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Candidate session number

Candidate name

School name

Examination session (May or November)

May

Year

2015

Diploma Programme subject in which this extended essay is registered:

Film

(For an extended essay in the area of languages, state the language and whether it is group 1 or group 2.)

Title of the extended essay:

To what extent do films *Mayura* and *Super* in Sandalwood promote the *Crikak* movement thus the *Kaumada* language?

Candidate's declaration

This declaration must be signed by the candidate; otherwise a mark of zero will be issued.

The extended essay I am submitting is my own work (apart from guidance allowed by the International Baccalaureate).

I have acknowledged each use of the words, graphics or ideas of another person, whether written, oral or visual.

I am aware that the word limit for all extended essays is 4000 words and that examiners are not required to read beyond this limit.

This is the final version of my extended essay.

Candidate's signature: _____

Date: _____

10-12-2014

Supervisor's report and declaration

The supervisor must complete this report, sign the declaration and then give the final version of the extended essay, with this cover attached, to the Diploma Programme coordinator.

Name of supervisor (CAPITAL letters) _____

Please comment, as appropriate, on the candidate's performance, the context in which the candidate undertook the research for the extended essay, any difficulties encountered and how these were overcome (see page 13 of the extended essay guide). The concluding interview (viva voce) may provide useful information. These comments can help the examiner award a level for criterion K (holistic judgment). Do not comment on any adverse personal circumstances that may have affected the candidate. If the amount of time spent with the candidate was zero, you must explain this, in particular how it was then possible to authenticate the essay as the candidate's own work. You may attach an additional sheet if there is insufficient space here.

The research for this essay started with a personal contact in India that the student hoped would help him locate resources and explain the context for the topic. Unfortunately, the student realized, too late, that dependence on this source was not enough to build a comprehensive argument. Too late, the student discovered that many of the resources he had anticipated finding were not available and in the viva voce, he explained that he quickly realized that there is little academic discussion in India of the films he chose. Similarly, he was disappointed to locate film copies of copies on poor quality DVDs which meant poor reproduction in the screen grabs. In the viva voce, it was clear that the student learning about Indian film was greater than the essay might suggest. He made good links to Bollywood and Hindi film and was able to contextualize Rajkumar's work well. However, this did not come through into the final essay due to time restrictions. The analysis in the essay is weak and superficial and what could have been a very profitable contribution to a discussion of Indian film was missed. A more diligent approach to secondary sources would certainly have grounded this essay in proper film discussion.

Very helpful
response

This declaration must be signed by the supervisor; otherwise a mark of zero will be issued.

I have read the final version of the extended essay that will be submitted to the examiner.

To the best of my knowledge, the extended essay is the authentic work of the candidate.

As per the section entitled "Responsibilities of the Supervisor" in the EE guide, the recommended number of hours spent with candidates is between 3 and 5 hours. Schools will be contacted when the number of hours is left blank, or where 0 hours are stated and there lacks an explanation. Schools will also be contacted in the event that number of hours spent is significantly excessive compared to the recommendation.

I spent hours with the candidate discussing the progress of the extended essay.

Supervisor's signature: _____ Date: 15.01.15

Assessment form (for examiner use only)

Candidate session number	
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Achievement level

Criteria	Examiner 1	maximum	Examiner 2	maximum	Examiner 3
A research question	1	2		2	
B introduction	2	2		2	
C investigation	2	4		4	
D knowledge and understanding	2	4		4	
E reasoned argument	1	4		4	
F analysis and evaluation	1	4		4	
G use of subject language	2	4		4	
H conclusion	1	2		2	
I formal presentation	2	4		4	
J abstract	1	2		2	
K holistic judgment	2	4		4	
Total out of 36	17				

Name of examiner 1: _____ Examiner number: _____
(CAPITAL letters)

Name of examiner 2: _____ Examiner number: _____
(CAPITAL letters)

Name of examiner 3: _____ Examiner number: _____
(CAPITAL letters)

IB Assessment Centre use only: B: _____

IB Assessment Centre use only: A: _____

To what extent do films Mayura and Super in Sandalwood promote the Gokak movement thus the Kannada language?

