why I got introduced to it. So, there was no problem.

0:11:24.424

(MM Continues): But the real problem came. Then, I had to the second term. I think it was a family case and I remember everything. You could see. I was put by Dr.Gauri Rani in the chawl area of Bhendi bazaar to take two ladies to the JJ hospital clinic, some clinic nearby for the treatment and explain what would be the result of such things. I went to Bhendi bazaar. I was just, I could not, I did not have courage that lady was, those people were, one was staying on the third floor of some school building, small-small rooms and then...

0:12:25.916

(MM Continues): I went there and then I had to persuade them to come with me and after two visits or so I met them, convinced them that they will come with me. But while taking them, between the bus, I was just.... I used to remember God and pray that none of my father's patients should see me because Bombay is a place where most of the Mangrol patients are there; I thought that, not patients, population is there. So, my father is a very well known doctor. If they see me going to the clinic, VD clinic, what they will think of me?

0:13:15.952

(MM Continues): When the VD clinic comes, I just go inside and hide myself that I have nothing to do with this clinic but then the fear was this thing that those people



will go to my village and tell Pitaji that we saw Ben in VD clinic. And I thought, that will be my last day on this earth. Then, next day I went to Prof. Gauriben and I told her, Doctor, I am so sorry, I will not go to the VD clinic anymore. She asked the reason for the same and then I told her that I can't do this work because I have social fear.

0:14:07.767

(MM Continues): She said to me that if I have social fear, then how will you work? So, such instances came on the way like anything but anyway. Then another thing came which I tell you, when I used to go to Lepers home or this thing, VD clinic. What I would do, I'll put half a bottle of dettol in the bucket and take bath and then go to my room and this thing. I was so much scared that I may not get it. You see the first notions.

0:14:38.721

(MM Continues): But, initially, I am sure, everybody must be on this feeling. If they do not say that we do not think, then they are hiding. I am very open and I tell you that this is the feeling I have. So, I used to take a dettol bath and then I used to start work. Anyway, food issues resolved, field work issue resolved, and then came the problems with the Professors. I tell you, Dr. Kumarappa is the wonderful person I ever come across. It was difficult to hear him, he spoke so slowly, so slowly, we have to make our ears very alert otherwise we can't ask every now and then.

0:15:29.360

(MM Continues): Sorry sir, Beg your pardon. So, anyway, it was a nice thing. He used to take our classes. We were happy with him. But Dr. Lorenzo, he was a wonderful man. He used to have a great regard for me and I used to have the same for him and when my mother used to send badampak, during the season. A parcel used to come in the registrar's office. They used to make fun of it. My mother used to send badampak



in winters and I used to enjoy it. Dr. Lorenzo used to make fun of the students but fun also made us strong persons.

0:16:24.175

(MM Continues): Now, if you go anywhere in the world, we don't have any fear of any kind. Then, Dr. Lorenzo was my pet, I was too his pet. Then, there used to Dr. Bhuta. She used to come just for psychology to a regular professor. And then Prof. Gauri Banerji, Dr. Kaikobad, Oh! I tell you...Dr. Kaikobad was also very nice gentleman, very soft and he is a Parsi. He has all the good qualities of Parsi. All the good qualities that are there in a Parsi community, he had. We hardly see them in a community. I should be honest.

0:17:10.311

(MM Continues): So, he once, gave me the work of one camp to be organized for 800 harijan children to take to some area. They would impart them 3-days training in other things. Just it was change for them but they can learn something during there. How to stay together etc. Then Prof. Kaikobad asked me to collect money for it. I said ok. Then before that I was working as a case worker in the Hindustan Mills. It is Mill number 123. So, it is on the Parel line.

0:18:01.992

(MM Continues): So I thought that this was the best, I know them and I went to ask for the donation. But at that time I was not to go to the person under whom I was working. I had to go to the highest person. Then, he waited and then I said I will let you know after some time, I mean after few minutes. Then he went inside and gave a ring to Prof. Kaikobad asking that do you have some student for collection of money and is it a fact?



