

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
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Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

SECTION A

2.

Cinema : a reflection of society
or a tool of social transformation?

The other day I chanced upon the movie "Mother India" being telecast. The penury of the Indian farmer, the villainous role of the moneylender, reflected the society of first half of 20th century. Then, there are movies like Dangal, talking about encouragement of women in sports. - a tool of social transformation in a Patriarchal society such as ours where women's participation in public sphere is low. So the pertinent question remains - Is cinema a reflection of society or a tool of social transformation?

Cinema is a way of spending leisure time for a

Large section of population. Cinema caters to various categories of audience - Youth, children, urban, rural, women etc. In that, it takes up issues from the society, creates stories and shows the society a mirror. It also, at times, takes stands, predicts futures, showcases history, to transform, or rather, initiate thinking of the audience for social transformation.

Cinema evolved when drama, scientific technical knowledge developed, such as contribution of Lilman Brothers. The primary aim was to provide entertainment to people. But, as man is a thinking animal, the creators of cinema, also presented their take on issues surrounding them, providing an alternate view. which impacted

the thinking of the audience, towards social transformation. Charlie Chaplin's movies, for example, not only entertain but show the seamy side of life, the issues, the pains that are hidden behind smiles.

Cinema reflects society. Hollywood movies are known for portraying themes related to science and technology, world wars, slavery, civil wars, the quest for the "Great American Dream". These are distinct issues that have coloured American psyche.

Chinese movies portray their traditions such as martial arts, while that of Japan reflects the concern for maintaining Japanese values in the modern world.

In case of India, the evolution of India, post independence is most befittingly portrayed in movies. The trauma of partition reflected in Garam Hawa, wherein Balraj Sahni portray the role of a Muslim who decides to stay in India and the tribulations he has to go through for it.

Indo Pak war has been reflected in the ~~is~~ J.P. Dutta's movie "Border", the peasant society in "Nadiya ke Paar". Then comes the decade when youth were shown as frustrated with injustice. Movies portraying Amitabh Bachchan as "Energy young man" such as "Zanjeer", are examples.

Post liberalisation, the nature of Indian cinema

changed. Increasing affluence, market is reflected when movies began to be shot in exotic locations - 'Dil wale Dulhania' in Switzerland, for example. Simple sets were converted to high quality, costly sets, with big budgets.

Today, we have access to movies from various regions, in different languages. They all reflect the society of that region.

* Telugu movies are known for portraying larger than life stories. The blockbuster film "Bahubali" reflects this.

Marathi movies have a 'social concern'. Being the intellectual capital of Dalit movement, land of Ambedkar, the issues

of caste are skillfully portrayed. 'Sairat' is the case in point, dealing with the issue of inter caste marriage. The scripts of 'Suresh Tendulkar'^{has} inspired this cinema, his writings showing this social concern.

The reflection of society through cinema makes the audience aware about the issue in all totality. We have great movies on issues such as poverty (Pather Panchali, Do Bigha Zameen), plight of the aged (Baghban), issues of corporate world (Corporate), criminalisation of politics (Rajneeti), Resurrection (Aarakshan), Left wing extremism (Chakravyuh).

Also, revivalism of our ancient culture is portrayed in movies such as Padmanab and the seamy side of today's world in Dev D, Gannat — based on drug abuse, match fixing etc, showing concern about the map of youth — easy success and material success.

On the other angle, cinema also seems to be a tool for social transformation. It reaches to a wide section of population, employs video, sound — becoming more effective in its message.

Movies on youth, the pressure to opt for engineering as a career hampers the real talent of the young. For reaping the true demographic dividend

this needs to change. the movie "Three Idiots" points to this.

Similarly, our society needs to transform to give women an equal place in society, to recognise their potential and dignity! Bandit Queen, ~~by~~ Pink support the cause of women.

Cinemas, aid in knowing past mistakes, learning from historical figures. Movies like Lagaan show the need for resolve to secure a better place among the comity of nations by Indians. Similarly, movies on Lincoln, Gandhi teach us a great deal.

we need social transformation to be able to counter

the issues confronting us today or have potential to become a threat tomorrow. Movies on climate change, apartian distress such as Neel Madhab Panda's Kadua ~~Garam~~ Kama and Peepi line talk on these issues.

Social Transformation is possible by individual transfor-
mation. Cinema increases aspira-
tions, motivation by showing real life stories. The story of a child desiring a better life, I Am Kalan, can motivate many such children living without opportu-
nities.

Similarly, bravery, hard work of an individual, is celebrated in movies such as Neerja (celebrating an airhostess who

did her duty ~~cor~~ courageously
when an Indian plane was
hijacked.