It is a pity that the practical of the topic
was not realized. A close textual analysis would have
convinced for a lack of significant secondary sources.
But remain to rather generalise with only basic background
although the films - rather narrow
focus overall?


Film Extended Essay

Word Count: 3715

May 2015

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Abstract

The main focus of my essay is the Gokak movement in the 80s and how the films that I have chosen from the Kannada film industry Sandalwood have promoted it. Thus influencing the Kannada language. I would like to focus on the works of Dr. Rajkumar as he plays a very important role in the movement. However the film Super is an exception as it is more modern and is not the work of Rajkumar. I chose these so that I can compare them and answer the question "To what extent do the films Mayura and Super in Sandalwood promote the Gokak movement and the Kannada language?"

My essay will be focusing on the two movies I have picked that promote the Gokak movement. The movies that I have picked from Sandalwood are Mayura directed by Vijay and released in 1975. "Super" directed by Upendra and released in 2010. I will be investigating these films by looking at how the films use mise en scene to promote the Gokak movement as well as the Kannada language. What I have provided in my essay in order to answer the question is the works of Rajkumar and Upendra. I will be looking at how much the two films promote the Movement thus the Kannada language. In this essay I found out to what extent the films promote the Gokak movement. Before the analysis Super seems to promote the Gokak movement hence the language more than Mayura. However, after the analysis both the movie tend to promote the movement to a similar extent.

Word Count: 260

Research Question

To what extent do the films Mayura and Super in Sandalwood promote the Gokak movement thus the Kannada language?

Introduction

In 1980s, the language of Karnataka was facing problems due to the fact that it was being neglected thus making the culture fall apart. As for that there rose a movement that marked a landmark decision that fought in Karnataka with respect to the language and its priority (Gokak Agitation: An Example of Victory for Kannada | Filmysphere). The name of the rightful movement was the "Gokak Chaluvalli" which translates to the "Gokak Agitation". The movement was named after V. K. Gokak, the head of the committee. Vinayaka Krishna Gokak, born on August 9, 1909 was a major writer in Kannada and also was a scholar of English and Kannada literature. Among seven recipients of Jnanpith Award for Kannada language, V. K. Gokak took the fifth place for his epic, Bharatha Sindhu Rashmi. Bharatha Sindhu Rashmi is known to be the longest epic in any language in the 20th century (Ellakavi). Dr. Rajkumar was a great and popular actor in Sandalwood and still very well known among the young crowd. When Dr. Rajkumar passed away Bangalore agitated violently, Bangalore exposed a face that no outsider had seen before due to the outrage (Nayak). Outside to the world Dr. Rajkumar was simply an actor dominated the Sandalwood film industry (which is the Kannada film industry) for five decades, however he was a path for a number of Kannadigas leading to hope and success to fulfil "the absence of a dedicated political movement for the cause of Kannada and local culture" (Rajkumar and Kannada Nationalism)

Before the successful start of the Gokak movement, Vijay directed a Kannada historical dramatic film in 1975, named Mayura. This film was one of Dr. Rajkumar's most popular films. The film is based on the Prince of Mayurasharma, Mayura who is played by Dr. Rajkumar. The film illustrates the life of a young Brahmin Mayura, as he discovers his royal heritage and his duty to ascend to the throne of the Pallava kingdom. The film indicates all the cultural aspects of Karnataka and also shows the history of it. (Puneeth

Rajkumar)

After the Gokak movement the results were very successful, Karnataka had gained the proper respect to the language and its priority. However, around 30 years later the movement was no longer strong as before and the language of Karnataka was losing its priority mainly to Hindi and English. That was when Upendra, one of the most recent famous Kannada actors/directors decided to direct a film that would promote the Gokak movement hence the Kannada language. The film was released without a title on the 3rd December 2010, but title of the film was depicted from the symbol on the posters by the audience. The film partly takes place in the future of India where the year is 2030. Even though it takes place in a futurist India, the significance of the culture and the priority of the Kannada language is much higher than the present day. The film illustrates the life of Subhash Chandra Gandhi (acted by Upendra) and how he struggles to overcome obstacles to reunite with his wife and at the same time to improve Karnataka as well as India. Thus promoting the Gokak movement and Kannada language. The film keeps the audience watching by keeping them curious and thrilled.