0:18:42.181

MM Continues): So, he came back. Prof. Kaikobad told him, you should not worry about her. We have nothing to say. You can give. She is a bonafide student of ours and she is doing the work which we have given to her. Then that man was, I should not say, kind or foolish, or whatever it is. He told me that Prof. Kaikobad told me about this so I went inside to know about you. So, I was just...I should not say he was foolish. He was very seasoned man in the sense that he said that last week somebody came under the name of some VIP's son and took away 5000 rupees from us for some work and then we came to know it was fake thing.

0:19:39.133

(MM Continues): So, that's why we were. I said nothing. I do not mind but for a minute I had some sort of sad feeling that why it happened. This shouldn't happen. But it's ok. It is the part of their duty and part of Mr. Kaikobad's duty. And it was part of my duty also. So, it was a nice experience. So, now, Shilpi you would be very happy to know that now I collect lots of money. Just now there was a telephone while you were taking the interview. I work for the Global Cancer Society.

0:20:16.767

(MM Continues): If they have any project or anything, I help them in collection of money. I am in the National Blind association. I work for them. I beg to the people for the big fridge, television, money, getting the scholarship for the one student, twelve thousand rupees like that. Fifteen students, one years' BA course, MA course, whatever it is. So I do not mind. I just ask and I am so happy. Thanks to God, whatever I ask for, it is done. Who so ever needs the money, gets it.

0:21:00.326

(MM Continues): Because I don't keep the money with me. There are 2 things that I am partially...have partial vision and I have so many workers...helpers. I just tell the

School of Media and Cultural Studies

Tata Institute of Social Sciences, Mumbai, India

All rights reserved



person to go to the patron and collect it and do whatever you like. But I am arranging for you they said.

0:21:28.932

(MM Continues): So, first of all Tata Institute inspired instinct of doing good work, noble work without any fear, full of confidence, human relationships with others and I must say that communal unity. We do not feel that you are so, you are so. So, that is the most important thing. Our batch was the cosmopolitan batch. We were from different places. We were from different religions. We were from different castes. But we never bothered, what religion we belonged. We have our principles of life, we adopt it and do it accordingly.

0:22:18.198

(MM Continues): So, it does not mean, why you do this thing. And then simplicity also. That is the most important thing. Today's social worker I have seen, so cold. They have all the glamour, no... glamour is ok.. what should I say...

0:23:03.167

(MM Continues): It's my candid opinion that one should be very simple while we are on work. We can go in the party...in whatever dress, but while working, our simplicity is the basic motto, I think so.

Q: Ma'am, I wanted you to describe a little bit more of Andheri campus because none of us has seen that. And also tell us what did you do in the evening after your classes were over? How did you hang out in campus? What was campus life like?

MM: I told you campus was the huge bungalow which surrounded by many trees hanging serpents.



0:23:44.147

(MM Continues): And there was one chowkidar after mid way. His name was Pathak. He was the driver cum chowkidar. The hostel for the women, I told you, there were six rooms. So, we were hardly 10-12 girls. But then there was one Mrs. Pataudi. She was our warden. She used to...see whether we've come in time or whatever it is, like this. I have already told you about food. Kitchen was not that good also during that time. But it was just like a hut like thing, small thing and long table, people used to come and have food there.

0:24:44.775

(MM Continues): Then about, you wanted to know about...there was no evening activities, no evening activities. First of all, there was a fear of drop outs. There was great fear inducted in us if you do not do well, you will have to drop out. So, dropping out means a blot. How can this happen? So, that's why they used to give us assignments and we used to work on it, to go to the library, bring the books to the room and rest of the two days were spent in field work. Go here and there, go to Bhendi bazaar etc. So, it was not possible to have such regular program for field.

0:25:40.500

(MM Continues): Then you see, we students were from different area also. So, we would like to go our people to spend the day, to have some activities. Suppose there is Navratra, then we would go to Bhartiya Vidya Bhawan and participate, like that. But it was not the specific thing.... that you can do got it? Sometimes we used to play, a schedules caste girl, very nice girl, I should say student. She used to play badminton very well and we used to relish it. But it was during the lunch hour or ... because after five, these people, they were to be ready to take them to the Andheri station.

