CHAPTER III

1. Setting of the Study

2. Area-wise distribution of the Junior College
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1. The Setting of the Study

The State of Maharashtra lies between latitudes 15° North and 22° North and longitudes 73° East and 81° East. Maharashtra is bounded on the North by the river Narmada, on the East by the river Vainganga, on the South by the river Panchganga and on the West by the Arabian sea. Maharashtra has a very old history. Dandakaranya where Rama spent the years of his exile is part of Maharashtra. In very early days Dravidians lived here. Then the Naga tribes from the North came and established their colonies. Later came the Ratta Clans of Magadha who were Aryans. They used to call themselves 'Rashtrikar.' In the course of time all these different tribes got mixed up and were given the name 'Marahattas' who were later came to be known as Marathas.

Hieun-Tsang, the Chinese traveller, has described Marathas thus: "The Maharashtrians are a proud, self-respecting brave and adventurous people. They follow all the accepted rules of warfare. They are honest and trustworthy. They are grateful to those who have done them a kind act. They forgive those who surrender in battle. They help those who are in trouble and do not mind whatever inconvenience this may cause them."

The Glorious Past of Maharashtra

Some of the great dynasties which ruled Maharashtra
during its early history are Satavahanas (B.C. 220 - A.D. 226), Chalukyas (A.D. 500 - 750), Rashtrakootas (A. D. 750 - 974), Yadavas (A. D. 1175 - 1319) and so on. These dynasties brought great glory and prosperity to Maharashtra. During this period both Sanskrit and Prakrit languages flourished. Art and Architecture, literature and Commerce made great strides. The famous cave temples at Verul and Ajantha, at Bandami near Bijapur and at Charapuri near Bombay belong to this period. The kings of these times were liberal in their views and gave equal importance to men of all religions and thus set an example of religious tolerance. It was during this period that places like Nasik, Paithan, Rajapur, Karad and Kolhapur became famous as great centres of religion or centres of trade and commerce. In those days India had established trade relations with countries like Iran, Egypt, Sumatra, Java and even far away Rome.

The last great Hindu rulers of Maharashtra before Shivaji were the Yadavas of Devgiri. The Yadava Kings were not only brave but also patrons of art and learning. The famous astronomer Bhaskaracharya, Mukundraj the first Marathi poet, Swami Chakradhan, Sant Dnyaneshwar and Pandit Hemadri and others belong to this period.

The Awakening brought about by the Saints: Equality, brotherhood and kindness towards all form the basis of true religion. People had forgotten these basic principles of religion. Society was divided into small groups of narrow-minded people. Swami Chakradhan and Dnyaneshwar were among
the first who roused the people out of their indifference, and made them think about their condition. They tried to bridge the gulf between different castes. Thus came a number of great saints from different castes. Choka was a Mahar by birth, Gora Kumbhar was a Potter, Namdeo a tailor, Savata a gardener, Seva a barber. These saints created a feeling of unity among people. The 'Dnyaneshwari' written by Sant Dnyaneshwar is the brightest ornament of the Marathi language. Sant Namdeo performed Kirtans in order to spread the knowledge among people. He was the first Marathi Saint to use Hindi as a medium to spread the message. Sant Eknath raised his voice against untouchability. Sant Tukaram and Ramdas carried on their good work. The saints created among the people throughout Maharashtra a love for their language and their 'dharma'. This brought about a great awakening among the people and restored their self-confidence. It was at this time that Shivaji was born. He took full advantage of these changed conditions and established an independent 'Hindowi Swaraj'. Shivaji was born in 1627 A. D. Facing grave dangers and against heavy odds, Shivaji established 'Hindowi Swaraj'. To perpetuate it he set up a model administration. The patriotic sardars, the able Peshwas raised the status of Maratha Power to that of an Empire. For over a century and a half the Maratha sword was both feared and respected. But this glory did not last long. The period of 1795 to 1818 was very unfavorable for the Marathas. The power passed into the hands of the British just as the other parts of the country had to.
The English who had to cross thousands of miles by sea in order to reach India, ruled India for nearly two hundred years. The Indians had to struggle hard in order to win their freedom back. Maharashtra contributed to this struggle by giving famous leaders like Balgangadhar Tilak, Gopal Krishna Gokhale, M. G. Ranade, Rani Laxmi Bai, Mahatma Phule, Dr. Ambedkar and others. So, we see that Maharashtra has a rich tradition in all fields of life - social, cultural, political as well as economic.