Approach to the Research Question

My approach to the research question will be mainly focused on the film techniques and the elements being used to promote the movement as well as the language. Therefore I will be looking at the mise en scene from the films, as the composition, sets, props, costumes, and lighting might reveal something significant to the audience. I plan to back up my analyses with some of the theories that I might have come up with or theories from other people with the film techniques, film elements hence the mise en scene from the films I have chosen. I will compare the two chosen film and to extent they promote the Gokak movement thus the Kannada language. I will additionally look into the films those have suppressed the Gokak movement and the defamed the priority of the Kannada language.

Body - Analysis of the Films

Mise En Scene

i. Costumes

In 1975, before the successful start of the Gokak movement the film "Mayura" was released to give the movement a kick start. Mayura is a historical dramatic film directed by Vijay. The film shows the struggles of a young Brahmin Mayura as he discovers his royal heritage and his duty to ascend to the throne of the Pallava kingdom. The focus of the film Mayura is that, to gain what you desire you must fight for it with your heart and not with the force of other or duty. Freedom does not come with granted you must fight for it and achieve it. The film starts of with Kushti, which is a traditional wrestle, where Mayura faces his first obstacle. When the champion wrestler defeats all the other wrestlers, Mayura appears and accepts the challenge to defeat the champion wrestler. The costume Mayura was wearing at that time was Brahmin's clothes whereas the wrestler was wearing wrestlers' shorts. The audience of the fight were laughing at Mayura because he was a Brahmin who challenged the champion wrestler with very litter experience.



(Sastri)

00 aspect
ratio

close analysis

✓ This resembles the Gokak movement because people did not accept it and made fun of it as it was trying to gain the priority for the Kannada language. Later on, when Mayura almost manages to defeat the champion wrestler the head of the wrestlers comes and rewards Mayura. This links with the time when people started to accept the movement as a legitimate movement, as powerful parties helped it to rise. Later on in the film when one of the royal members fall of their horse Mayura tries to help him but gets punished for touching a royal member by the captain of the guards. To keep his pride and freedom Mayura fights back. This represents the Gokak movement, as it also suffered in the beginning from the English and Hindi influence and overcame it by fighting back. This also links back to the main focus of the film or the message it's trying to give the audience

✓ Through out the film Mayura the costume plays quite a big role. Back in those days almost all films followed the same colour code for the costumes. What the directors did is that they made all the poor or working class people wear something with beige or dull colour costumes. On the other hand the directors made the rich and the royal people wear something that is very bright i.e. bright blue or red with golden lining. The reason for this is very simple, the director just wanted to make sure you can easily distinguish the rich and

the poor without needing to know the character. However, in the film Mayura, director Vijay played around with the costumes a bit. In the scene where the captain of the royal guards comes to the guru of the wrestlers' house in search of Mayura, the guru was wearing a yellow hat and the captain was wearing red dress. When they both stood next to each other they represented the Karnataka flag, which is yellow and red.



Screenjuts
needs to
be referred
more clearly
in the text

(Sastri) Fig. ?

However, Vijay did not pick the costumes for these two actors with no reason in the scene where they stood next to each other, Vijay obviously had something going on in his mind. We can find out exactly what Vijay wanted to show the audience by look at the meaning of the Karnataka flag. The meaning of the flag is quite interesting, the flag is divided equally into two horizontal strips of same length and width. The top half of the flag is yellow and the bottom half is red making it a bicoloured flag. The yellow part of the flag represents peace and harmony undisturbed (Definition of karnataka flag) like the guru of the wrestlers who doesn't want to get involved in any fights with the captain, as he is peaceful. The red part of the flag describes that if the peace were to be disrupted then there is going to be an outbreak filled with pride and courage (Definition of karnataka flag) (Nayak) like the captain ready to fight back due to the things Mayura did earlier. Through out the film the colour code of the costume carries on applying for Mayura and the captain of the guards. The

costume for the captain remains similar through out, which shows that he is filled with rage and will fight back with no hesitation if taunted.