So, movies play a dual
role. They become a reflection
of the society - past, present and
its evolution and also lead
to social transformation by
providing multi dimensional,
alternate views. They instigate
a person to think for himself,
take motivation, form
views, to transform himself
and the society.

Thus, movies are a
reflection of the society

and also a tool of Social transformation. Man is a social animal, so society will be reflected by the movie makers, but he is also a thinking person, which makes cinema a tool for social transformation. It is the viewer who interprets the cinema & to form his view — a mirror image or a potent transformer.

SECTION B

3.

LANGUAGE SHOULD NOT BE A BARRIER
BUT A FACILITATOR.

How would it be to live in a world with only a single language? Every corner of the globe will house people of same linguistic group. It would be a uniform world, without offering any curiosity, thrill to know about a new language. This world, undeniably, ~~make~~ a world have created a homogenised culture, killing diversity - the spice of life. Each language, therefore, has its ~~or~~ importance in making this world a little better, a little more diverse. Why then should language be a barrier? Why not a facilitator?

What is meant by a language barrier? *Prima facie*, the lack

of understanding another language creates a barrier for one to have access to the knowledge, culture and people of other linguistic group. This creates ignorance in linguistic groups about each other's life world. And at times, this distance morphs into the monster of superiority and inferiority complex, creating tensions, conflict, animosity between speakers of different languages. The tussle over superiority of Hindi or Tamil in India, is the case in point.

Language has been a barrier in many cases. Indian and Chinese civilisation shared this huge barrier, so cultural exchanges have been primarily limited to Buddhism.

Even today, Indian youth prefer English speaking countries for pursuing international studies ~~the~~ over

Mandarin speaking China, one factor being language barrier.

Turning the pages of world history, one finds that language barrier has led to many conflicts, rights violations and suppressions. Wasn't non-recognition of Tamil language and imposition of Sinhalese, one of the causes of civil war in Sri Lanka? Wasn't the French speaking Quebec province of Canada going to secede from the country on the language issue? Hasn't the attempt to almost completely wipe off the indigenous language of the natives in US, Australia, caused heartburn, suppression of the tribes?

In case of India, we have a bewildering diversity of languages. Before the British came, the linguistic groups were more or less isolated from each other. Though the South Indian languages evolved from a common Dravidian origin while North Indian and East Indian languages such as Rajasthani, Braj, Bengali, Odiya, Gujarati have a Sanskritic origin.

This barrier showed up after independence, when demands for linguistic reorganisation of states began to be made. The demand for a separate state of Andhra for Telugu people, culminated with the recognition of the demand, an Andhra State was formed. After the death of Potti Sriramulu in 1953.

Even today, the barrier

is manifested in various ways. The anti-Hindi agitation, the attempts to rub off Hindi signage in metro stations of Bangalore, the perception of imposition of Hindi and politicisation of the issue is a case in point.

Language barrier has magnified after, globalisation has made English a global language. Those who do not know English, their access to scientific knowledge, employment opportunities and upward mobility is compromised. The high drop out rates among tribal children is also because of their inability to understand the mainstream languages being taught at schools.

If till now, it seems language is a barrier, then one is mistaken

to ignore its role as a facilitator.

It was facilitated us to know our past. When Indus valley civilisation's text could not be deciphered, Mesopotamian texts have provided knowledge about MEW-HA — as Harappans were called. The diverse languages, in no way, hindered the trade between Oman, Harappa and Mesopotamia.

Similarly Ashokan scripts were deciphered successfully because they were written in multiple languages — Kharosthi, Prakrit.

Language diversity has facilitated the broadening of cultural horizons. Nicolo conti, a traveller to Vijaynagar empire, compared Telugu to "Italian of the East". Similarly, literature flourished

when two languages gave birth to a new language. Manipravalam - a mix of Sanskrit and Tamil is an example. Similarly, Urdu created by mix of Persian and Hindi has added to the richness of songs, poetry, music, literature of Indian subcontinent - be it the 'Shayari' of Ghalib or poetry of Gulzar or writings of Manto.

Knowing different languages has always facilitated development of society. English translators in Bengal became the first middle class, translation of texts - Upanishad, Ramayana facilitated development of Indology - claiming the similarity of Indo Aryan and Indo European history stocks.

Today India is an embodiment of languages being facilitative in the unity and integrity of the country. The State Reorganisation Commission under Fazl Ali, recognized language as one of the basis for state formations. The fear of diverse languages diluting the unity of India has been proven wrong. Not only have we recognized 22 Scheduled languages, but 6 classical languages and at state level numerous official languages.