0:26:29.504



(MM Continues): So, but we people in the hostel, we used to do work so that we don't drop out. So, this is it. If you want to know something more, I will continue.

Q: What about do you remember any anecdotes about some mischief somebody had played on campus, or troubled some teacher, or something. Some story about, some sweet story about class?

MM: We were a batch of 25 students or so. But all of them were different people and docile also. You know, the biggest thing was, when there was a fear of drop out, then even if one had the instinct to do any mischief, that was also suppressed. Honestly. No one misbehaved. And, one thing more, there was a freedom of company also.

0:27:39.748

(MM Continues): There were no inhibitions also, like Shilpi goes with Nirmala, or Shilpi can go with Vishwa also. What I am trying to say is it was an open environment. I was told, but after going to Deonar, it was far open than what I was told, it was more liberal. Something that was not there in our times. It was quite an open environment. But we had to come by 9 or 10, otherwise the doors would be closed, where we have to walk for 1, hardly, less than 1 kilometer from the gate to our hospital building.

0:28:29.453

(MM Continues): And then what else...Yeah, we used to crack jokes in the classroom. Dr. Mehta, he was the gem of the person. He used to make us so happy and he was fond of bourgeois, Russian things. But then he used to bang us also. But his banging was soft. It was full of fun. Dr. Mehta, I think he must be the unique person in the entire faculty - very nice and very good. I forgot his initial...Behram Mehta..yes! A very good person. And he had a wife and a daughter. They stayed in Versova. Ours was also on Versova beach. Versova beach and Ghodbunder road, in-between.

0:29:35.945



Q: Andheri was away from the main city of Bombay. I want you to tell me what was the experience of being in Bombay? What was Bombay like in the 50's?

MM: Yes, Oh... I tell you. We never saw such crowds. We used to go in the best buses two-decker. It was an expense for us sit for us in double decker bus. And even if there is space there downstairs we go upstairs to sit.

0:30:07.058

(MM Continues): And then people were so self-involved during those days. If you ask the route, then they would tell you the way and not misguide you. Now a days, no one has time. They just ignore you and ask you to leave. I think this is today's Bombay. And then another thing, that Chawl. It was very shocking to see the chawl. We had never seen chawl. How people stay there. But we worked there and that's where and how we discovered that there can be such life in the world.

0:30:53.544

(MM Continues): Then, hospitals we have seen, very neat and clean and not crowded. Here, you go to All India Medical Institute...then... Buses were absolutely in time. We had to put our watch to catch a particular bus. No hustle bustle. I still remember the conductor's call. They made sure that we boarded the bus safely. Then, the only thing I did not like, that train, when you travel, you come across women selling fish, and people pushing each other and the smell.

0:32:08.062

(MM Continues): So, I don't know how it is today. If it is so, it is luck of Bombay. I can't say anything. Then nothing bad but there should be some portion for this thing. Then, when it was time for people to board the train, one should see the mad rush but it was an experience for us who come from a very small town. So, it was not...I can't say...It was discipline. I don't know how it is now.



0:32:56.109

Q: I wanted to also ask you, how do you think, like social work at that time was very new as a profession and they were studied from the American books and teaching social work the American way but there was a need to indigenise it. There was a need to look at Indian circumstances and situations and then develop their own field of social work. So, how do you think social work in India has transformed over the years?

0:33:27.502

MM: You see, I tell you, initially, the social work means Gandhian worker that any Gandhian worker can be a social worker. Then somebody who had some sort of interest in doing social work but without any training which was also not correct. Because they...I tell you one thing. Those who were untrained workers, they did not have any norm to how to use the money, funding, those who take the funding.

0:34:12.260

(MM Continues): So, I would put it that way. So, it was a profession by the way. It was not... hmm... profession means to earn out of it. Right. This today's trained social worker they are not, they are professional but aided by the agency so that they may not have to, may not have any desire to take the money from the workers or from the area where they are working. You getting what I am saying?

