

**INTRODUCTION**



The Indian National Flag flew, for the first time, to space in 1984 when Wing Commander Rakesh Sharma went to space. The flag was attached as a medallion on the space suit of Rakesh Sharma. On being asked by Mrs Indira Gandhi how India looked from up there, he said '*saare jahan se achcha*'.

Rakesh Sharma has one underlying concern. "I hope we don't export conflict from this planet into the others. None of the paradigms that define us here on earth- the borders, the parochialism, the divide, should mar our presence in space".

**Do you think moments of glory make people more patriotic?**

**Recall more such moments.**

- The Indian flag was hoisted on the highest mountain peak of the world, Mount Everest on 29th May 1953.
- When the National Anthem plays during Olympics.
- .....
- .....
- .....
- .....

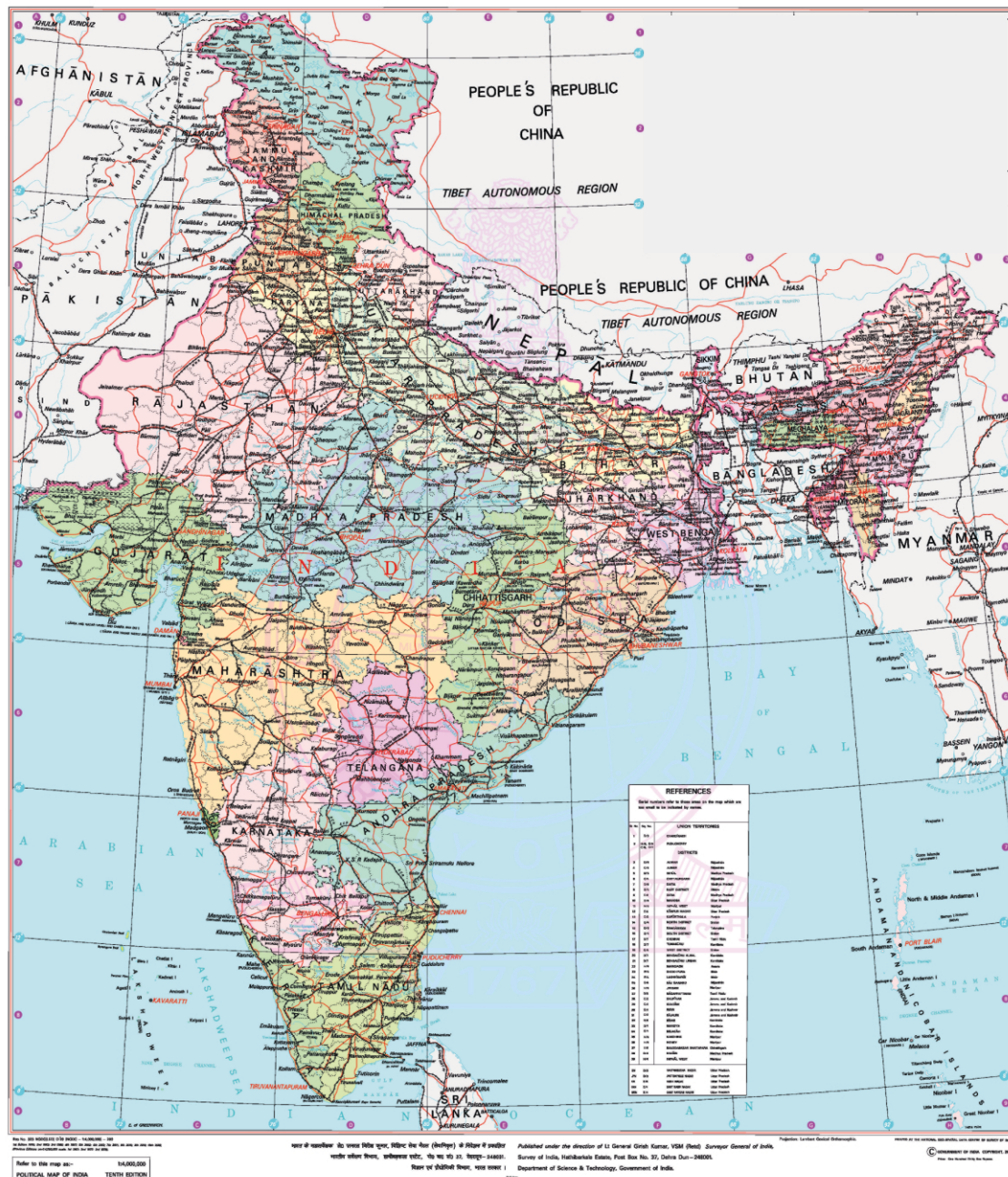
**Now read the passage given below.**

**A. UNITY IN DIVERSITY**

**A1. Read about Rohan and Rajni's observation that the Indian identity is forged in diversity**

Rohan and Rajni are travelling in India, one from Gujarat to Mizoram, and the other from Kashmir to Tamil Nadu. As they travel they notice the beauty and diversity of each region, and yet feel a strong palpable emotional connect. They

appreciate the idea that India is one land embracing many and that the Indian nation has a multitude of castes, creed, colour, conviction, culture, cuisine, costume and custom; and yet we are one. Everywhere they observe festivals dedicated to seasons and harvests. They feel heartened by the pride displayed during national festivals. They both return home with a feeling of being complete Indians having embraced every region that they travelled through.



