CHAPTER - 1

MAHARASHTRA : A BRIEF PROFILE

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References
1.1 Introduction:

The purpose of this chapter is to give a brief account of political, historical, geographical, religious, cultural, socio-economic and linguistic aspects of MAHARASHTRA, which are of importance in furnishing the necessary background for this study. It is not intended to do a comprehensive survey of the land, for this would be both irrelevant and indeed impossible. The purpose is, rather, to select and describe those characteristics and aspects of Maharashtra which are considered to be of particular importance and relevant in giving necessary background for this study.

The name MAHARASHTRA (Marathi: महाराष्ट्र, pronounced mahara:stra), the land of the MARATHI speaking people, appears to be derived from the Sanskrit words ‘Maha’ meaning ‘Great’ and Rashtra meaning ‘Nation’, thus rendering the name Maharashtra literally meaning great nation\(^1\). The origin of the name Maharashtra has always been a matter of curiosity on the part of historians and philologists.

Dr. R.G. Bhandarkar traces the origin of the name Maharashtra to a community of people known by the name Rashtrika or Rathika. These people called themselves as Maharathi or Maharatta, where as Dr. S.V. Ketkar is of the view that the name Maharashtra arose out of the combination of two names viz. ‘Mahar’ who were the first inhabitants and Ratta.

According to Vishwanath Kashinath Rajwade due to the overpopulation in the region beyond Narmada, a group of people known as Ratta, who possessed enormous strength as well as economic and political power entered the land known as Dandakaranya. This colonization took place during a period from
1000 B.C- 300 B.C. During the same period various clans belonging to the Ratta community known by various names such as Haihaya, Manavya, Bhoj, Yadava, Kadamba, Chalukya occupied Dandakaranya. Out of these groups arose 96 clans among the Marathas. Ratta or Rashtra began to be popularly used with reference to Rattas.²

Dr. P. V. Kane, however, is of the view that the name Maharashtra came into existence along with the expansion of the empire of Satavahanas when the forest of Dandakaranya was cleared and the land was made habitable. Accordingly, Maharashtra was a union of several Rashtras or states, while others consider that the land of Maharashtra was covered by forest and was known as Mahakantar. Its corrupt form is Maharashtra.

S. B. Joshi traces the origin of the word Maharashtra to a ‘Kannada’ word ‘Marhatta’ which is a combination of two words- ‘Mar’ and ‘Hatta’. ‘Mar’ in Kannada means ‘tree or forest’, and ‘Hatta’ means ‘small settlement’. Thus, according to Joshi ‘Maharashtra’ means ‘a land of forest settlement’.³

Maharashtra and Marathi language, however, are closely associated. The meaning of the word ‘Maharashtra’ as the land of the people ‘speaking Marathi language’ is accepted by all. According to Gune and Bhandarkar, Marathi language originated in Maharashtri as a Prakrit language, at about 10th or 11th centuries AD.⁴

In the inscription of Ashoka there is a mention of Maharashtra as ‘Maharattha’. This suggests that the name Maharashtra was in use from 270 B.C. Territorial boundaries of the region in those days might have fluctuated in the context of the then prevailing historical
and political situation but its cultural boundaries were decided by Marathi language which was the medium of cultural communication. Maharashtra, thus, is the land where Marathi is spoken.

1.2 Historical Background:

The state of Maharashtra, as on the present day map of India, has a long pre and proto-historic past as this land has been inhabited by humans since time immemorial. The name Maharashtra entered the recorded history in the 2nd century B.C. with the construction of its first Buddhist caves.5 The name Maharashtra first appeared in the 7th century in the account of a contemporary Chinese traveller, Huan Tsang who visited the land during AD 640-641 and called it Mo-ho-lo-cha (Moholesh) and was perhaps the first person to discuss the region and its people. He says:

“The soil is rich and fertile and it is regularly cultivated and very productive. Men are fond of learning and studying both heretical and orthodox books. The disposition of the people is honest and simple; they are tall in stature and of a stern and vindictive character. To their benefactors, they are grateful; to their enemies, relentless. If they are insulted, they will risk their lives to avenge themselves. If they are asked to help one in distress, they will forget themselves in their haste to render assistance”6

Thus the above remark of the Chinese traveller shows how he was impressed by the prosperity of the region, the efficiency of the administration and character of the people.
However, the historical past of Maharashtra begins from around 6th century B.C.\textsuperscript{7} Marathi, which evolved from Maharashtr/prakrit, has been the Lingua-Franca of the people of this area from 10th century onwards. And in the course of time, the term ‘Maharashtra’ was used to describe a region which consisted of Aparanta (Northern Konkan), Vidarbha, Mulak, Bhogavaradhana, Ashmak, and Kuntal. The tribal communities of Nags, Munds and Bhills inhabited this area, also known as Dandakaranya in ancient times. They were joined by the Aryas, the Shakas and the Huns, who came from the north, as well as by foreigners, who arrived by sea. Maharashtra with more or less present boundaries emerged in 12th-13th century A.D; when it included both the Godavari valley and Vidarbha as is evident from the Mahanubhava literature.\textsuperscript{8}

During this period Maharashtra emerged as ‘Maharashtra’ with distinct regional identity mainly due to the development of the Marathi language and the efforts of saints like Dnyaneshwar, Chakradhara Swami etc. Thus Maharashtra, as understood today, has evolved over a long period of time.

One cannot neglect the various ruling dynasties right from the ancient times. This land of Maharashtra, according to various sources of history like literary texts-such as Sanskrit and Prakrit texts on different subjects, inscriptions of the contemporary period and coins of various ruling dynasties, has been ruled by a number of powerful families during different periods of history; many a times as semi- independent chiefs. The political and administrative boundaries, however, were not always clearly defined and often overlapped between two contemporary ruling families. However, the recent past is clearer than the ancient past as the more definite and authentic sources are available for the recent period.
According to the definite history of the region the first well-known rulers of Maharashtra were the Satavahanas (230 B.C.-236 A.D.) with Pratishtana (Paithan) as their capital. They ruled for about 450 years over not just Maharashtra but over a major part of the peninsula. The dynasty founded by Simmuk Satavahan represents a significant phase in the political, cultural and social history of Maharashtra. Hala, the 7th ruler of the Satavahans compiled the famous Gatha ‘Saptashati’, a Maharastriprakrit collection of poems. The Satavahanas inaugurated the Shalivahana Shaka of the Hindus. The empire crumbled because of internal feuds among its vassals.

According to the puranas,9 after the fall of the mighty Satavahana empire several small kingdoms appeared in different parts of the state, many of which had been the subordinates of the Satavahanas. These include-Shriparvatiyas, Abhiras, Gardabhilas, Sakas, Yavanas, Tusharas, Murundas, and Hunas.

During the post-satavahana period the rule of the Vakatakas10 (250 AD-500 AD), the contemporaries of mighty Guptas, Maharashtra witnessed an overall development in the fields of learning, the arts and religion with their munificent patronage. The best known of the Ajanta Caves 16, 17, and 19 belong to this period. Fresco painting reached at its high level-mark during this time.

After the fall of the Vakatakas minor dynasties viz-Traikutakas (during the 5th to the second half of the 6th century AD) Kalachuris (during 2nd half of the 6th century AD), and the early Rashtrakuta family came to prominence in different parts of Maharashtra; from the dynastic capital at Mahishmati.11
The Chalukyas, the next important dynasty of Maharashtra from AD 550-760 (Badamichalukyas) and then again from AD 973-1180 (Kalyanichalukyas) became important in the service of the later Satavahanas and their successors. They were the devout Hindus, who extensively sponsored temple construction. Ellora caves was under the control of Kalyanichalukyas and Yadavas of Devagiri. The Kalyanichalukyas continued to rule parts of Maharashtra up to AD 1189, when the Yadavas of Devagiri took over, whose supremacy lasted till AD 1310.