0:34:57.721

(MM Continues): Now, the norms are absolutely changed and it may be Americanised, it may be Indianised but the pivot of the work is only one thing and that service to humanity. And perhaps I tell you, our norm of social work is still...needs extension. Why? I tell you. In America, I saw, I was so happy that there is a line for crossing for handicap, the bathroom for handicap which we do not have any here.



0:35:34.709

(MM Continues): They will put any handicapped person in the wheel chair and do the needful. Anybody. They do not discriminate. Where as, if they do the same thing here, people practice untouchability and they take a shower after doing the needful. Am I correct? Like I told you earlier, I used to take a shower, after touching a leper patient. So, we have to still make our universe larger, bigger, extended so that all the miseries of world we can try to solve.

0:36:15.913

(MM Continues): It cannot be solved because it is a continuous phenomenon but even then we should see that we should be try to as much as possible to solve it. Is it correct?

Q: I wanted to ask you are coming from a very small place, you came to Tata Institute and studied there. It is such a big city. I wanted to ask you, what has social work education done to you as a person? What were the learnings? Or how do you it has affected you? How have you changed after being a social worker?

0:36:57.758

MM: First thing I tell you, it is a personal thing but I will tell you. I did not have any inhibition to marry outside my community and I married. I am a Gujarati Jain. I married an Arya Samajist, Punjabi gentleman from Dera Ghazi Khan. Then, the other thing you will be shocked to know, surprised to know rather, Gandhiji and Kasturba had 10 years differences and Nirmala and Prakash had 8 years differences. Understanding my point. What? Got it? Kasturba was senior to Gandhiji, Nirmala was senior to Prakash by 8 years but nothing came in our way of life.

0:37:56.066



(MM Continues): It was wonderful bondage of love and it was a love marriage. My parents agreed to it and we were belonging to IES services, government of India. We worked for the Labour ministry for 35 years, but Shilpi, I tell you one thing. Another thing which I got it, that it came with the courage sense of adjustment. I went 17 times out of India for different missions but I adjusted anywhere, everywhere. There was no bar for me, no fear in me that what I am going to do.

0:38:39.747

(MM Continues): I tell you, in Philippines, I was the leader of some employment training students there and the minor institute one, director, she invited party in my honour and she...they don't have any notion about vegetarian and non-vegetarian. She baked the calf and I think it is not out of relevance.

0:39:29.922

(MM Continues): Believe me Shilpa, my eyes were full of tears. I said, Lucida, thank you very much but I can't eat this thing. But I was told you don't eat fish and meat and eggs, but this is not fish and egg. I said, my dear sister, I am a vegetarian and I can't eat this thing. She felt it very bad. I said that you give me any amounts of fruit, I will eat, any amount of bread, I will eat but I can't eat these things.

0:40:03.736

(MM Continues): So, then, what I wanted to say, if I was that strong, I would have insulted them, what do you mean by this? No, I did not do. Very peacefully, I conveyed my message that you provide me with fruits. I can eat fruits as much I want to but I will not eat this. So, you develop courage like this. After that one, I mean, it is not in the same, it is a different thing which is not continued in that episode. You, see when in Gujarat, I was working for my thesis for family problems about typical village community in Saurashtra.

0:40:52.768

(MM Continues): So, I had to visit a village where I have to.... there was a case of marital discord, so the panchayat had invited me.

Q: Sorry, what was the mode of transport?

MM: No, mode of transport. Either it was a horse or a bullock cart or jeep. Then, jeep was very bad. We used to say Jeep is bone breaker, bone cracker because the road used to be very bad. Doesn't matter. Then in the night, I said... because I had to send some report to Planning Commission tomorrow so I will go.

0:41:34.289

(MM Continues): Then the Sarpanch told me, that ma'am...But I insisted that I will go. There was a teenager boy, a cook. My father had sent along with me because I never use to eat anyone else's place. My father was very careful, lest I fall ill. I used to carry my ration and that boy used to cook. So, I left that place. We had hardly covered 2 Kms we heard the noise of a group of horses.