Source: <http://surveyofindia.gov.in/documents/polmap-eng-11012021.jpg> accessed on 07.02.2023 at 12:53 PM

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**A2. During the journey, Rohan and Rajini, both note down the information they gather about the states they travel through. When they return they jot down this information.**

**Working with your partner, choose any one journey and complete the grid for them. You may access the internet or refer to books in the library to complete your grid.**

- The states that they pass through.
- The variety of languages they hear.
- The local cuisines they enjoy.
- The local handicrafts they buy for their family from each of the states they pass through.
- The weather they experience.

STATE	LANGUAGE	CUISINE	HANDICRAFTS	WEATHER

**A3. What conclusions do you draw from Rohan and Rajini's experience?**

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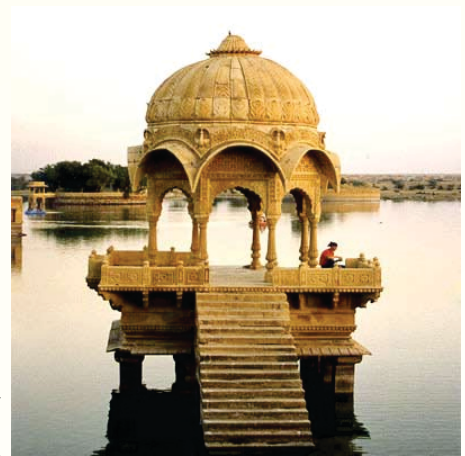
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**A4. Present your conclusions to the class.**

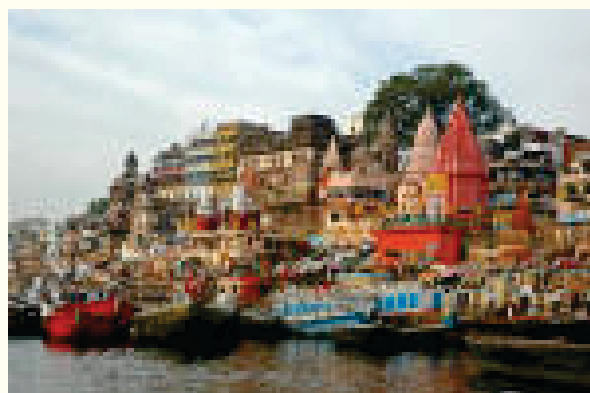
**A5. Where are they from?**

**Divide the class into six groups. Your teacher will read out from page 249 the conversation between four people talking about the Indian states they live in. As soon you think you know which region the first person is speaking about, ask your teacher to stop. If you are right your group gets a point. If you are wrong, all the other groups get a point and the teacher starts again. But your group isn't allowed to guess again for this region. Then listen to the other three speakers in the same way. Which group has got the most points at the end?**

**A6. Look at the pictures given below. Decide in your group which regions the six photos probably come from. Explain why you think so and find out from your teacher if you were correct. Then write a short caption for each photograph. It can be serious or funny.**



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### **B. CHALLENGES TO NATIONAL INTEGRATION**

**B 1. Read the poem given below and answer the questions that follow**

#### **Where the Mind is Without Fear**

WHERE the mind is without fear and the head is held high

Where knowledge is free

Where the world has not been broken up into fragments

By narrow domestic walls

Where words come out from the depth of truth  
Where tireless striving stretches its arms towards perfection  
Where the clear stream of reason has not lost its way  
Into the dreary desert sand of dead habit  
Where the mind is led forward by thee  
Into ever-widening thought and action  
Into that heaven of freedom, my Father, let my country awake.

### Rabindranath Tagore

- Why does the poet say, 'Where the mind is without fear'?
- What are the narrow domestic walls being referred to as?
- Why are they 'narrow'?
- How / when does the 'clear stream of reason' lose its way?
- What is the poet's appeal?

### B 2. SWOT ANALYSIS OF INDIA

S: Strengths

W: Weaknesses

O: Opporrtunities

T: Threats

**SWOT analysis is a tool used to develop effective strategies and plans for the progress and development of organizations, companies, institutions and even individuals. Working in groups, identify the strengths, weaknesses, opportunities and threats for our country. Present your group's views to the class. Your brief presentation should conclude with a 'vision statement' for India- where you want our country to be, say ten years from now and what we should do to achieve it.**

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- B3. Read the following extract from Wings of Fire, where the former President of India speaks of his childhood.**

### My Childhood

--APJ Abdul Kalam

- I was born into a middle-class Tamil family in the island town of Rameswaram in the erstwhile Madras State. My father, Jainulabdeen, had neither much formal education nor much wealth; despite these disadvantages, he possessed great innate wisdom and a true generosity of spirit. He had an ideal helpmate in my mother, Ashiamma. I do not recall the exact number of people she fed every day, but I am quite certain that far more outsiders ate with us than all the members of our own family put together.
- I was one of many children - a short boy with rather undistinguished looks, born to tall and handsome parents. We lived in our ancestral house, which was built in the middle of the nineteenth century. It was a fairly large pucca house, made of limestone and brick, on the Mosque Street in Rameswaram. My austere father used to avoid all inessential comforts and luxuries. However, all necessities were provided for, in terms of food, medicine or clothes. In fact, I would say mine was a very secure childhood, both materially and emotionally.
- The Second World War broke out in 1939, when I was eight years old. For reasons I have never been able to understand, a sudden demand for tamarind seeds erupted in the market. I used to collect the seeds and sell them to a provision shop on Mosque Street. A day's collection would fetch me the princely sum of one anna. My brother-in-law Jallaluddin would tell me stories about the War which I would later attempt to trace in the headlines in Dinamani. Our area, being isolated, was



completely unaffected by the War. But soon India was forced to join the Allied Forces and something like a state of emergency was declared. The first casualty came in the form of the suspension of the train halt at Rameswaram station. The newspapers now had to be bundled and thrown out from the moving train on the Rameswaram Road between Rameswaram and Dhanuskodi. That forced my cousin Samsuddin, who distributed newspapers in Rameswaram, to look for a helping hand to catch the bundles and, as if naturally, I filled the slot. Samsuddin helped me earn my first wages. Half a century later, I can still feel the surge of pride in earning my own money for the first time.