The Yadavas practised religious tolerance, patronised the Marathi language, which received the status of a court-language, and included in their clan, the great saint-poet Dnyaneshwar, the pioneer of the Bhakti Devotional Movement in Maharashtra. In the 9th century, they had their capital at Chandor (District Nasik) which was later transferred to Devagiri (present Daulatabad) by Bhillam C. in AD 1187.

In 1296 A.D. a new era began in the history of Maharashtra with the Muslim interlude in the form of the defeat of Ramchandra Yadava at the hands of Ala-ud-din Khalji, the first Muslim Sultan. This resulted in ending the rule of Yadava dynasty from the political scene of Maharashtra. For 300 and odd years, till the rise of Marathas under Chhatrapati Shivaji, from the middle of the 17th century to the early 19th century, the whole of Deccan, including Maharashtra remained under the rule of Muslim Sultans like Muhammad Tughluq (1324-1350), who extended his authority up to Madurai in the south, and who experimented transferring his capital from Delhi to Daulatabad, which was a failure.
The fall of Tughluq gave rise to a new Muslim power under the leadership of Sultan Ala-ud-din Hasan Bahamani in 1347; whose rule lasted for over nearly 150 years. By the 16th century, the Bahamani kingdom was parcelled out into five independent states13 Golkonda (Qutbshahi)14 Ahmednagar (Nizamshahi),15 Berar(Imadshahi-Varhad),16 Bijapur (Adilshahi) and Bidar (Barid-shahi).17 In order to preserve political authority, these Deccan Muslim rulers had to employ the local people in civil, military, and diplomatic services. The Mughals annexed the provinces by the end of the 17th century.

Since the middle of the 17th century to the early 19th century the Marathas dominated the political scene in Maharashtra which was one of the most glorious chapters in the history of Maharashtra. References to the Marathas and their country are found in accounts by the Arab Geographer Al Biruni (1030 A.D.), Friar Jordanus (C.1326) and Ibn Batuta (1340), the African traveller. The Marathas came into political prominence only in the 17th century under Shivaji (1630-1680AD), the greatest hero of the land and became the pan-indian power in the 18th century under the Peshwas. Grant Duff, a famous historian, attributes their rise to fortuitous circumstances “like a conflagration in the forests of Sahyadri mountains”, 18 while Justice Ranade ascribes it to the genuine efforts made by Maratha chiefs serving under the Deccani Sultans, and the hegemony of which came to an end in 1849, as the state lapsed to the English when Shahaji, the brother of Pratap Singh (1793 -1847), a descendant of Shahu, became Raja of the then Maratha state at Satara.19

Commenting on the contribution of the Marathas to the Indian history Jadunath Sarkar remarks:
“The Marathas have an historic advantage of unique importance in India today. Their ancestors had faced death in hundred battle fields, had led armies and debated in the chamber of diplomacy; had managed the finances of kingdoms and grappled with the problems of empire; they had helped to make Indian history in the immediate and not forgotten past. The memory of these things is a priceless asset to their race.”\textsuperscript{20}

The above statement shows that the Marathas in the history of Maharashtra had a unique importance. They contributed it at all levels to make Indian history memorable.

British entered India as traders and gradually established themselves as rulers. In the 17\textsuperscript{th} century, they struggled to secure commercial monopoly on the West Coast and regarded the growing power of Shivaji as a potential danger. The Peshawa Nanasaheb invited them to crush the angres of Kolaba in 1754 A.D; and the Marathas thus dug their own grave. In the Madras Military Consultations of April 17, 1770, it was recorded that:

“It has always been allowed and that too with reason that nothing can reduce the Maratha power but dissension among themselves, and it is fortunate for the other powers in Hindustan that the Maratha chiefs were always ready to take every advantage of each other.”\textsuperscript{21}

From the statement cited above it is evident that the power of Marathas in Maharashtra suffered due to dissension among themselves and that they dug their own grave, which served an opportunity for the other powers in Hindustan.
The most successful British statesman in routing out Maratha power was Mounstuart Elphinstone, who was the resident at Pune from 1811 AD. After the defeat of Maratha, he became the commissioner of the area and later the governor of Bombay. He laid the foundation of administration in Maharashtra and also initiated an educational policy, and founded Sanskrit college, (which later became Deccan College) with the Dakshina funds of Peshwas.

Still there was a constant resistance to the British rule. It is really surprising that the Ramoshis of Pune District, in 1826, revolted against the British under the leadership of Umaji Naik. This shows that these unlettered, unequipped residents of the hills had the courage to challenge the British rule long before intellectuals could start the freedom movement.

The same resentment against the British rule continued unabated and the Chaphekar Brothers murdered Mr. Rand and Lt. Ayerst on Jubilee Night on June 22, 1897 in Pune. Explaining the Maratha resistance to British rule Stevens remarks:

“Other provinces of India were ceded to us or conquered from alien lords, the Marathas lost all in war... the Marathas have never forgotten how high they were less than a hundred years ago, and who it was that brought them low. They lost more than others did and they feel the loss more. For others who were a change of masters; them we brought down from masters to slaves...his empire, his nationality, his religion, his honour, his beautiful language...we have taken away his all.”22
The above statement shows how the Marathas showed courage to challenge the British rule in the nation, and it also shows how the Marathas strived to preserve and maintain their empire, nationality, religion, honour and their beautiful language also.

The Social Reform Movement of the 19th century Maharashtra was the result of the impact of Western Education on the elite of Mumbai and Pune. The evils of social systems such as untouchability, sati, female infanticide, etc., were examined critically and attempted to remove these. Among the prominent social reformists were Balshashtri Jambhekar (1812-1846), Gopal Hari Deshmukh (1823-93), etc. The foremost was Jotirao Govindrao Phule (1827-90) who revolted against the unjust caste system and upheld the cause of untouchables and education of women of lower castes. Ramkrishna Gopal Bhandarkar (1837-1925) and justice Ranade (1842-1901) were the pioneers of Prarthana Samaj, an organization for general social as well as religious reforms. Gopal Krishna Agarkar (1856-1895) was another important social reformist. Dhondo Keshav Karve (1858-1962) devoted his entire life to the cause of women’s education. Pandita Ramabai (1858-1922), Chatrapati Shahu of Kolhapur (1874-1922), Karmaveer Bhaurao Paigonda Patil (1887-1959), the architect of Rayat Shikshan Sanstha also devoted their lives for the welfare of downtrodden peoples in the society.

Maharashtra will always remain proud of Dr. B.R. Ambedkar (1891-1956), the chief architect of the Indian Constitution and the creator of a social and political awareness among the Scheduled Castes of India.
The social reform measures brought about a renaissance and social awakening in Maharashtra. The efforts of Dr. Panjabrao Deshmukh, who championed the downtrodden people as well as those of Tarabai Modak in Vidarbha and Anutai Wagh in Adivasi areas have set an example for other states. The services rendered to victims of leprosy by Dr. Shivaji Patawardhan and Baba Amte perhaps have no parallel. Vijay Merchant fought relentlessly for facilities for the physically handicapped. Vinoba Bhave, the spiritual heir of Gandhi, sacrificed his life for Sarvodaya.

Thus, the efforts of these Saint poets, the social reformers, and the social constructive workers have made Maharashtra a progressive state.

Apart from these socio-religious reforms, Maharashtra did not lag behind in the freedom movement of India. The rise of nationalism, as in other parts of the country, introduced different political ideologies resulting in a variety of attempts to achieve the independence. Among the prominent revolutionaries Vasudev Balwant Phadke, the Chaphekar Brothers, Vinayak Damodar Savarkar, Justice Ranade, Dadabhai Naoroji, Pherozshah Mehta, Dinshaw Wachha, Bal Gangadhar Tilak, and Gopal Krishna Gokhale etc., were actively involved in the movement.