Poona or Pune is situated at Latitude 13.31° North and longitude 73.55° East. It is a beautiful city with a rich history. It has been compared to Venice because of its winding rivers which flow within the city. It is a centre for culture, educational institutions, centre for industry, commerce and trade. There are 4 universities situated in the city of Poona. Pune Vidyapith, Srimathi Nathubai Thackersay University for Women, Mahatma Phule Krishi Vidyapathi and Tilak Vidyapith. The Bhandarkar Institute for oriental studies, The Deccan College, the Gokhale Institute of Politics and Economics, Tilak College of Education, Symbiosis are some of the well-known educational institutions located in Poona.

For the present study on the intergenerational conflict, the students of first year Junior College were chosen as the respondents. This was the last year of school till the year 1976-77. They would do the second year Junior College in the Colleges. But subsequently some schools as well as colleges are running both years of Junior College i.e. +2 stage
in the 10+2+3 system of education.

46 schools in Poona were running the First Year Junior College class in 1975–76. Out of these 46, some twenty schools were chosen for field work. As far as possible, an attempt was made to study a representative sample. Students from both Marathi and English medium schools, students studying in Girls' schools, Boys' Schools, Co-educational schools from different parts of the city from Pashan to Cantonment were selected.

2. Area-wise distribution of Junior Colleges

<table>
<thead>
<tr>
<th>Area</th>
<th>College Details</th>
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<tbody>
<tr>
<td><strong>Cantoment Area</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>St. Vincent's Junior College (For boys only)</td>
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<tr>
<td>2</td>
<td>St. Anne's Junior College (For girls only)</td>
</tr>
<tr>
<td>3</td>
<td>S. M. Choksee Junior College (Co-educational College)</td>
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<tr>
<td><strong>Gultekdi Area</strong></td>
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<tr>
<td>Maharashtriya Mandal's Seth Dagduran Kataria High School - Co-educational Junior College.</td>
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<tr>
<td><strong>Station Area</strong></td>
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<tr>
<td>St. Mira's Girls' School.</td>
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<td><strong>Somwar Peth Area</strong></td>
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<tr>
<td>Rastha Peth Education Society's Higher Secondary School - Co-educational Marathi medium school.</td>
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V  Budhwar Peth Area

1  Nutan Marathi Vidyalaya High School - Co-education School - both media English and Marathi
2  Poona English School - Marathi medium Schools - Co-educational school.

VI  Rastrapath Area

S. V. Union High School - English medium, Co-educational School.

VII  City Area

1  H.H.C.P. High School, Laxmi Road - Marathi Medium Girls' School.
2  Ahilya Devi High School - Marathi Medium, Girls' School.

VIII  Shivaji Nagar Area

1  Shri Shivaji Preparatory Military School - English medium Boys' School.
2  Bharat English School - Co-educational school. Medium of instruction - Marathi.
3  Modern High School - Marathi Medium School for Boys only.

IX  Deccan Gymkhana Area

1  R.J.L.R. Apte High School - Co-educational
School. Only in Junior College medium of instruction is English.

2 Vimla Bai Garware High School - Co-educational school only for the Higher Secondary. Except for one Science section where medium of instruction is English, all other classes have instruction in Marathi.

X Ganeshkhind Area

1 Progressive Education Society's Modern High School - Co-educational School and medium of instruction is Marathi.

2 St. Joseph's High School - Girls' School with English as medium of instruction.

3 Loyola Higher Secondary School - For Boys only. It is an English medium school.

In the sample there are two schools which have completed a centenary viz St. Anne's (1960) and St. Vincent's (1967). There are two schools which will be a centenary old in a couple of years viz H.S.C.P. High School for Girls (1934) and Nutan Marathi Vidyalaya for Boys' (1932). Poona English School was started in 1926 and S. V. Union High School in 1929. The schools which have been running since the 30s are Shree Shivaji Preparatory Military School (1932), Modern High School (1934), Vimla Bai Garware High School (1934), Ahilya Devi High School (1939) Choksee School (1933). The schools which are comparatively young are Loyola High School, 1961 (Branch of St. Vincents) St. Joseph's High School 1961
(Branch of St. Anne's), Katari High School 1963 (Run by Mitra Mandal), Apte School (1964), Bharat English School 1961 and Modern High School of Ganeshkhind, 1966 – (a branch of Modern High School - Progressive Education Society's).

All the schools are housed in very nicely built stone structures and some of them are situated in very picturesque surroundings. All the schools have wide play grounds and Loyola High School even boasts of a Swimming Pool.