4. Every child is born, with some inherited characteristics, into a specific socio-economic and emotional environment, and trained in certain ways by figures of authority. I inherited honesty and self-discipline from my father; from my mother, I inherited faith in goodness and deep kindness and so did my three brothers and sister. I had three close friends in my childhood - Ramanadha Sastry, Aravindan and Sivaprakasan. All these boys were from orthodox Hindu Brahmin families. As children, none of us ever felt any difference amongst ourselves because of our religious differences and upbringing. In fact, Ramanadha Sastry was the son of Pakshi Lakshmana Sastry, the high priest of the Rameswaram temple. Later, he took over the priesthood of the Rameswaram temple from his father; Aravindan went into the business of arranging transport for visiting pilgrims; and Sivaprakasan became a catering contractor for the Southern Railways.
5. During the annual Shri Sita Rama Kalyanam ceremony, our family used to arrange boats with a special platform for carrying idols of the Lord from the temple to the marriage site, situated in the middle of the pond called Rama Tirtha which was near our house. Events from the Ramayana and from the life of the Prophet were the bedtime stories my mother and grandmother would tell the children in our family.
6. One day when I was in the fifth standard at the Rameswaram Elementary School, a new teacher came to our class. I used to wear a cap which marked me as a Muslim, and I always sat in the front row next to Ramanadha Sastry, who wore the sacred thread. The new teacher could not stomach a Hindu priest's son sitting with a Muslim boy. In accordance with our social ranking as the new teacher saw

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it, I was asked to go and sit on the back bench. I felt very sad, and so did Ramanadha Sastry. He looked utterly downcast as I shifted to my seat in the last row. The image of him weeping when I shifted to the last row left a lasting impression on me.

7. After school, we went home and told our respective parents about the incident. Lakshmana Sastry summoned the teacher, and in our presence, told the teacher that he should not spread the poison of social inequality and communal intolerance in the minds of innocent children. He bluntly asked the teacher to either apologise or quit the school and the island. Not only did the teacher regret his behaviour, but the strong sense of conviction Lakshmana Sastry conveyed ultimately reformed this young teacher.
8. On the whole, the small society of Rameswaram was very rigid in terms of the segregation of different social groups. However, my science teacher Sivasubramania Iyer, though an orthodox Brahmin with a very conservative wife, was something of a rebel. He did his best to break social barriers so that people from varying backgrounds could mingle easily. He used to spend hours with me and would say, "Kalam, I want you to develop so that you are on par with the highly educated people of the big cities."
9. One day, he invited me to his home for a meal. His wife was horrified at the idea of a Muslim boy being invited to dine in her ritually pure kitchen. She refused to serve me in her kitchen. Sivasubramania Iyer was not perturbed, nor did he get angry with his wife, but instead, served me with his own hands and sat down beside me to eat his meal. His wife watched us from behind the kitchen door. I wondered whether she had observed any difference in the way I ate rice, drank water or cleaned the floor after the meal. When I was leaving his house, Sivasubramania Iyer invited me to join him for dinner again the next weekend. Observing my hesitation, he told me not to get upset, saying, "Once you decide to change the system, such problems have to be confronted." When I visited his house the next week, Sivasubramania Iyer's wife took me inside her kitchen and served me food with her own hands.

10. Then the Second World War was over and India's freedom was imminent. "Indians will build their own India," declared Gandhiji. The whole country was filled with an unprecedented optimism. I asked my father for permission to leave Rameswaram and study at the district headquarters in Ramanathapuram.
11. He told me as if thinking aloud, "Abul ! I know you have to go away to grow. Does the seagull not fly across the sun, alone and without a nest?" He quoted Khalil Gibran to my hesitant mother, "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you. You may give them your love but not your thoughts. For they have their own thoughts."

**B 4 On the basis of your reading of the passage answer the following questions by ticking the most appropriate options. Give reasons for your choices.**

1. 'Despite these disadvantages, he possessed great innate wisdom and a true generosity of spirit'. The expression 'these disadvantages' here refers to
  - a) lack of formal education and riches
  - b) middle class social status and a small town
  - c) lack of comforts and luxuries
2. Kalam's childhood was
  - a) secure
  - b) insecure
  - c) austere
3. 'That forced my cousin Samsuddin'... 'That' here refers to
  - a) world War II
  - b) increase in the demand of tamarind seeds
  - c) withdrawal of train halt at Rameshwaran station
4. Samsuddin was forced to seek a helping hand because