The ultimatum to British to “Quit India” was given in Mumbai, and culminated in the transfer of power and the independence of India on 15th August, 1947. Raosaheb and Achutrao Patwardhan, Nanasaheb Gore, S.M.Joshi, Yeshwantrao Chavan, Vasant Dada Patil and several others played a prominent role in this struggle. B.G.Kher was the first Chief Minister of the trilingual Bombay Presidency.
The Indian National Congress was pledged to linguistic state, but the state re-organization committee recommended a bi-lingual state for Maharashtra- Gujarat with Bombay as its Capital. Thus, a bilingual state came into existence on 6\textsuperscript{th} February, 1956. Finally after much agitation, the separate but incomplete Marathi state from mo-ho-lo-cha to Maharashtra was born on 1\textsuperscript{st} May, 1960, which was without Belgaum from where Samyukta Maharashtra Movement was started. Still today Belgaum, Karwar, Hubli, Dharwad, Bidar, and Gulbarga districts are not included in Maharashtra state and people of this area are fighting to get into Maharashtra. But whatever is there, it conforms to the image recorded by Hiuan Tsang, the Chinese traveller, more than 1300 years ago.

1.3 -Geography of Maharashtra:

Among the 24 linguistic regions of Indian society, Maharashtra occupies a central place in western India, forming a major portion of the Indian peninsula, from the geographical, social and cultural points of view. It is the only region in the south of the Vindhyas with Marathi, its language belonging to the Indo- Aryan family of languages. The state is located between 16\textdegree 40’ and 22\textdegree 10’ degrees Northern latitude and 72\textdegree 06’ and 80\textdegree 09’ degrees Eastern longitude.\textsuperscript{24} Its 825 kms Western boundary borders the Arabian sea; 750 kms long Eastern boundary touches Madhya Pradesh. The Southern boundary of 1,875 kms touches Andhra Pradesh and Karnataka, and 1,725 kms long northern boundary touches the states of Gujarat and Madhya Pradesh.

The area of the state is 3,07,762 sq.kms and occupies 9.36 percent of total area of land of India.\textsuperscript{25} The East-West length of the state is about 800 kms; North-South width is about 700 kms and the total length of the coastline is about 720 kms.
The climate of the state is typically monsoonal in character with four months of rainy season followed by eight months of relatively dry period of winter and summer. The annual climatic cycle consists of four well-marked seasons viz. the cold season which starts by the beginning of November and continues till the end of February. In this season the mean daily maximum temperature varies from 30°C to 33°C; while the mean daily minimum temperature varies from 3°C to 10°C. December is the coldest month.

The hot Summer Season sets by the beginning of March and extends to the end of May. Places in the eastern part of the state record a daily maximum of 41°C to 46°C especially in the month of May.

The South-West Monsoon accounts for 85 to 90 percent of the annual rainfall in the region, which normally begins in the first week of June and lasts till the end of September. The heaviest rainfall occurs in the main Western Ghats region of the basin and rapidly decreases to the east of the crest of the Ghats. This decrease is steady and remarkable.

The Post-Monsoon Season sets in after the withdrawal of South-West monsoon by the beginning of October and continues till the middle of November. October marks the transition from rainy season to winter. There is a sudden change in temperature that produces a familiar phenomenon of ‘October Heat’ and there is a certain amount of precipitation accompanied by thunderstorms.

The state has three broad physical divisions:

(a) The Konkan Coastlands
(b) Western Ghats or Sahyadris and other hill ranges.

c) Plateau region

Apart from these geological divisions, the state of Maharashtra has been divided into five main regions\textsuperscript{27} according to the historical and political sentiments. They are viz.

a) Vidarbha Region- (Nagpur and Amravati divisions)- Central Provinces and Old Berar Region.

b) Marathwada Region -(Aurangabad Division)

c) Khandesh or Northern Maharashtra Region-(Nasik Division)

d) Desh or Western Maharashtra Region- (Pune Division)

e) Konkan Region -(Konkan division including Mumbai City and Mumbai suburban areas).

For administrative convenience the state is divided into 06 revenue divisions which are further divided into 35 districts and these 35 districts into 355 talukas. In the state there are 43663 villages, 535 towns/cities, 26 Municipal Corporations, 219 Municipal Councils and 33 Zilla Parishadas.\textsuperscript{28}

1.4 -Population of Maharashtra:

The state of Maharashtra is the second largest state of India in respect of population after Uttar Pradesh. Since the formation of the state in 1960,during the last 50 years, the population of the state is seen increasing and in 2011 it has been recorded 11,23,72,972 out of which 5,83,61,397 are males and 5,40,11,575 females. The population of Maharashtra which was 9,68,78,627 in 2001 has increased in absolute terms by 1,54,94,345 during the span of ten years.\textsuperscript{29}
As per the Population Census 2011, out of the total 11.23 crore population 6.15 crore (54.77 %) population is rural, and 5.08 crore (45.23%) is urban.\textsuperscript{30}

The growth rate of population during the last decade, 2001-11 is 15.99 percent which is slightly less than national level growth rate 17.64 percents. In terms of growth rate, Maharashtra stands at the 21\textsuperscript{st} rank in India.\textsuperscript{31}

As per the Population Census 2011, the density of population of the state is 365 which is less than the national level, 382. It has increased from 315 in 2001 to 365 in 2011 Census. It means that now 50 more people live in a sq.km area in the state than the number that lived a decade ago.\textsuperscript{32}

The sex ratio is defined as the number of females per 1000 males.\textsuperscript{33} As per the 2011 Census results the Sex Ratio is 925 which was 922 during the previous decade. It means that the Sex Ratio has increased by 0.33 percents. In this respect Maharashtra stands at the 22\textsuperscript{nd} rank in the country.\textsuperscript{34}

Literacy has the functional link with fertility, mortality, migration, and even the sex-ratio. According to ‘National Family Health Survey-3,’ “literate persons are those who have either completed at least standard six or can read and write in any language with an ability to understand”\textsuperscript{.35} According to this measure, only 70 percent of women and 88 percent of men aged 15-49 are literate in Maharashtra. The report also revealed that 24 percent of women and 07 percent of men aged 15-49 have never attended school. Only 44 percent of men have completed 10 or more years of education, but only 31 percent of women have attained that level of education.
The overall literacy rate of 82.91 percent has been recorded in the 2011 Census, which is a significant improvement from 76.5 percents in 2001 Census in the state of Maharashtra.

In 2011 Census, out of the total 82.9 percent literacy rate 89.82 percent of male and 75.48 percent of females are literate, which was 86.00 and 67.00 percent respectively during 2001 Census.\textsuperscript{36}

1.5 Religio-cultural and economic conditions of Maharashtra:

Maharashtra today is a multi-religious, multi-lingual and multi-ethnic society. This diversity is partly a historical heritage, and partly a product of the process of modernization. A brief attempt, therefore, has been made to describe various facets of the social, religious, economic, and cultural life of this predominantly Marathi-speaking society in the state.