(Sastri)



(Sastri)

On the other hand Mayura's costume changes as the film progress. In the beginning his costume is of a Brahmin, which shows that he is priest and serves God. Later on his costumes slowly change into the royal costume as he starts wearing bright blue and violet. However, during the performance Mayura does in order to kidnap the captain and gain the land, he was wearing something red with a tint of yellow.



(Sastri)

It would have helped if each screenshot were numbered & reference clearly in the text.

This represents that even though he is being pushed, he strives to gain power peacefully. This again resembles the Gokak movement, as it was also pushed by the Hindi, English and other influences on Karnataka. However, it as well strived to gain power peacefully in order to gain priority for the Kannada language and the culture.

In 2010, after the Gokak movement was no longer as strong as before and the language of Karnataka was losing it's priority mainly to Hindi and English, the film "Super" was released to give the movement and the language a burden of hope. The film Super is a dramatic suspense film directed by Upendra. The film partly takes place in the future of India where the year is 2030. Even though it takes place in a futurist India, the significance of the culture and the priority of the Kannada language is much higher than the present day. The film illustrates the life of Subhash Chandra Gandhi (acted by Upendra) and how he struggles to over come obstacles to reunite with his wife and at the same time to improve Karnataka. The obvious idea of the film is to stop corruption in India and make the country better. However, if you dig down the main focus of the film is that, you should never forget your history, the struggles you have over come to be what you are today. Modernisation does not mean that you should compromise and forget about your culture. It means to adapt the modern things to your culture and not vice versa. The film starts of with the history of India as it talks about how, many nations tried to concur it but the people of India still managed to free themselves from it. Later on, the film introduces us to the future India in 2030 where the culture and the priority of Kannada is much higher than the present day. One of the aspects that reveal the high culture of the future Karnataka is the costumes the actors are wearing in the beginning. The costumes that the side actors were wearing are very traditional south Indian clothes especially traditional in Karnataka. On the other hand the foreign tourist was simply wearing a plain shirt and pants and was not treated very respectfully.



(Upendra)

This shows that culture is very important and one should respect it to get respected. This promotes the Gokak movement as it is trying to make the people respect the culture of Karnataka and the Kannada language just like the movement.

Just like Vijay in Mayura, Upendra has also made the character wear certain costume colours that resemble the Karnataka flag in order to reflect the emotions that the character is having. In the scene where Subhash Chandra Gandhi needs to behave like an ordinary Indian citizen in order to do an assignment Indira (his wife) has given so that he can win her heart, he was wearing a red shirt. According to one of the meaning behind the Karnataka flag the colour red describes that if the peace were to be disrupted then there is going to be an outbreak filled with pride and courage (Definition of karnataka flag) (Nayak).



(Upendra)

As Subhash is raging out in order to prove his pride and courage to Indira. Upendra makes Subhash wear a red shirt in order to show that Indira and her true opinion of India have disturbed the peace in his life and has released the beast. Later on in the film Subhash wears a yellow blazer and welcomes his wife Indira with a song "Super Ranga".



(Upendra)

This shows that Subhash accepted Indira's challenge and therefore tries to prove her wrong in a peaceful way. This somewhat resembles the Gokak movement because in the past the movement was a bit aggressive in the sense of protesting. Then later on became much more peaceful by allowing people to join them with their own will and showing them the reason of joining instead of forcing them.