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- a) the Second World War had begun
  - b) the train now halted at Rameshwaram station
  - c) newspapers thrown from the moving train had to be collected
5. Kalam continues to be proud of the money he had earned during the time of World War-II because
- a) his cousin Samsuddin had helped him earn it
  - b) it was the first wages he had earned
  - c) he was able to supplement his father's income
6. Kalam owes his honesty and self-discipline to his
- a) brothers
  - b) father
  - c) mother
7. As children Kalam and his friends did not have any
- a) religious differences
  - b) right upbringing
  - c) realization that they were different in any way
8. Paragraph 5 shows that Kalam's mother and grandmother had
- a) great scholarship and wisdom
  - b) excellent ability to tell stories of historic importance
  - c) all embracing outlook on religion and communities
9. 'As the new teacher saw it' (Paragraph 6). Which of the following best explains the meaning of this expression?
- a) as our new teacher understood it
  - b) as our new teacher wanted it
  - c) as our new teacher was asked to ensure

10. Lakshmana Sastry made the newly appointed teacher realize that
  - a) it was wrong on his part to discriminate on the basis of religion
  - b) it was wrong to separate two great friends
  - c) it was wrong to impose one's own ideas on others
11. Kalam's science teacher Sivasubramania was something of a rebel in the sense that
  - a) he used to spend hours with his students
  - b) he used to defy his wife
  - c) he encouraged people of different communities and castes to mix up freely
12. The science teacher's wife's behaviour during Kalam's second visit to their home showed that
  - a) she had understood and adopted her husband's outlook on the oneness of mankind
  - b) she wanted to repent for her earlier mistake
  - c) she had purified her kitchen ritually
13. Father gave Kalam the example of the seagull to
  - a) encourage him to be adventurous and fearless
  - b) encourage him to study the science of flying
  - c) encourage him to be creative and imaginative
14. "Once you decide to change the system, such problems have to be confronted." Which problems are referred to here?
  - a) keeping kitchens ritually pure
  - b) discrimination and boycott on the basis of one's faith
  - c) differences in the way people of different communities live

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**B 5. Complete the following sentences.**

- a. An example of the generosity and kindness of Kalam's parents is.....  
.....
- b. Kalam feels he had a very secure childhood because.....
- c. The suspension of train halt at Rameshwaram station proved to be a blessing in disguise for Kalam because.....
- d. Kalam continues to feel proud about the money he had earned in childhood by picking up bundles of newspaper because.....
- e. Some traits and values Kalam and his siblings inherited from their parents were.....
- f. The salient feature of Kalam's relationship with his three childhood friends was that.....
- g. Two unique examples of communal harmony and brotherhood of mankind are.....
- h. The nation should be wary of people like the grade V teacher of the narrator because.....
- i. However, the country needs more and more people like Kalam's Science teacher Sivasubramania and Kalam's mother and grandmother because.....
- j. Kalam's second visit to his science teacher's house surprised him because.....

**B.6 Role Play:**

Your teacher will divide the class into groups of four and ask them to act out the following roles:

Kalam

Ramanadha Sastry

Aravindan

Shivaprakasan

In your group you should play the role allocated to you by engaging in a conversation in which the friends

- a) Express surprise and joy at meeting each other after nearly fifty years
- b) Fondly recall their childhood times
- c) Compare the problems facing the country then with the problems she is facing now.
- d) Discuss what can be done to rid her of these problems

(Refer to the SWOT analysis of India)

After the role play, your teacher will invite some of the groups to share with others what problems they discussed and the solutions they proposed.

### **B.7 Diary Entry:**

Suppose you are Kalam/Ramanadha Sastry. You are upset about being made to sit away from your best friend in the class. Write a diary entry expressing your feelings and reactions. In your diary entry you should

- a) Describe the incident briefly
- b) Say how you and your friend felt about it
- c) Decide what you are going to do about it

Things to do:

1. Narrate the incidents described in the memoir in the form of a comic strip
2. Make a short film on the incidents narrated in the memoir
3. Script and stage a skit on the incident that happened in V grade.

### **B.8. Vocabulary**

**Read each of the following sentences from the story and tick the word/ phrase that gives the correct meaning for the italicized words/ phrases in the context in which they are used here.**

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1. For reasons I have never been able to understand, a sudden demand for tamarind seeds *erupted* in the market.
  - a) came up
  - b) blew up
  - c) ended
2. My brother-in-law Jallaluddin would tell me stories about the War which I would later attempt to *trace* in the headlines in Dinamani.
  - a) draw
  - b) locate
  - c) copy
3. The first *casualty* came in the form of the suspension of the train halt at Rameswaram station.
  - a) target
  - b) something destroyed as an indirect result of a particular event or circumstances
  - c) victim
4. My cousin Samsuddin, was looking for a helping hand to catch the bundles and, as if naturally, I *filled* the slot.
  - a) was found suitable for the purpose
  - b) applied for the job
  - c) was rejected
5. The new teacher could not *stomach* a Hindu priest's son sitting with a Muslim boy.
  - a) tolerate
  - b) dislike
  - c) face

6. He looked utterly *downcast* as I shifted to my seat in the last row.
- happy
  - angry
  - dejected
7. Sivasubramania Iyer was not *perturbed*, nor did he get angry with his wife
- relaxed
  - agitated
  - panicky
8. Then the Second World War was over and India's freedom was *imminent*.
- at hand
  - well-known
  - distant

### B.9. Phrases

**Match the phrases in Column A with their meanings in Column B**

Column A	Column B
break out	to try to find somebody or something
to look for	as a rule or in general taking all relevant factors into account
to take over	start suddenly and strongly
to go into	to obtain or assume control of something, or gain control of something from somebody else
on the whole	to begin a job or career in a particular area of activity

**B.10. Write a letter to the editor of a leading newspaper / an article for your school magazine on 'The Importance of Celebrating Diversity, but Working for Unity'.**

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### B.11. Assignments

1. If you were in the selection committee for the National Integration Award who would you choose and why?
2. Design a stamp in honour of your hero that captures the important moment of his contribution. You could create a fictional hero also.