1.5.1 - Religions of Maharashtra:

The majority of Marathi people are Hindus and Hinduism plays an important role in the life of Maharashtrians in their day-to-day life. Krishna in the form of Vithal is the most popular deity amongst Marathi Hindus; they also worship the Shiva family deities such as Shankar and Parvati under various names and also Ganesh. The Warkari tradition holds strong grip on local Hindus of Maharashtra. The public Ganesh Festival started by Lokmanya Bal Gangadhar Tilak in the late 19\textsuperscript{th} century is very famous. Marathi Hindus also revere Bhakti saints of all castes- such as Dnyaneshwar (Deshastha Brahmin), Savata Mali (Mali), Tukaram (Moray Marathi-Kunbi), Namdev (Shimpi-artisan Vaishya) and Chokhamela (Mahar).\textsuperscript{37}
Jainists are a major group in Maharashtra. Cultural roots on Maharashtra for Jainism explain this more than 5,000 year old religion has some ancient temples in Maharashtra. This religion does not accept the authority of the Vedas, and therefore, got separated from the Orthodox Vedic tradition in ancient times and endeavoured to maintain a separate identity. Rishabhdeo or Adinath was the first Teerthanskar or a prophet of Jainism, while Vardhman Mahavir was the 24th Teerthanskar. Jainism does not believe in the existence of God and as a result Teerthankars are treated as the most sacred persons. The observance of non-violence and moral conduct are given central place in it. Forgiveness, tenderness, politeness, purity, truth, restraint, penance, non-attachment, celibacy are the qualities and the observance of which has great importance in the religious life.38

The Christian community is spread everywhere in Maharashtra. Most of the Christians are Catholics whilst some adhere to Protestantism. There are also significant number of Goan, Mangalorean, Malayalam and Tamil Christians in the urban pockets of Mumbai and Pune. The religious life of this community is regulated by the ritual practices of various churches. Mass Prayer followed by a sermon takes place in the church every Sunday. Formerly, these activities were conducted in English. However, with the adoption of the policy of making use of regional languages by the Churches in recent times, in Maharashtra these activities are conducted in Marathi. Service of the humanity is an essential aspect of this religion. As a result, in Maharashtra, we find hospitals, educational institutions, and orphanages run by the churches. All religious communities, in Maharashtra, take benefit of these services.
Most Marathi Buddhists, in Maharashtra, are followers of Dr. Babasaheb Ambedkar and Buddhism accounts nearly 6 percent in Maharashtra’s total population.

In Maharashtra, Muslims belonging to Sunni sect are in the majority. Muslims belonging to Shia sect are mainly found in the urban areas. Idol worship is not approved by Islam. However, the place of idol worship is taken by the worship of Darga and Pir. There is no Mosque or Darga of regional importance in Maharashtra. However, at local level some Dargas have attained prominence in recent times. Among them Dargas at Mumbai, Miraj and Nagpur are to be mentioned.

Zoroastrians, also called as Parsi, are mainly found in Mumbai. According to tradition, the present-day Parsis descend from a group of Iranian Zoroastrians who immigrated to Western India during 10th century AD, due to persecution by Muslims in Iran. The long presence in the region distinguishes the Parsis from the Iranis, who are the most recent arrivals, and who represent the smaller of the two Indian-Zoroastrian communities.

There is also a strong community of Marathi Jews, popularly known as Bene Israel. Most of them have migrated to Israel.

1.5.2 –Culture of Maharashtra:

Maharashtra is a land of culture and traditions, where religious festivals are great occasions of social entertainment. It has indeed acquired and assimilated a rich panorama of arts by way of culture contact and fusion of culture ever since the dawn of civilization. In fact, Maharashtra is an example, in the Indian subcontinent, of a culture contact region par excellence. Hence, the arts and art-life in Maharashtra have assumed a peculiar character.
The images of and social consciousness about deities such as Gautam Buddha, Shiva, Vishnu, Ganpati, Parvati, Lakshmi, Saraswati, Jain Gods etc., have been expressed through various art forms and that through various psychic dispositions of the concerned artists. The vast panorama of culture which finds expression through art amazes our mind.\(^39\)

It were indeed the British who gave a shape to education in visual arts. They started imparting education in Western art in Mumbai. But they neglected indigenous Indian visual arts as well as local folk arts. This resulted in the decline of Indian art.\(^40\) Indeed fine arts such as music; visual arts, performing arts and literature all together throw a searching light on the cultural life and social psyche of Maharashtra.

Maharashtra, like other states of India, has its own folk music. The folk music viz-Gondhal, Lavani, Bharud, and Powada are popular especially in rural areas, while the common forms of music from the Hindi and Marathi film industry are favoured in urban areas.

The earliest instances of Marathi literature is by Mahim Bhat with his ‘Leela Charitra’. The literature during this period was spiritually inclined. The other compositions are by Sant Tukaram, Namdeo, and Gora Kumbhar. These compositions are mostly in poetic form; which are called Bhajans. These Bhajans are popular and part of day-to-day life. The modern Marathi literature has been enriched by famous poets and authors. This literature has been passed onto the next generations through the medium of large number of books that are published every year in Marathi.
The cuisine of Maharashtra varies according to the regions of Maharashtra. The people of the Konkan region have a chiefly rice based diet with fish being a major component, due the close proximity to the sea. In eastern Maharashtra, the diet is based more on wheat, Jowar, and Bajara. Puran Poli, Bakar Wadi, plain Simple Varan Bhat, Modak and Chivada are a few dishes to name.

Women traditionally wear a nine yard or five yard sari and men a dhoti or Pajama with a shirt. This, however, is changing with women in urban Maharashtra wearing Punjabi dresses, consisting of a salwar and a kurta while men wear trousers and a shirt.

Kabaddi and Hockey are played with fervour in Maharashtra. Children’s games include Viti-Dandu and Pakada-Pakadi. Now-a-days the Cricket craze can be seen throughout Maharashtra, as it is the most widely followed and played sport.

Hindus in Maharashtra follow the Shalivahana Saka era Calendar. Gudi Padwa, Diwali, Rangpanchami, Gokulashtami and Ganeshostav are some of the festivals that are celebrated in Maharashtra. A large number of people walk hundreds of kilometres to Pandharpur for the annual pilgrimage in the month of Ashadh.41

1.5.3 -Economy of Maharashtra:

Since its formation, Maharashtra has been recognized as the leader in economic growth, the preferred destination for private investment, and the most industrialized of all the states in India. Favourable economic policies in 1970s led the state becoming India’s leading industrial state in the last quarter of the 20th century. Over 41 percent of the S&P CNX 500 conglomerates have corporate offices in Maharashtra.42 However, regions within Maharashtra show wide disparity in development. Mumbai, Pune, Nasik, Aurangabad
and Western Maharashtra are the most developed regions. These areas also dominate the politics and bureaucracy of the state. This has led to resentment among less developed regions like Vidarbha, Marathwada, Konkan, and Khandesh.

Maharashtra’s gross state domestic product for 2010 was at $190.310 billion. The state’s debt was estimated at 36 percent of GDP in 2005.

Major industries in Maharashtra include chemical and allied products, electrical and non-electrical machinery, textiles, petroleum and allied products. Other important industries include-metal products, wine, jewellery, pharmaceuticals, engineering goods, machine tools, steel and iron castings and plastic wares. Food crops include mangoes, grapes, bananas, oranges, wheat, rice, Jowar, Bajra, and pulses. Cash crops include- groundnut, cotton, sugarcane, turmeric, and tobacco. The net irrigated area totals 33.500 sq. kms.

Mumbai, the capital of Maharashtra and the financial capital of India, houses the headquarters of all major banks, financial institutions, and insurance companies in India. India’s largest stock exchange Bombay Stock Exchange, the oldest in Asia, is also located in the city. Maharashtra has setup software parks in Pune, Mumbai, Navi Mumbai, Aurangabad, Nagpur and Nasik. Maharashtra thus, now is the second largest exporter of software with annual exports of Rs. 18,000 crore and accounts for more than 30 percent of the country’s software export, with over 1,200 software units based in the state.