ii. Lighting

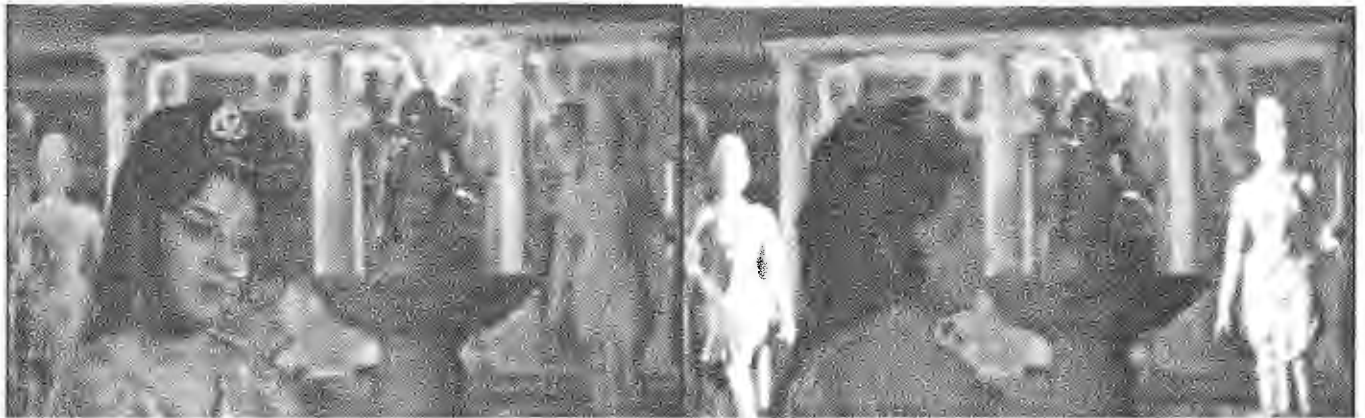
Lighting is another factor in the film Mayura that reveals something significant to the audience. Through out the film the lighting stayed significantly same, as most of the things took place outdoors or in the bright palace. Nevertheless, the colour of the lighting changed in the film in order to show the emotion of the characters. The first time we as the audience witness this is in the first song of the film when the princess is sitting on a chair thinking about Mayura.



(Sastri)

(Sastri)

The lighting reflects her emotion as it shines green, blue, white, red and yellow light. These different coloured lightings show the princess's mixed feeling about Mayura, or the feeling of butterflies in her stomach. Later on as the song progresses the background lighting stays the same where as the light on the princess carries on shining different colour to express her feelings. The background lighting is red and yellow like the colour of the Karnataka flag.



(Sastri)

(Sastri)

However, this time the bicolour doesn't mean peace and courage, it means Arishina and Kumkuma. Arishina and Kumkuma means husband and wife, this would be foreshadowing as Mayura and the princess gets married at the end. This lighting effect would resemble the Karnataka culture as Arishina and Kumkuma, which is the second meaning of the Karnataka flag.

iii. Props

Props are additional objects, which many film use in order to give a message to the audience. Props are not only used to give messages to the audience, sometimes they are used to foreshadow an event that might later on take place in film. In the film Mayura one of the most important prop is the sword the prince gives to Mayura during the first dual Mayura has with the captain. When Mayura goes to the prince to return the sword, the prince tells Mayura to keep it, as the sword represents friendship between him and Mayura. However, the props used in the film Mayura may be significant in the film itself but

it does not link with the Gokak movement as they don't resemble anything in particular. Nevertheless, in the film Super some of the props Upendra used resembled Karnataka and reflected the Gokak movement. One of the very first props that are not only symbolic but also patriotic was the Indian soil.



(Upendra)

When one of the employees takes advantage of Subhash by giving him England soil and says that it is Indian soil, Subhash straight away finds out that he is lying and gives him a long lecture. When the employee asks what the difference between the soils are, Subhash gives him two small cuts in both of the employee's hands and pours the soil as a healing agent. According to the employee the Indian soil was nice and soothing and cooled down the cut on his hand. Where as, the English soil simply made his injury even more painful. Subhash says that the Indian soil is great due to the history that took place on it. This tells the audience that you should never forget where we came from and you should not get influenced by others. This links with the Gokak movement because the main purpose was to show the people who we truly were and that we should never forget our culture or the language to due other influences.