**B.12 The following passage is an excerpt from an article presented by the author at a meeting organized to observe the national integration week (19-25 November ) by the India - Canada Association and the High Commission of India on 25 Nov. 2009.**

**Read it carefully and answer the questions that follow:**

### **Challenges to National Integration: Dr. Subhash C. Biswas**

As the population of India comprises many different races, religions, cultures and language groups, the importance of national integration comes to the forefront. In order to establish peace and stability and ensure progress, all different societies must be brought into one single nation with a national consciousness. National integration should aim at improving socio-cultural relations, reducing economic inequalities and strengthening unity and solidarity. If we ask what the forces that challenge national integration are, the answers are not difficult to find. Regionalism, communalism, religious fanaticism, lingualism and now terrorism are the main forces among others. The patriotic doctrine that for a citizen, the country comes first and all other issues come second, doesn't always work to motivate the people for national causes. As we know, the second is an under dog that always vigorously tries to overcome the first. This explains why national integration is always under threat from within the country as well as from outside. It's unfortunate that pernicious forces-often coming from a few individuals with extraordinary capability to gather and organize followers-are always present posing threat to national integration for narrow political goals.

Regional aspirations of the people, if not controlled, may be dangerous for the country as it may break it up or create more and more new states. Communalism may encourage clashes between communities. No community should be placed

above the nation. Lingual preferences should be peacefully dealt with so that no excessive bias or favour for any one language brings about agitation in the country. Religious fanaticism is another dangerous force that often leads to violence, not only in India, but all over the world. India is a secular country, but that hasn't solved all problems. Let us recollect what our secularist founding fathers thought about religions. Mahatma Gandhi said, *"I am a Hindu, I am a moslem, I am a jew, I am a Christian, I am a Buddhist"*.

And Pandit Nehru: *The spectacle of what is called religion or at any rate organized religion in India and elsewhere, has filled me with horror and I have frequently condemned it and wished to make a clean sweep of it. Almost always it seemed to stand for blind belief and reaction, dogma and bigotry, superstition, exploitation and the preservation of vested interests."*

Rabindranath Tagore held humanity above anything else. Religion has become an explosive issue. But fanaticism and radicalism have to be eliminated in order to ensure stability.

In order to achieve National Integration, we must first identify the force that may blissfully bind the people of the country, create an emotional bond and help them share common ideas and values. Constitution, territorial continuity, art, literature, music, national festivals, national flag, national anthem, sports and, let us not forget, Bollywood- these are the vital aspects that may be exploited to promote national integration. Economic development of the unprivileged and underprivileged regions should get primary importance. More facilities should be extended to distant regions and tribal groups. The education system in general should be revised with the aim of fostering national integration. Some special means should be adopted within the education system to instill a sense of belonging and unity in the mind from childhood. An old American song by Paul Robeson, very appropriate in this context, comes to my mind.

"We're in the same boat brother,  
We're in the same boat brother,  
And if you shake one end,  
You gonna rock the other  
It's the same boat brother."

(Lyrics by Huddie "Leadbelly" Ledbetter).

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Last but not the least, I would like to mention a very special point, often ignored, that may be considered extremely vital for national integration. Exercise of power and authority may be successful temporarily, but fails in the long run. It's essential to attain internal freedom for the people first, by which I mean a mind free of selfish ego and aware of basic values and humanity in general, a conscience always awakened and strong, and love and true spirit in the core of heart. Such a free mind remains open to other cultures, religions and languages and will easily accept different people of the country.

**B.13. Based on your reading of the passage answer the following questions:**

- Why is national integration important for a country like India?
- What are the aims of national integration?
- What are the forces that challenge national integration?
- What are the steps that we should take to strengthen the nation and its unity?
- How can we bind the people of the country and create an emotional bond?
- How can we attain internal freedom for the people of the country?

**B.14. Read the passage carefully and familiarize yourself with the new words used in the passage by working out their meanings. Match the words in column A with their meanings in column B.**

Column A	Column B
foster	the act of accepting someone as a part of a group
pernicious	excessive enthusiasm for an extreme political or religious cause.
integration	encourage the development of.
fanaticism	agreement and support resulting from shared interests, feelings or opinions
solidarity	having a harmful effect.

### **B 15. Organize a group discussion on the topic: "Destabilizing Forces Within a Country: Challenges to a Nation"**

The discussion will enable you to identify the forces that may 'blissfully bind the people of the country, create an emotional bond and help them share common ideas and values'.

- CONSTITUTION
- TERRITORIAL CONTINUITY
- ART
- LITERATURE
- MUSIC
- NATIONAL FESTIVAL
- NATIONAL FLAG
- NATIONAL ANTHEM
- SPORTS
- BOLLYWOOD

The class will be divided into groups with six students per group. The teacher will ensure that the students adhere to the Do's and Don'ts of participating in a Group Discussion.

#### **Do's and Don'ts of Group Discussion**

1 Keep eye contact while speaking :

Do not look at the evaluators only. Keep eye contact with every team member while speaking.

2 Initiate the GD:

Initiating the GD is a big plus. But keep in mind: initiate the group discussion only when you have understood the GD topic clearly and have some topic knowledge. Speaking without proper subject knowledge gives a bad impression.