The coast of Maharashtra has been a Shipbuilding Centre for many centuries. Mumbai is the home for the world’s largest film industry- Bollywood, Hindi film-making industry.
Maharashtra ranks first nation-wide in coal-based thermal electricity as well as nuclear electricity generation with national market shares of over 13 percent and 17 percent respectively. Maharashtra is also introducing Jatropha cultivation and has started a project for the identification of suitable sites for the same.\(^4^6\)

An International Cargo Hub (Multi-Modal International Cargo Hub and Airport at Nagpur, MIHAN) is being developed at Nagpur, which will be used for handling heavy Cargo coming from South-East Asia and middle-East Asia. This will be the biggest development project in India so far.\(^4^7\)

Prominent Indian and foreign automobile makers such as Tata Motors, Mahindra and Mahindra, Mercedes-Benz, Audi, Skoda Auto, Fiat are also either based in or have a manufacturing presence in Maharashtra.

1.6 - Languages of Maharashtra:

Maharashtra today is a multi-religious, multi-lingual and multi-ethnic society. This diversity is partly a historical heritage and partly a product of the process of modernisation. As far as languages is concerned, it is largely inhabited by Marathi speaking people and it is an expression of their cultural, linguistic, and social homogeneity.

‘Marathi’ means the Marathi language in Devnagari script which is adopted in the state under government resolution in the Education and Social Welfare Department No. TBK.1762-G, dated 20\(^{th}\) July, 1962.\(^4^8\)

In fact, Marathi language belongs to Indo-Aryan family of languages and is spoken by the majority of population living in the state of Maharashtra. According to 2001 Census, it is the mother-
tongue of 68.89 percent\textsuperscript{49} of the population, and it has 72 million total speakers in Goa, Dadara and Nagar Haveli, Daman and Diu and Madhya Pradesh including Maharashtra.\textsuperscript{50} Other languages which are mother tongue by more than one percent of the people are: Hindi-\textsuperscript{11.04 percent}, Urdu-\textsuperscript{8.81 percent}, Kannada -\textsuperscript{2.50 percent}, Gujarathi -\textsuperscript{2.39 percent}, Tamil -\textsuperscript{1.31 percent}, and Telugu -\textsuperscript{1.04 percent}.\textsuperscript{51}

However, in the urban areas where the populace has acquired cosmopolitan nature, Hindi and English are counted amongst the major languages. Spoken Marathi language changes with every change of district or area or locality in its tone and lexis. For instance, in the northwest parts of Maharashtra ‘Ahirani’ dialect is spoken. In the south Konkan, we hear many people speaking in ‘Malvani’- a dialect of Konkani. Other major dialects include- ‘Deshi’ in the Desh region of the Deccan plateau, ‘Varhadii’ is spoken in Vidarbha region, and ‘Dangii’ spoken near Maharashtra-Gujarat border.

The Marathi script doesn’t have any silent pronunciation making the language so phonetic. The sound ‘L’ is abundantly used in many verbs and nouns in Marathi. It is replaced by the letter ‘Y’ in the ‘Varhadii’ dialect, which makes it quite distinct. The following Table No. 1.1 lists mother-tongue and other selected languages which are used in Maharashtra.
Table No. 1.1: Table Showing the List of Mother-Tongue and Other Selected Languages used in Maharashtra

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Assamese</td>
<td>272</td>
<td>700</td>
<td>593</td>
<td>2,310</td>
<td>2,516</td>
</tr>
<tr>
<td>2</td>
<td>Bengali</td>
<td>29,114</td>
<td>92,836</td>
<td>88,040</td>
<td>1,61,497</td>
<td>3,10,137</td>
</tr>
<tr>
<td>3</td>
<td>Gujarathi</td>
<td>10,67,509</td>
<td>13,88,773</td>
<td>16,84323</td>
<td>20,16,381</td>
<td>23,15,409</td>
</tr>
<tr>
<td>4</td>
<td>Hindi</td>
<td>10,88,927</td>
<td>25,28,420</td>
<td>41,47,199</td>
<td>61,68,941</td>
<td>1,06,81,641</td>
</tr>
<tr>
<td>5</td>
<td>Kannada</td>
<td>6,29,583</td>
<td>7,75,354</td>
<td>9,20,108</td>
<td>10,60,701</td>
<td>12,54,519</td>
</tr>
<tr>
<td>6</td>
<td>Kashmiri</td>
<td>658</td>
<td>1,642</td>
<td>1,097</td>
<td>2,680</td>
<td>5,344</td>
</tr>
<tr>
<td>7</td>
<td>Konkani</td>
<td>2,10,810</td>
<td>-</td>
<td>-</td>
<td>312618</td>
<td>658259</td>
</tr>
<tr>
<td>8</td>
<td>Malayalam</td>
<td>90,459</td>
<td>1,81,858</td>
<td>220871</td>
<td>340597</td>
<td>406358</td>
</tr>
<tr>
<td>9</td>
<td>Manipuri/Meithei</td>
<td>73</td>
<td>-</td>
<td>-</td>
<td>748</td>
<td>1665</td>
</tr>
<tr>
<td>10</td>
<td>Marathi</td>
<td>3,02,33,034</td>
<td>3,86,19,257</td>
<td>4,58,16,753</td>
<td>5,78,94,839</td>
<td>6,66,43,942</td>
</tr>
<tr>
<td>11</td>
<td>Nepali</td>
<td>12002</td>
<td>-</td>
<td>-</td>
<td>39,751</td>
<td>63,480</td>
</tr>
<tr>
<td>12</td>
<td>Oriya</td>
<td>3383</td>
<td>9,525</td>
<td>15,581</td>
<td>38,183</td>
<td>93,990</td>
</tr>
<tr>
<td>13</td>
<td>Punjabi</td>
<td>1,01,317</td>
<td>163246</td>
<td>184053</td>
<td>225511</td>
<td>269309</td>
</tr>
<tr>
<td>14</td>
<td>Sanskrit</td>
<td>82</td>
<td>155</td>
<td>281</td>
<td>277</td>
<td>408</td>
</tr>
<tr>
<td>15</td>
<td>Sindhi</td>
<td>295131</td>
<td>432,073</td>
<td>517874</td>
<td>618696</td>
<td>709224</td>
</tr>
<tr>
<td>16</td>
<td>Tamil</td>
<td>159396</td>
<td>233988</td>
<td>300348</td>
<td>427447</td>
<td>527995</td>
</tr>
<tr>
<td>17</td>
<td>Telugu</td>
<td>623803</td>
<td>764257</td>
<td>936928</td>
<td>1122332</td>
<td>1405958</td>
</tr>
<tr>
<td>18</td>
<td>Urdu</td>
<td>2725689</td>
<td>3661898</td>
<td>4319067</td>
<td>5734468</td>
<td>6895501</td>
</tr>
</tbody>
</table>

Source:

i) Census of India, 196, Vol. X Maharashtra, Part-II C (i) Social and cultural tables, Delhi, 1965, PP 129-134
ii) Census of India, 1971, series II Maharashtra, Part-II C (ii) Social and cultural tables, Delhi, 1971, P. 173
iv) Census of India, 2001


1.7 History of English Language Teaching in Maharashtra

English in India is a symbol of people's aspirations for quality in education and a fuller participation in national and international life. The visible impact of this presence of English is that it is today being demanded by everyone at the very initial of schooling. The NCF-2005 stresses on the use of child's mother-tongue as a medium of learning at primary level. The English teaching profession has consistently recommended a relatively late introduction of English and this is reflected in spirit of the policy documents.

In a move to introduce English early in the stream of education, the Kothari Commission (1964-65) recommended that the teaching of English be introduced in class V, but realized that it was not possible because the study of English would not commence before class VIII for pupils in the rural area. The commission also recommended that the study of English as a foreign language should be introduced only after class V.

The dissatisfaction with this recommendation is evident in the mushrooming of private English medium schools and the early introduction of English in the state schools. The level of introduction of English has now become a matter of state policy to respond to people's aspirations, making almost irrelevant an academic debate on the merits of a very early introduction.

It is, therefore, important at this stage to try to understand the level at which English was to be introduced in the schools across the country and the state itself.