Relevance of the films

The two films have achieved the purpose of promoting the Gokak movement thus the Kannada language to some extent. On the other hand there are few things in the film that either diminish the movement or does not promote it. The film Mayura is a historical film filled with tradition therefore enhancing the cultural and other aspects that defines Karnataka. However, the film mostly indirectly promotes the movement making it hard for the audience to relate it to the movement straight away. This was mainly due to the mentality the people had in the 1970s towards film. Before the 70s people in India considered film mainly as entertainment. Later on around the 60s, moral messages were being added in films to show the audience that film is more then just entertainment. Due to this fact any review or critics a movie would get would only be on how the actor acted or how good the story was. The review or critics did not talk about films in an analytical film style because the subject film was not introduced in an intellectual analytical way. Even if it was introduced it was not conventional. Due to this mentality the directors did not address the social events directly in their films, as it would cause controversies. This would then cause bad reputation to the directors and the actors acting in those films leading them to lose end their career. (Puttaswamy) Since Dr. Rajkumar was one of the leading actors in the Karnataka film industry, he managed to prevent any controversies. Dr. Rajkumar and Vijay might have prevented any controversy in addressing the Gokak movement by issuing the Movement in a very indirect way with mise en scene such as lighting and costumes. Making the audience relate to it in a subconscious way. The film Mayura address the Gokak movement in some parts, while the rest of the film depicts the non-fictional story of Mayura and how he strives to get back his throne, as he is the rightful heir.

The film Super is a dramatic suspense film, which partly takes places in the future. The film is filled with patriotism and anti corruption in Karnataka hence India. Since the film is very patriotic it would naturally seem that the film is promoting the Gokak movement thus the Kannada language to a large extent. However the film mainly focuses on the whole India and not only Karnataka. An example of this can be seen in the scene where Subhash shows the true power of the Indian soil compared to the England soil. He explains the importance of the Indian soil, through the history that took place on it. This

scene would fall under the mise en scene topic, props. However, that scene shows the metaphorical link with the awareness of the Gokak movement. Other similar patriotic props were used during the price winning game show arranged by Subhash. Subhash sets the game show during midnight on the 14th of August (15th of August), which is the Independence Day. To commemorate that day, Subhash arranges games those resembled the torches the British gave to the Indians before their independence. Nevertheless, Upendra also shows the relevance of the Kannada language and address the Gokak movement with the use of language. This can be seen in the beginning of the film where everyone in the Bangalore airport speaks fluent Kannada without a single use of any English words. Later on, when the tourist asks the chief minister for help, the chief minister calls a taxi for the tourist. The chief minister refers to the taxi driver as uneducated because he can only speak fluent English and no Kannada. Upendra shows that being educated does not mean talking fluent English, it means knowing your own mother tongue language (in this case Kannada). This scene relates to most films in the Sandalwood industry and the lifestyle and mentality of people in Karnataka. In the recent times it has become impossible for Sandalwood to produce a film without using English words. This is mainly because some words in Kannada have been substituted with English words. This links to how the Kannada language and culture have been influenced. The mentality of the Kannadigas (people who live in Karnataka) links with what Upendra shows, about not being able to speak Kannada. In the recent years Kannadigas feel inferior if they don't speak good or little English. People also tend to get more respect if they tend to speak English than Kannada. Upendra tries to show the audience that this is not true by having a scene about it in the film.

Conclusion

The film Mayura and Super both have similar aim towards addressing the Gokak movement thus the Kannada language. Both Upendra and Vijay have managed to raise awareness about the cultural influence to some extent in these films and how we could possibly overcome them. However the film Mayura addresses the Gokak movement in a very indirect way due to controversy. On the other hand the film Super addresses the Gokak movement hence the Kannada language in a very direct way. Upendra achieved this with no or few controversy because the mentality of the people in Karnataka changed over time. In the beginning of the analysis it seemed as though if Super would promote the Gokak movement thus the Kannada language more than Mayura, as Super is a patriotic film. However, during and after the analysis my hypothesis became invalid, as Super was addressing the whole India than only Karnataka. The film Super mainly focused on showing the corruption in India and how it could be resolved. While trying to show that, Upendra addressed the culture and language in Karnataka therefore promoting the Gokak movement to some extent. On the other hand Mayura seem as though if it would not support the Movement as much but after the analysis it proved to promote the Gokak movement to some extent with the use of mise en scene.

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