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## 3 Allow others to speak:

Do not interrupt anyone even if you don't agree with his/her thoughts. Do not snatch their chance. Instead make some notes and give your views when it's your turn.

## 4 Speak clearly:

Speak politely and clearly. Use simple and understandable words. Don't be too aggressive while disagreeing with someone. Express your feelings calmly and politely.

## 5 Make sure to bring the discussion on track:

If the group is deviating from the topic or goal then simply take initiative to bring the discussion on track. Make all group members aware that you need to come to some conclusion at the end of the discussion. So stick to the topic.

## 6 Positive attitude

Be confident. Do not try to dominate anyone. Use positive language.

## 7 Speak sensibly:

Do not speak just to increase your speaking time. Don't worry even if you speak less. Your thoughts should be sensible and relevant.

## 8 Listen Carefully to others:

Speak less and listen more! Pay attention while others are speaking.

## 9 No need to go into much details:

Some basic subject analysis is sufficient. There is no need to give detailed explanations. You have limited time so be precise and convey your thoughts in short and simple language.



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- Rehabilitation
- Interview with victims and volunteers
- United we serve

Alternatively, prepare a creative presentation (charts, collage etc). Each member will take turn to speak on a particular aspect of the given topic.

### C2. Film review

**The aim of writing a film review is to judge a film and inform the viewer about it. The reviewer talks about the subject of the film being reviewed and how the film maker has handled the subject. At times the reviewer's aim is to arouse the interest of the viewer so that she/ he wishes to see the film. Sometimes, the reviewer warns the viewer why she/ he should not see a particular film.**

### C3.

#### Common words / phrases used in film reviews

captivating	thrilled	excessive violence	breathtaking
evocative	mood	in poor light	atmosphere
unsuccessful	detail	perfect moments	scenery
irresistible plot	classic	wonderful	hilarious
unexpected	unbelievable	plot twists	phenomenal
disappointing	momentum	confusing/confusion/confused	portrayal
hype, suspense	imitation	moving	genre
unoriginal	quality	typical	credible
cliché	impressed by	mixture of	spectacular
visual effects	finesse	melodramatic	slapstick

### C4. Writing a Film Review

- **Title**

Imaginative and catchy: It gives a brief idea of the nature of the film and provides a starting point for the reader to focus on. You can indicate if the review will be positive or negative.

- **Brief outline of the plot**

Synopsis or summary of the plot: Make sure that your summary makes sense to a reader who does not know the movie. Do not refer to specific scenes and do not try to explain everything. Don't give details about the ending or else no one will go and see the film!

- **What you liked about the film.**

Use descriptive words, think about the story, setting, effects used and music used.

- **What you didn't like about the film.**

Comment on the same things that you mentioned in the previous paragraph.

- **Characterization**

Talk about the characters, did you like them? Did the actors play them well? What was it about their portrayal that you liked or didn't like? Other impressions of the characters, will audiences be able to relate to the characters? How? Will audiences not like certain characters? Why not?

- **Why the film was worth watching / not worth watching**

In the last part of your review write about:

- Its message, if any: the director's purpose or intention; or the theme of the film.
- Compare with other realities you know (your country, historical fact or event, other films from the same director or genre...)

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- Your opinion that summarizes your view of the film. You may want to say something inspiring to get the reader to go out and see the film or you might say something that would want them not to go and see it!

### Rating

You could give it a star rating out of 5

### You must include the credits:

- title and year of production
- genre
- screenplay
- director
- music or soundtrack
- main actors

**C5. Now write your own film review on 'Chak de India', 'Lagaan', or 'Mother India'.**

**The teacher could arrange for the screening of the film if need be.**

**The class could also decide on any other regional film that portrays the spirit of National Integration.**

**Highlight the aspect of national integration that has been portrayed in the film.**



**C6. Working in groups of four, discuss the ways in which the following have integrated India:**

1. Music - Jai Ho / Vande Mataram
2. Food - North Indian / South Indian
3. Fashion - Salwar kamees / lehengas / Achkan / Dhoti Kurta
4. Occupation and trade - Job opportunities
5. Relationships / Marriage

### **D. MILE SUR MERA TUMHARA**

**D1. Read the following extract from an article by Usha Bande on Bonds of Culture. Based on your understanding, complete the tasks.**

A decade or so ago to counter the threat of the divisive forces, a catchy slogan on buses and public places read "From Kashmir to Kanyakumari, India is one". Incidentally, around the same time, V.S. Naipaul's India: A Million Mutinies Now (1991) was released, visualising a strong and unified India despite its "million mutinies" threatening its very existence. The mutinies, he said, are a process of integration and restoration and are not to be wished away. "These were a part of a new beginning, of a new way for millions, part of India's growth, part of its restoration". It is true that "a central will, a central intellect and a national idea" has always prevailed underneath Indian culture lending cultural wholeness to the country.