At the national level it is being introduced in class I or class III by 26 states or UTs out of 35, and 07 states or UTs introduce it in class IV or V at the age of 5-10 years.\(^5\)
In this context Mackey remarks:

"In the introduction of a second language practice in schools throughout the world varies from starting at the age of five to the age of fourteen. In some countries, national and social ideas prompt the early introduction of second language. In countries where the native language has no recorded literature, a second language is introduced early enough in primary schools to permit the second language to be used as a medium of instruction. In most European countries, however, a second language has been introduced only after the age of ten." 53

The above statement, thus, makes it evident that there is no any uniform policy regarding the introduction of English language in the school curriculum across the world either.

As far as the state of Maharashtra is concerned, English language teaching situation presents a mixed picture. In the state, there was no uniformity in the teaching of English before 1960. As the state of Maharashtra, prior to 1960, was divided into three main regions viz-

1. Western Maharashtra
2. Vidharbha
3. Marathwada

These three parts of the state were poles apart in their educational practices. There were no common links at either the
primary or secondary school levels; each region followed a different pattern of classes and a separate syllabus structure. Moreover, even the administrative machinery in place for both primary and secondary education was widely different across the state. Moreover, even up to early 1960's there was no uniformity of syllabus followed in the three main regions of the state, nor was there any uniformity in the duration of school education at different stages. This resulted in an imbalanced growth of education in various regions of the state and also gave rise to administrative problems.

In 1968 when the Maharashtra Education and Social Welfare Department for the first time in the history of the Education Department in Maharashtra prepared a report called, "Educational Development in Maharashtra State (1950-51 to 1665-66)" with the aim of providing a comprehensive basis of planning for future educational development. Information from this document has been used to provide an insight into the educational affairs of the state prior to the formation of Zilla Parishads in 1962. It resulted in implementation of the uniform syllabus at primary level, and from 1972 English as a compulsory subject was introduced from the Vth standard in the state. Again the syllabus for Primary Education - 1968 was prepared in the state following the National Policy on Education-1986. The Textbook Bureau has launched a new series of books for English as a third language, learning English for V to VIII standards based on the syllabus approved by the state government. NCERT is also making a continuous effort to review and revise school syllabi from time to time. It drew up the syllabus in English once again looking on the one hand into the needs of the students
and on the other the position of English in the socio-economic and cultural life of the nation.

Mapping the history of educational development in Maharashtra can provide a clearer understanding of the present functioning of educational administration in the state.

As early as 1947, the Primary Education Act was enacted. This act which has been amended several times since its enactment purports to provide compulsory education and make provision for its management. In Western Maharashtra, starting on 1st April, 1949, the Primary Education Act of 1947 came into force. Under the act it became the duty of the government to finance the scheme of compulsory education. District School Boards were responsible for conducting primary education in rural areas and authorized municipalities assumed this responsibility for areas within their jurisdiction. The non-authorized municipalities conducted primary education in their areas and were required to contribute their share to District School Boards. Until 1965, the syllabus in this region for classes I-VII was prescribed by the Directorate of Education.

The Primary Education Act of 1947, however, was enforced only in Western Maharashtra. In Vidharbha, Janapad Sabhas were responsible for primary education in rural areas and municipal committees were responsible for primary education within their limits. Janapad sabhas like the District Local Boards in Western Maharashtra were entrusted with a variety of functions, education being only one of them. The government paid grants to the tune of 75 percent to the Janapad Sahbas and 50 percent to the municipal committees for expansion of primary education. In Vidharbha, syllabus for classes I-IV was decided by the directorate but the
syllabus for classes V-VII was prescribed by the Vidharbha Board of Secondary Education.

In Marathwada, the government was directly responsible for Primary Education and very few schools were run by private agencies on a grant-in-aid basis and these private schools were required to follow a curriculum prescribed by the government.

Secondary education in Maharashtra was mainly provided at the initiative of voluntary agencies subsidised by the government on grant-in-aid basis. Though this was the case in Western Maharashtra and Vidharbha, the government conducted majority of the schools in Marathwada. In Western Maharashtra, a Board of Secondary School Certificate Examination was established in 1948, with a separate chairman. In Marathwada, prior to reorganization of states in 1956, the Board of Secondary Education of the former Hyderabad State conducted the HSC and SSC examinations.

To overcome the problem of educational imbalance among these regions of the state and to bring out uniformity in the pattern of Secondary Education, the Maharashtra Secondary Education Board's Act 1965 was passed under which the Maharashtra State Board of Secondary Education was constituted, with three divisional boards operating under its supervision on 1st January, 1966.

This act provides for the establishment of a State Board and Divisional Boards to regulate matters pertaining to secondary education in Maharashtra. Initially, the act provided for establishment of only three divisional boards for the divisions of Pune, Nagpur and Aurangabad. The number of divisional boards has since increased to eight, with the establishment of five more such boards - a separate divisional board for Mumbai in 1985, and two
others at Amravati and Kolhapur set up in 1991 and later on at Nasik and Latur. The state government, however, is authorized under the act to direct the state Board on any issue related to any of the divisional boards. It can stop or suspend the execution of a resolution passed by a state board or any of the divisional boards.

Maharashtra State Board of Secondary and Higher Secondary Education (MSBSHSE) was brought into existence in 1966, as per the Maharashtra secondary Board's Act 1966 and later amended in 1977 to regulate certain matters concerning education in the state. It plays a vital role both in secondary and higher secondary education. The jurisdiction of the board extends to all the districts in the state. It has eight divisional boards, each of these enjoy autonomy in the conduct of examination. The state chairman is the highest authority in the board. He is assisted by a secretary and assistant secretary. Each division has a divisional chairman who is assisted by a divisional secretary. The statutory committees of the board are advisory in nature. They are, (a) General body (b) Executive Council (c) Academic Council, (d) Examinations Committee, (e) Finance committee. The state board also appoints committees such as Board of Studies and the Curriculum Research Committee.

The board advises the state government on several areas related to policy in areas of secondary and higher secondary education within the state. Its role is especially important in maintaining a qualitative equanimity and ensuring coordination in regard to national and state policies. It is also instrumental in the prescription of elements related to infrastructure, this ranges from teaching and administrative staff to textbooks for different
standards. Its other functions include awarding scholarship, inspecting the divisional boards, and determining the general conditions pertaining to admission and examination of candidates. It is also responsible for curriculum development and modifications. Another activity carried out by the board is the development of textbooks, handbooks and other support materials for teachers. It is responsible for conducting the SSC and HSC examinations and also for affiliating schools and junior colleges. The board has adopted the Three-Language Formula and offers 27 other languages besides Marathi, Hindi and English.

Taking into consideration the recommendations of the Kothari Commission (1964-65) and the National Education Policy (1968), the government of Maharashtra adopted and introduced the 10+2+3 educational pattern to be implemented uniformly throughout the state. Its most important objective was to vocationalize education. It meant proper training for students in selected fields so that they can take up certain vocations without going in for aimless higher education.

Accordingly, the first secondary school certificate examination on the new syllabi was held in April 1975. The implementation at the +2 stage for standard XI and XII was done from the academic year 1975-76 and 1976-77 respectively. The first higher secondary certificate examination was held in April 1977.