Knowing various languages will facilitate economic growth. More translators will increase tourism. Call centres operate on this translation. In fact, the texts in various languages have traditional knowledge of medicine.

herbs, contributing to growth of intellectual property assets for India. Even in diplomacy, cultural exchange, language can be used as a soft power. Also, the internal security challenge and external challenges, terrorism, needs the knowledge of various languages by the intelligence and police to facilitate interception.

So, how to facilitate the role of language in broadening and deepening our shared culture and prosperity? Recognition of diversities in language is a must. Giving equal chance, to all languages, using insti-

tutional mechanisms such as Special officer for linguistic minorities, Inter State Council to ensure political co-operation & on this is needed.

Apart from this schemes like Ek Bharat Shrestha Bharat can focus on the rich diversity of languages. The three language formula needs to be implemented in spirit so that no linguistic group feels wronged. It is true that Hindi was adopted as official language and English adopted for only a temporary period. But ~~only~~ any step on language issue must involve due deliberation with all stakeholders.

Internationally, encouragement

to learn, appreciate various languages is needed.

It is true that language is an emotional issue for many of us. It carries the legacy of our culture, of the smell of our land, the words of our forefathers, the stories of our villages. Why not break the language barrier and see it as a facilitator — our collective sentiments will bring the humanity to a higher notch. The languages are like pearls in the string of our life worlds — beautiful and equal, so we must —

"live and let live", in.
Let my language breathe with yours, and let noble thoughts come to us from all sides.

Language should not be a barrier
but a facilitator

what → barrier - lack of understanding
- superiority, inferiority - conflict
facilitator - ^{accu} world to view
- diversity

barrier - ^{hist} people to people contacts - India China
^{psy} → mind - Hindi, Bengali, Telugu distinct
- linguistic states - anti Hindi agitation
- SRC SRC, JVP Fazl Ali feared

Today - not knowing English → a barrier
tribal mainstream lang

- politically imp issue
- ^{Polanka} Tamil

Int al conflicts - Quebec secede for French
- indigenous lang of Maoris in NZ
Aus, US

Facilitator - better place to live - diversity
- world view diff

hist - mesopotamia and Indus valley - lang different
- Ashokan pillars many
- Nicolo Conti → Telugu - Italian of east
- Rich list → manipravalam - Sans + Tamil
→ Urdu - Hindi + Persian
- Bri → Railway, school Ghelab - Ind, Pak, South I
→ Thugs
- translators of Bri xaj → 1st middle class
- medi-

- P - unity in diversity, Today stampations
- 22 scheduled lang, classical languages
 - English, Hindi, Others
- Ex - tourism - French, 'For' lang courses popular
- call centre - all
 - IRR - medicines, Ayurveda
- aids in cultural exchange, diplomacy
- intercepting terrorists, in Internat. Relⁿ

How to facilitate

Chhatravats B.

- Recognise the diversity, give equal chance
- Spel officer for linguistic minorities
- Hindi + Eng + Regional lang - Statesmanlyp
- implement 3 lang formula
- 6 more foreign lang courses - tourism
- Hindi popularised in soft power

Conc.

→ pearls in a beautiful string
~ live and let live - let ^{my} lang, let
the your lang flourish

Cinema : a reflection of society or a
tool of social transformation?

Intro - Mother India → reflection
social transformation → Dangal

Cinema evolved → Lihman brothers →
why → entertainment - cf. Charlie Chaplin
→ social concern

reflects society

- Hollywood - science and tech, world wars
Hindi - peasant, village, → Nadiya ke Paar

Hollywood - American dream

Space, science & tech

war movies

Hindi - Partition → Garam Hama
peasant, village → Nadiya ke Paar

- war → Border

- angry young man → Zangir

- post liberalisation - affluence - Race 3

- foreign locations, big budgets

Telugu - politicians, hero -
larger than life - Bahubali

Marathi - social concern.

intellectual capital of Dalit mov-

issues - poverty, youth disputes 'Sairat', Suresh Tendulkar
stories

• Pather Panchali

• Do Bigha Zameen

• Realism - Padmanab

• Realism - Gangas of Wansapur, Dev D.

Politics

• Rajneeti

• Aarabshah

• WE - Chakravarty

Social transformation

(on historic figures) - Japan
on future - Lincoln, Gandhi
- Star wars, Terminator

women → Pink, Bandit Queen

- dual std for women
- powerful men can use power

Youth → 3 idiots

rational

climate change → apni dishen - Pipeline
aged → Baptham

- reflects reality → chance to critically think -
transformation

- Pranyas - violence, glamour - inspires
Perhaps with -

Purna monie - tribal girl of Telangana hostel
not-artist