**"From Kashmir to Kanyakumari, India is One" is a popular slogan for promotion of National Integration**

A slogan is a memorable motto or phrase used in a political, commercial, religious and other contexts as a repetitive expression of an idea or purpose. Often their simple rhetorical nature leaves little room for detail, and as such they serve perhaps more as a social expression of unified purpose

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**D2. Jog your memory for interesting and memorable slogans you may have come across:**

Airlines Slogan \_\_\_\_\_

Adult Education Campaign Slogan \_\_\_\_\_

Struggle for Independence Slogan \_\_\_\_\_

Polio Eradication Slogan \_\_\_\_\_

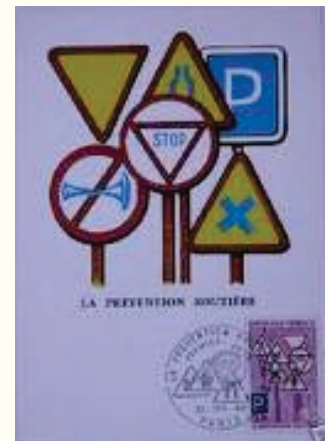
Eye Donation Slogan \_\_\_\_\_

Blood Donation Slogan \_\_\_\_\_

Let us learn four essential tips on writing catchy slogans:

- Focus on the core issue you wish to promote
- Decide which specific aspect to target and promote
- Ensure quick and easy language
- Where you can bring humour to a slogan, do it
- Brevity is the essence of a good slogan

**D3. Look at the pictures given below, frame short, interesting and creative slogans:**




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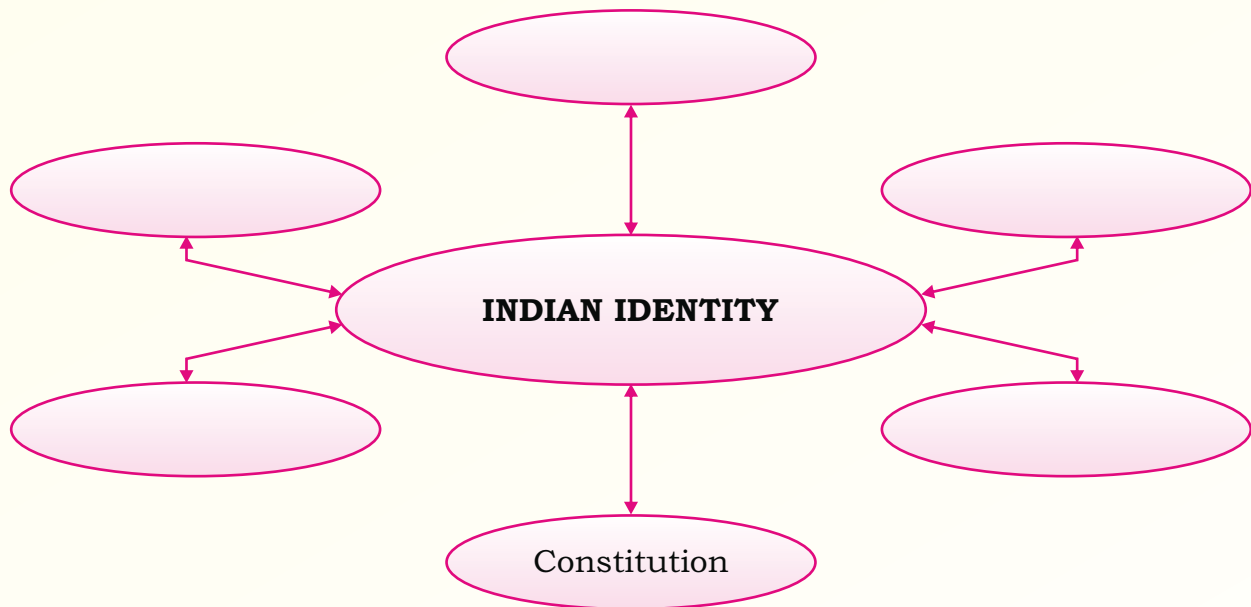
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**D4. Work with your partner and write six prominent features of Indian identity.**



## UNIT-6

### MILE SUR MERA TUMHARA

**D 5. 'Ek sur' (meaning One Tune) or 'Mile Sur Mera Tumhara' as it is better known, is an Indian song and accompanying video feature promoting national integration and unity in diversity.**

The concept for Mile Sur was developed in 1988 by Lok Seva Sanchar Parishad, and promoted by Doordarshan and India's Ministry of Information. The song was composed by Ashok Patki, co-composed & arranged by Louis Banks, written by Piyush Pandey (then an Accounts Manager and presently the Executive Chairman and Creative Head of Ogilvy and Mather, India).



The project was conceived and directed by Suresh Mullick (then All India Creative Director, Ogilvy & Mather) and recorded by a group of people from all walks of life, including a super group of popular Indians - musicians, sports persons, movie stars, etc.

The national integration video was intended to instill a sense of pride and promote unity amongst Indians, highlighting the different linguistic communities and societies that live in India - India's unity in diversity, so to speak.

Mile Sur was telecast for the first time on Independence Day 1988, after the telecast of the Prime Minister's speech from the ramparts of the Red Fort.

It quickly captivated India, gaining and maintaining near-anthem status ever since.

The song's lyrics are unique; One phrase, repeated in fourteen Indian languages: 'Mile sur mera tumhara, to sur bane hamara', meaning "When my musical note and your musical note merge, it becomes our musical note".

The song itself ends by fading into the final notes of the Indian National Anthem.

### **Languages used**

Hindi, Kashmiri, Urdu, Punjabi, Sindhi, Tamil, Kannada, Telugu, Malayalam, Bangla, Assamese, Oriya, Gujarati and Marathi.

### **Phir Mile Sur Mera Tumhara**

Twenty years after the original debut, the song has been re-recorded with an updated cast for telecast on January 26, 2010 by Zoom TV. This version titled *Phir Mile Sur Mera Tumhara* features Indian musicians, singers, sportspersons and film personalities from the current generation. The current version (16 min 17 sec) runs longer than the older version (6 min 9 sec) and has been directed by Kailash Surendranath who had produced the original version of Mile Sur Mera Tumhara as well. The new version also retains music composer/arranger Louis Banks who had co-composed/arranged the original Mile Sur Mera Tumhara as well.