Maharashtra is divided into seven educational regions, each region being in charge of a deputy director of education. Except greater Mumbai, which is both a region and a district, each of these regions consists of at least 04 districts. The government of Maharashtra introduced the 10+2+3 system in providing for a
uniform pattern of structure all across the state. The age of instruction for formal instruction in class I is 5+. The breakup of the ten year school education is: Primary stage-classes I-IV, upper primary stage-classes V-VIII, and secondary stage classes IX-X. After passing the secondary examination conducted by the Maharashtra State Board of Secondary and Higher Secondary Education, at the end of class X, a student is eligible for admission to a general education secondary school, an industrial training institute (ITI) or even a technical school. The +2 stage comprising classes XI and XII was introduced in 1975-76. This stage is popularly known as junior college and is either attached to a secondary school at the higher secondary stage or in most of the cases is under a degree college as the +2 stage. At the end of 12 years, a student is eligible to join an undergraduate course of three years.55

In Maharashtra, educational governance, especially, for primary education, takes place through collaborative effort of the state government and local bodies. Though the major responsibility for basic education lies with the state government, the local self-government bodies in the rural areas and municipal councils in the urban areas have also been associated with school education. The main types of schools include:

i) Zilla Parishad Schools:

These are schools wholly managed and financed by the state government. In Maharashtra, 80 percent of primary schools are Zilla parishad schools and 4 percent of the secondary schools are run by Zilla parishads.
ii) Municipal Schools:

Around 6 percent of primary schools in the state are run by municipal bodies. Many municipal bodies also run secondary schools in their jurisdiction. However, majority of secondary schools are run by private managements and the government pays them a grant.

iii) Private Aided schools:

These are schools with private management but receiving grants from the government. 5 percent of primary schools and 64 percent of the secondary schools are private aided schools. According to government's policy decision, no aid is provided to English medium schools opened after 1973. However, 267 English medium schools opened before 1973 receive grant-in-aid.

iv) Private-unaided schools:

These include schools managed by trusts etc. These schools receive no aid from the government; however, they must obtain recognition from the education department. These schools constitute 4 percent of the total primary schools and 22 percent of the total secondary schools in the state.

The government of Maharashtra right from its formation committed itself to a planned development of primary education. The planning process in the country started in the year 1951 with the first five year plan. Maharashtra joined this process of socio-economic development from the third five year plan onwards. Elementary education, that is, classes I-VIII consisting of primary (I-IV) and upper primary (V-VIII) is the foundation of the pyramid in the education system and has received a major push in recent
times. The government of Maharashtra placed the highest priority on this segment of the education pyramid by introducing various schemes / policies to empower pupils with skills and knowledge giving them access to productive employment in future, and also augmenting the overall quality of life.

   English is seen in the background of all kind of educational development. Now-a-days in India, it is a symbol of people's aspirations for quality in education and a fuller participation in national and international life. Considering the visible impact of this presence of English in educational set-up in facilitating social and economic progress of individuals and group entitlements, the government of Maharashtra passed a revolutionary resolution in its educational history to introduce English in primary education from standard 1<sup>st</sup> to 4<sup>th</sup> in all non-English medium schools vide its letter No.SPA 1099/180/99 PR-5, dated on December 30, 1999. This notification of the government for teaching English from 1<sup>st</sup> standard itself came to be effective from the academic year 2000.

   As per the government notification mentioned above the implementation of English syllabus in primary schools was as below:

<table>
<thead>
<tr>
<th>Year</th>
<th>Syllabus Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Year 2000-2001</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; to 4&lt;sup&gt;th&lt;/sup&gt; standard, all the students have the 1&lt;sup&gt;st&lt;/sup&gt; standard syllabus.</td>
</tr>
<tr>
<td>Year 2001-2002</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; standard syllabus will be same. Remaining 2&lt;sup&gt;nd&lt;/sup&gt; standard syllabus will be for 2&lt;sup&gt;nd&lt;/sup&gt;, 3&lt;sup&gt;rd&lt;/sup&gt; and 4&lt;sup&gt;th&lt;/sup&gt; standards.</td>
</tr>
<tr>
<td>Year 2002-2003</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; and 2&lt;sup&gt;nd&lt;/sup&gt; standards syllabus will be same Remaining 3&lt;sup&gt;rd&lt;/sup&gt; standard syllabus will be for 3&lt;sup&gt;rd&lt;/sup&gt; and 4&lt;sup&gt;th&lt;/sup&gt; standards.</td>
</tr>
<tr>
<td>Year 2003 Onwards</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; to 4&lt;sup&gt;th&lt;/sup&gt; standards have their own syllabus.</td>
</tr>
</tbody>
</table>
In addition to the above, the government of Maharashtra has approved 5 teaching periods of English in a week in Marathi medium schools.

All the primary schools started implementing and evaluating as per the new method of teaching from standard 1\textsuperscript{st} to 4\textsuperscript{th}.

\textbf{a) Evaluation system in standard 1\textsuperscript{st} and 2\textsuperscript{nd} for English:}

The government has stopped taking written examination of the students of 1\textsuperscript{st} and 2\textsuperscript{nd} standards. Instead, the government ordered to take written examination on syllabus objectives. The listening, speech and conversation skills should be done on informal evaluation, observation and test. This evaluation is a part of teaching techniques and should be included into teaching process.

\textbf{b) Evaluation system in standard 3\textsuperscript{rd} and 4\textsuperscript{th} for English:}

Regarding standard 3\textsuperscript{rd} and 4\textsuperscript{th} level evaluation pattern, the government declared that the first semester examination which is based on the prescribed syllabus for the semester will have 50 marks which will include four language skills. Like the first semester, the second semester examination will be conducted for 50 marks. The same notification also states that the teacher should evaluate continuously in oral examination and should maintain the register to evaluate learning and teaching skills. Evaluation should be done easily. Both examinations should be conducted in a playful atmosphere at the school level.

Thus, the decision of the state government to introduce English from the 1\textsuperscript{st} standard in primary education in Maharashtra has opened a new horizon to the school going generation of the 21\textsuperscript{st} century Maharashtra.
In Maharashtra, the curriculum for primary level (i.e. for classes I-VIII) is decided by the Maharashtra State Council for Educational Research and Training (MSCERT) and curriculum for classes IX-XII is fixed by the Maharashtra State Board of Secondary and Higher Secondary Education (MSBSHSE).

**Curriculum for Primary level:**

All primary schools in the state are required to follow the specific syllabi prescribed for them by the State Education Department or seek permission from the department to do otherwise. The syllabi for the various subjects are drawn up by committees of teachers and other educationists. At the MSCERT, the curriculum development and implementation are handled by the Curriculum Development Unit (CDU). The functions of CDU include formulating curriculum for primary level (I-VIII), distributing and acquainting primary teachers with the new curriculum, and assisting teachers and providing any other additional related materials. Its work calls for strong alliance with the National Council for Educational Research and Training (NCERT). The section head along with one lecturer and one correspondent—all from the field of education and recruited through the public service commission form the core members. The National Policy on Education (NPE) formulated by the government and the National Curriculum Framework (NCF) serve as guidelines for framing of the curriculum. The national-level advisory board at NCERT invites representatives from SCERT for all seminars, and programmes, and similarly NCERT is kept updated about any progress made by SCERT. Revision of the curriculum is done only when there is a change in policy that calls for it.
No fixed time span is set for curriculum revision, since NCF serves as the primary guideline referred to, revision generally takes place in accordance with NCERT framework. Since the establishment of the section in 1984, curriculum has been revised by them twice following the NCF pattern once in 1988, and most recently in 2004 on the lines of NCF-2000. The recent decision of the supreme court which made it compulsory for inclusion of environmental education at the elementary stage also made revision of the curriculum mandatory.

Revision of curriculum is conducted in the following stages:

i. Subject committees consisting of experts in that subject are formed by sending invitations. The subject committee generally has the strength of 10 members.

ii. List of members is sent to the government for sanction.

iii. After approval, the members meet for drafting the syllabus.

iv. The draft syllabus is put up for discussion to a group of people from different districts. All the people involved in the teaching/learning process are adequately represented. Everyone from educationists, teacher union representatives, students and even parents are invited to give their opinion on the revision.

v. Changes are made if essential and final draft is then sanctioned by the state secretary for school education.