0:42:21.066

(MM Continues): Then, I understood, Bhupat has arrived. Villagers were right in convincing me. I was like, what to do now? He had just one work, he used to cut off people's nose. He used to chop off noses. I was really scared and wondered Oh my God! I don't know what's going to happen now! That cook along with me was like... see, mam, you did not listen to what the villagers had to say...

0:42:55.224

(MM Continues): Then they stopped us and asked Who is this in Gujarati. I said, I am your sister. It was a really presence of mind. Then what he said you see...



0:43:28.983

(MM Continues): What I say is that Tata Institute instilled a lot courage and because I could do away with fear. It was not to show that what Bhupat said. It is to show you that fear free. No fear and tension at all. I am telling you that fear of... that there is personal fear, but this is a community fear for which I am talking to you. The entire community will be affected for that.

0:43:59.227

(MM Continues): You see, when I was working as a project evaluation officer in the Planning Commission, though it was not my work but social education officer she told me that Nirmalaben, you come and...I asked as to what the problem is. She said some unmarried girl is being burnt alive by the brothers in the name of being sati because she is a liability to them and the brothers do not want the sister to live.

0:44:39.308

(MM Continues): And under that program, they have collected hundreds of kilos of ghee and nariyal to burn her alive as a sati. It was really shocking that how to save this girl. Kishori told me, Kishori is my... that social worker, that officer, she told me Nimoben this is very difficult. I said, let's see we will figure out something. We both sat in the jeep and left for that place. There were 2 jeeps. In one jeep, it was me and Kishori and the second jeep to take escort her out of that place.

0:45:29.105

(MM Continues): Then we went to that house, called her brothers and told them they are doing a very good job. She will be sati at such a young age. You are so encouraging. It is quite a commendable thing to do. Brothers were quite happy that we were praising them for their decision. Then the girl, her name was, Roli. She was profusely weeping but she can't sob. Then I told Kishori that I will engage the



brothers in conversation. I told Kishori to tell Roli to go and sit in the jeep and I will go with her.

0:46:25.806

(MM Continues): There were hundreds of people ready for the ceremony. The ceremony was to take place after 2 hours. And the entire village had gathered to watch Sati. Then, took her to the room, gave her condolences and strength, asked her to keep quiet. Told her to do as directed by me. You run away from this door. There are 2 jeeps. Go and sit in the first jeep. And I left. Kishori was talking to her.

0:47:10.040

(MM Continues): And our jeep driver, I told him to drive fast and reach Junagarh. It was 25 miles away from there. I said, run from this place before the crowd comes and beats us up. After half an hour, they started asking for Roli. Then they discovered that we had rescued her. I got her in my bungalow in Junagarh. Then everything went normal. The cops also had reached by then.

0:47:55.618

(MM Continues): They had suppressed the crowd. And they also I think must have felt that it was very wrong. Imagine the amount of money spent. Ghee and coconuts. We came home. Roli had not eaten for the past 3 days. How can anyone eat in such a situation? Then, first I gave her food to eat, made her change her clothes. They have different type of clothing. I wear Gujarati sarees. Theirs was the kanbi (villager) type of clothes...Then I called all our village workers and I told them to take her away for a fortnight to Girnarji... Make her do the Parikrama. It takes around 15 days to do Parikrama.

0:48:55.240



(MM Continues): Take her away. Then her brothers would come to me. I would tell them that she left. Then ultimately we sent her. Then after few days took her back to her village. We told the villagers that it was wrong and grave injustice being done to her. She would feel most miserable. What would she say to you? Then this thing was suppressed.

0:49:35.012

(MM Continues): But you know what, there it was personal fear but here, the entire community would have been after my life but I did not fear at all. Because we have to do, we have to do. So, that is.... also there is a very good article in our Vikas magazine about the incident. But anyway, I am just with all humility I say I was so happy that Roli's life was saved.

0:50:04.859

Q: Aunty, which year was this in? It was in the 1950's?

MM: It was after 1952.

Q: Right after your college?

MM: Yes, yes, after leaving the institute and another thing I will you beta, you know it? And when you put the name, put my name, Nirmala Udani Madan. I use my maiden name also.