The lyrics in different languages:

- “ [hi] मिले सुर मेरा तुम्हारा, तो सुर बने हमारा  
 सुर की नदियाँ हर दिशा से, बहते सागर में मिलें  
 बादलों का रूप लेकर, बरसे हलके हलके  
 मिले सुर मेरा तुम्हारा, तो सुर बने हमारा  
 मिले सुर मेरा तुम्हारा
- [ks-dev] चॉन्य तरज तय म्याँन्य तरज, इक्वट बनि यि सॉन्य तरज  
 [ks-nast] چائے ترز تے میائے ترز، اکوٹم بئہ یہ سائے ترز  
 [pa] उेरा मुर मिले मेरे मुर दे ढाल, मिलवे घटे छिँव ढवां मुर डाल
- [hi] मिले सुर मेरा तुम्हारा, तो सुर बने हमारा  
 [sd-dev] मुँहिजो सुर तुहिजे सां पियारा मिले जइहिं, गीत असांजो मधुर तरानो  
 बणे तइहिं  
 [sd-nast] مَنهنجو سُر تُنهنجي سان پيارا ملي جَدَّهن، گيت اسانجو مَيرُ ترانوبُئي نَدَّهن  
 [ur] سر کی دریا بہتے ساگر میں ملے  
 [pa] घाटलां दा रुप लैवे, घरमन रौले रौले

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[ta] இசைந்தால் நம் இருவரின் ஸ்வரமும் நமதாகும்  
 திசை வேறானாலும் ஆழி சேர் ஆறுகள் முகிலாய்  
 மழையாய் பொழிவது போல் இசை  
 நம் இசை

[kn] ನನ್ನ ಧ್ವನಿಗೆ ನಿನ್ನ ಧ್ವನಿಯ, ಸೇರಿದಂತೆ ನಮ್ಮ ಧ್ವನಿಯ

[te] ನಾ ಸ್ವರಮು ನೀ ಸ್ವರಮು ಸಂಗಮಮೈ, ಮನ ಸ್ವರಂಗಾ ಅವತರಿಂವೆ

[ml] എന്റെ സ്വരവും നിങ്ങളുടെ സ്വരവും, ഒന്നുചേർന്നു നമ്മുടെ സ്വരമായ്

[bn] তোমার সুর মোদের সুর, সৃষ্টি করুক ঐক্যসুর

[as] সৃষ্টি হউক ঐক্যতান

[or] ତୁମ ଥାନର ସ୍ବରର ମିଳନ, ସୃଷ୍ଟି କରି ଗାଲୁ ଏକ ଚାନ

[gu] મળે સૂર જો તારો મારો, બને આપણો સૂર નિરાણો

[mr] माझ्या तुमच्या जुळता तारा, मधुर सुरांच्या बरसती धारा

[hi] सुर की नदियाँ हर दिशा से, बहते सागर में मिलें

बादलों का रूप लेके, बरसे हलके हलके

मिले सुर मेरा तुम्हारा, तो सुर बने हमारा

मिले सुर मेरा तुम्हारा

“ **Transcription**

[hi] milē sur merā tumhārā, tō sur banē hamārā  
 sur kī nadiyān̄ har dīśā sē, bahte sāgar men̄ milē  
 bādālōn̄ kā rūp lēkar, barse halkē halkē  
 milē sur merā tumhārā, tō sur banē hamārā  
 milē sur merā tumhārā

[ks] Chaain taraz tai myain taraz, ik watt baniye saayen taraz

[pa] tērā sur milē mērē sur dē nāl, milkē baṇē ikk navān̄ sur tāl

[hi] milē sur merā tumhārā, tō sur banē hamārā

[sn] mun̄hin̄jō sur tun̄hin̄jē sān̄ piyārā milē jaḍahin̄, gīt asān̄jō madhur tarānō  
 baṇē taḍahin̄

[ur] sur ka darya bahte sagar men mile

[pa] bādālān̄ dā rūp laikē, barsan haulē haulē

[ta] Isaindhal namm iruvarin suramum namadhakum

Dhisai veru aanalum aazi ser aarugal Mugilai

mazaiyai pozivadu pol isai

Nam isai

[kn] nanna dhvanige ninna dhvaniya, sēridante namma dhvaniya  
[te] nā svaramu nī svaramu sangamamayi, mana svarangā avatarincē  
[ml] enṭe svaravum niṅkaḷoṭe svaravum, ottucērnnu namoṭe svaramāy  
[bn] tōmār sūr mōdēr sūr, sriṣṭi kōruk oikōsūr  
[as] sriṣṭi hauk aikyatān  
[or] tuma āmara svarara miḷana, sriṣṭi kari chālu ekā tāna  
[gu] maḷē sur jō tārō mārō, banē āṇṇō sur nirāḷō  
[mr] mājhyā tumchyā juḷtā tārā, madhur surānchyā barastī dhārā  
[hi] sur kī nadiyān̄ har diśā sē, bahte sāgar men̄ milē  
bādalōn̄ kā rūp lēkar, barse halkē halkē  
milē sur merā tumhārā, tō sur banē hamārā ”

**D.6 Arrange a video viewing of both the versions of "Mile Sur". Later you may produce your own version of the song for presentation in the morning assembly.**