Representation from the State Board of Secondary and Higher Secondary Education as well as the presence of an officer from the Textbook and Curriculum Research Bureau ensures a link between the various bodies and ensures a concentric syllabus.
**Curriculum for Secondary Schools:**

After adoption of the 10+2+3 pattern of education, the first uniform syllabi for the state were implemented in 1975. Subsequently the syllabi were revised based on the recommendations of Dr. Ishwarbhai Patel National Review Committee. This was implemented for standard VII from the academic year 1982-83 and the first SSC examination was conducted in March 1985. It was implemented at the +2 stage from the year 1985-86 and 1986-87 respectively and the first Higher Secondary Certificate Examination was held in March 1987.

Based on National Policy on Education-1986, the syllabi were again restructured for the third time. 'National Curriculum for Elementary and Secondary Education', a framework published by NCERT has been followed by the Board. The restructured syllabi contain approximately 70 percent of the core supplied by the NCERT and 30 percent has been framed on the basis of regional requirement and situation. These syllabi were introduced in standards IX and XI from the academic year 1994-95 and in standards X and XII from the academic years 1995-96.

National Council of Educational Research and Training published the most recent National Curriculum Framework on November 14th, 2000. The State board is developing curriculum framework for the state accordingly. Summary of this was published through the Board's monthly called 'Shikshan Sankraman' in January 2001 for all secondary and higher secondary schools in the state. Responses on this framework by education experts have been taken into consideration by the board of studies. While restructuring the syllabi after almost a decade, a variety of exercises were undertaken.
by the state board to ensure a broad based participation of the stakeholders. Syllabi are often criticized as being framed by experts in ivory towers and the stakeholder's views are ignored. To avoid this, the State Board undertook various studies like subjectwise review of previous syllabi; comparative analysis of the syllabi of other states; study of newspaper cuttings; reaction of expert teachers; and study of NCERT recommendations, etc., before framing the revised syllabi. This also ensured the adopting of the 'bottom up' policy i.e. taking into consideration the needs of the society before framing the syllabi.56

Apart from the various studies undertaken by the State Board to obtain the relevant database for revising the syllabi, a comprehensive questionnaire was prepared covering various issues related to the framing of syllabi, such as scheme of subjects, nature of the textbooks, contents of the textbooks, teaching and learning methodology, evaluation process, inclusion of non-scholastic subjects, need to include life-skill education and other such topics pertaining to curricula. The respondents were requested to make a note of their expectations from the new syllabus and give valuable suggestions. The respondents include Headmasters, teachers, parents, experts in education, heads of institutions, social workers, education officers, deputy directors of education, elected members, government officers, and students. The questionnaire was also made available through a website. The responses were analysed and the observations were made available to the various subject's Board of studies for their considerations. The board claims that the suggestions made have been adequately reflected in the restructured syllabi.
The Indian education system has placed much emphasis on textbooks. Students rely on them as a primary source of learning. Almost every student in the state receives textbook; many of them receive them free of cost. The quality and readability, however, are areas in which much scope for improvement exists. It has become evident that for the effective administration of education and for ensuring wholesome learning, it is imperative to heavily invest into development and distribution of good quality textbooks.

Textbook production and distribution is considered to be a state subject. The NCERT publishes some textbooks, but the state has complete discretion in regards to the usage of these textbooks. Maharashtra designs and produces most of its own textbooks while keeping in mind the national guidelines. Maharashtra state fares better than several of its counterparts in the production of textbooks, but it still has a long road ahead. The report 'Primary Education in India' states that the six DPEP states distribute 180 million books at prices that are very low compared to international standards.

At the primary level for classes I-VIII, the Maharashtra State Council of Research and Training (MSCERT) is responsible for the development and modifications of curriculum. It works in coordination with the Maharashtra State Bureau of Textbook Production and Curriculum Research established by the government of Maharashtra in 1967 under the Societies Registration Act-1860, better known as Balbharati. Its members are present on several committees of the Bureau concerned with the textbook research, production and improvement. The Director of the MSCERT is, in fact a member of the textbook bureau's council for curriculum and textbook research. Members of the textbook bureau are also present on committees of the MSCERT and the MSBSHSE.
After the MSCERT designs and sanctions the syllabi, it hands it over to the textbook bureau for developing the manuscripts and printing. For classes IX-X, the syllabi is set by the Maharashtra State Board of Secondary and Higher Secondary Education after which the government sanctions it. On receiving the sanction, MSBSHSE prepares manuscripts that are then printed by the textbook bureau. For classes XI-XII, the MSBSHSE prepares the manuscripts, at this level printing is autonomous, several private publishers print textbook for these classes. The textbook Bureau only prints and distributes textbook for language subjects. Private publishers have to develop textbooks as per the design and guidelines of the MSBSHSE and can only be published after the board's approval.

At the textbook bureau, manuscripts are prepared in eight different languages-English, Hindi, Marathi, Gujarathi, Urdu, Kannada, Sindhi (2 scripts) for all subjects. This is an expensive practice. They are proofread and have to be reviewed by a committee and sanctioned by the government. Workshops are held and feedback in the form of questionnaires is also used to check the quality of textbooks. The textbook bureau has undertaken some research initiatives to improve the quality of the textbooks. The state supplies free textbooks to all primary school students.

Yuvakabharati-a coursebook in English introduced for the 12th standard, by the government of Maharashtra with effect from june 2007, is based on the new curriculum of English at higher secondary level. The new curriculum of English consisting of the coursebook Yuvakbharati has been prepared keeping in view the recommendations of National policy on Education-1986, the National Curriculum Framework for School Education-2000, the
National Curriculum Framework - 2005, the policy of the state government, the NCERT model curriculum of English, the curriculums of English in other states of India, the curriculum of English for the classes I-X in Maharashtra, and views and opinions expressed by teachers, parents and other stakeholders.

This new coursebook, like standard XI coursebook, aims at making the learner a good and effective user of English. It is learner-centred. It is designed to emphasise the role of the learner as an active participant and the role of the teacher is that of a facilitator. The coursebook has a thematic design. Language education cannot focus only on the development of language skills, it has to nurture basic values as well. The reading texts included in the coursebook are interesting as well as useful. Most reading texts represent a variety of authentic texts the like of which any one would be required to read in day-to-day personal and professional life. All the tasks in the coursebook are made interactive, expecting the learners to work in pairs/groups. The coursebook also offers help to teachers and the students to conduct the oral test in English.

The characteristic features of the new syllabus consisting of the coursebook Yuvakbharati are:

i. In pursuance of the existing policy of the state government, a common course in the subject of English has been designed for the learners from the English medium and non-English medium schools.

ii. The course offers opportunities for remediation, consolidation, and extension of the language skills already learnt.
iii. The course endeavours to meet the functional (communicative) literary (aesthetic), and cultural (integrative) needs of the learner.

iv. The course provides opportunities for meeting the linguistic needs of the vocational as well as academic stream.

v. The curriculum is learner-centred. The role of the teacher is that of a facilitator of learning. The role of the student is that of an active participant in the process of learning. The focus is on the process of learning.

vi. The major thrust of the new curriculum is on the development of communication skills. Along with the basic language skills of listening, speaking, reading and writing, the skills such as narrating, describing, reporting, summarizing, note-making, note-taking, etc., have also been focused.

vii. The course makes a conscious effort to help the learner to sharpen his/her literary sensibility, by offering him/her opportunities to read and discuss a variety of literary texts. The general objectives of teaching/learning English at the higher secondary level are:

   To enable the student -
   i. To develop his/ her language skills to a fair degree of proficiency.
   ii. To acquire communication skills in English useful in real-life situations.
   iii. To enrich his/ her vocabulary.
   iv. To use English with appropriate grammatical forms.
   v. To develop reference skills and inculcate self-study habits.
   vi. To use English not only as a library language but also as an important language of communication.
   vii. To cultivate a broad, human and cultural outlook.
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