0:50:43.406

Q: It's the 75 years of Tata Institute and you were a part. You were a student so many years, over 60 years back. We are in 2012 now. Is there any message you would like to give to the institute, to your alma mater? Anything you would like to say.



MM: Yes, I would like to say. Shilpi you told me so many courses, new fields have been opened. And I was really very happy that your new Director has changed the curriculum by putting up so many subjects.

0:51:33.080

(MM Continues): But I would like to say one thing more. You see you put something religious also which is not there and it should not be one religion but it should be the combination of all religion and some precepts, some condensed idea about them should be taught to the children, to the students because, they also, after all over behaviour, our discipline, our conduct is based on our culture, family culture, our heritage. So, it is better that we should not forget at all the very positive side of the human life.

0:52:22.606

(MM Continues): You see, religion is a thing which sustains you in the happiness and in the misery also. So, this sort of, our students can give such a small message to the sufferer, he will feel very happy. You think of it and carry away my message to your director that all the subjects are wonderful but if you take this one also as a subject to teach. It would be very nice. There must be some time, for, not daily prayers, but some lesson, one period, once in a week or so.

0:53:05.245

(MM Continues): And there should be some thesis also to be written by the students about their own religion, about the other religions if they know about but it should there to open the heart of the worker plus the sufferer. Then another point which I would like to, you have not taken the minority program. You see, in Gujarat and other states, everywhere, the Harijans are not allowed to touch the mandir, to go to the mandir. And the widow marriages, you say, in women condition, you stress upon the widows.



0:53:51.103

(MM Continues): Why I say because I have seen a very well do to woman, her husband was lost, her head was shaved and then she had to put on white clothes and she was not allowed to the mandir and touch the other people. She was educated but she had to go by these strict rules of the community. So, what I say such things, such cases should also be studied and highlighted and it should be made a part of book so that it is available to people to spread social awareness. This awareness is not there.

0:54:34.975

(MM Continues): And this you can add it in your awareness program. What happens to widows? I don't think you guys have included, prostitutes, sex workers.. Include them also, gay abuse as well. Write about everything. I have seen, I have gone to the, what is that place? I have been there twice or thrice. Near J J hospital. So, you must do something about sex workers.

MM: Yes, Kamathipura...It's been years that is why I forgot. But anyway, by and large, I have been able to direct. So, you should do some case studies.

0:55:42.568

(MM Continues): If you cannot take... you take some and take it state-wise also... because in UP the style of this thing is different. Different people, different styles and then one part of Gujarat, there is a tribe, which gives the girl for, in front of them to the, to get money to the ... So, such cases, that you may be able to identify and you can make such cases. This should be the case study and other about the general thing which I told you about widows.

0:56:28.238

(MM Continues): State-wise, as to what all happens to them. Then, you have not written about nourishment. You should take nourishment also. You see you cannot



provide, but you identify the agencies from where they can get, like Red Cross provides milk and... so, your social awareness program should be enlarged. Then, what else I can tell you? Yes, you should not always do the negative things.

0:57:13.358

(MM Continues): You should pick up some good schools also, good colleges also where the discipline and the teaching and other things are so well. So, it will also inspire. You see, awareness can be both ways. That is negative side and positive side. So, you bring out some positive cases also. Ok? Am I correct? Now, I would like to give one more message to the Director...What is the name?

0:57:51.952

MM: Dr. Parsuraman? I must congratulate you for such a nice campus you've made with so many subjects but I have one request. Why don't you invite some of the old students to come to the campus and meet your present students so they should know that what is their life and how they behave? It may inspire them also and it may inspire the old people also that how to live the remaining years of your life.

0:58:26.136

(MM Continues): It is both ways. So, it is my suggestion that you should invite whenever possible, not in a collective thing, as an individual to direct or to address your students who are in particular field. I wish you all the best and today is the in the beginning of new year, I wish you very happy new year and all the best to your family and your fraternity and your children...about 1500 students and many more who are come all the best to them. May God bless all of you.