

# ROLE OF DOGRA RULERS IN THE EDUCATIONAL DEVELOPMENTS IN KASHMIR

**TARA SINGH JAMWAL**

*Research Scholar,*

*Research and Development Centre, Dr. A.P.J. Abdul Kalam University, Indore-452016*

---

## **ABSTRACT**

*The present study of the research entitled Study on Education Developments in Jammu and Kashmir during Dogra Rule. Education is looked upon as a means of raising the social status of an individual in various ways. The paper attempts to show the nature of Dogra rule. The study was based on secondary data from records, and profile of the Jammu And Kashmir State. Education in the State, the indigenous schools, pathshalas, and madrasas, were run by the members of the Hindu and Muslim communities and generally housed in temples and mosques. The paper concludes with the dismal educational condition of Jammu and Kashmir in general.*

**KEYWORDS:** Dogra State, Kashmir, Education, Etc.

---

## **INTRODUCTION**

Kashmir occupies an important strategic position on the map of the Indian subcontinent. It became the princely state of Jammu and Kashmir, in 1846 (Bamzai 2004, 1) when the English East India Company signed a treaty with Raja Gulab Singh, the first Dogra ruler of Kashmir (Pannikar 1930, 112). Muslims formed the majority of the population with a small, but significant, minority of Kashmiri Hindus, or Pandits (Zutshi 2003, 11). Modern education does not seem to have existed in Kashmir until the advent of the Christian Missionaries when a changed outlook gradually came into being. With the passage of time, the state also followed the suit and founded various schools.

Ancient Kashmir is said to have been the seat of Sanskrit learning and “from this small valley have issued master-pieces of history, poetry, romance, fable and philosophy.” It remained for centuries the home of great Sanskrit scholars and at least one influential form of Hinduism, Saivism, “has founded some of its most eloquent teachers on the banks of Vitasta. Some of the greatest Sanskrit poets were born and wrote in the Valley. Alberuni said that “the Banaras and Kashmir are high schools of Hindu science.” It is Kashmir that produced the greatest historian, poets and philosophers.

Maharaja Gulab Singh (1846-1857), the first Dogra ruler of the state made efforts to educate the masses like other parts of country.

Traditionally education in the state of Jammu and Kashmir was imparted through indigenous institutions. Likewise Brahmans had their indigenous institutions, where Sanskrit was taught so that boys may able to read their sacred Hindu religious books. With these two languages Arabic and Sanskrit, Persian was also added and then certain amount of arithmetic was taught. There were no regular schools and pathshalas. Modern education does not seem to have its existence in Kashmir until the advent of the Christian Missionaries when a changed outlook gradually came into being. With the passage of time, the state also followed the suit and founded various schools.

### OBJECTIVE OF THE STUDY

To know the Dogra rulers towards the education System in Kashmir

### METHODOLOGY

The research work is based on wide range of sources, both conventional and non-conventional. The conventional sources especially comprise of primary sources viz., fieldwork, oral history, archival sources, travel accounts, official records and reports, census reports, and other records of the present. Short interviews were conducted to gather information for making the arguments sound.

### DOGRA RULERS

#### Education in Kashmir in the year 1891-92

Sl. No	Education in Kashmir	Total
1	Number of boys on roll	1585
2	Average daily attendance	1228
3	Number of students learning English	229
4	Number of students vernacular only	1541
5	Number of students Sanskrit only	44
6	Number of students from different religions	00
7	Hindus	1327
8	Muslims	233
9	Sikhs	21
10	Others	04

Source:-W. R. Lawrence, *the Valley of Kashmir*, Chinara Publishing House, Srinagar, 1992.

These figure shows that though the Hindus form less than 7% of population, they monopolize over 83% of education facilities created by the state; while out of a population of 757433 and 233 Muslims could obtain benefit from the state schools. By the early 20th century however, the state began to present itself as the promoter of education among its subjects, translated into actual government policy. This meant the rapid creation and consolidation of the state's educational bureaucracy as the school curricula in the state were reorganized along the lines of the Punjab University syllabus.

The year 1905 was a landmark in the progress of education in Kashmir. It was in this year that, with the efforts of Dr. Annie Besant, a college, affiliated to Banaras Hindu University was set up in Srinagar.

On July 1911, the college was taken over by the state and came to be known as Sri Pratap College. By 1907, it had become clear that the state was lagging behind in developing schemes to impart education to the vast majority of its subjects, as it considered education to be the preserve of the elite. The state's acceptance of the idea that education should be restricted to the upper tier in the society is reflected in the Education Minister's negative response to the Maharaja's directive that he draws a scheme for free and compulsory education in the state. The Education Minister rejected the idea of primary education on the grounds that such a measure would be seen as tyrannical by the majority of the Kashmiri population, which was not aware of the duties of citizenship. The Minister stated that if the wage earning children of uneducated parents were forced to go to schools, the parents would consider it "Zoolum" (tyranny).

According to the state, then it is not the responsibility of the state to educate the people, instead community leaders should encourage education among the respective communities.

#### **Allocation and Expenditure of scholarship from the year 1927-1931**

<b>Year</b>	<b>Budget Rs.</b>	<b>Amount actually spent Rs</b>
1927-28	2,100.00	1,103.00
1928-29	4,200.00	4,072.00
1929-30	7,200.00	6,448.00
1930-31	19,400.00	16,321.00

Source: Glancy Commission Report, 1931, Ranbir Government Press, Jammu, 1933.

### Creed wise Representation of Gazetted Positions in Various State Departments

S. No.	Department	Hindus	Muslims
1	State Department	3	-
2	Personal Department	7	2
3	Military Secretary's Department	18	-
4	Foreign and Political Secretariat	2	1
5	Police Department	35	5
6	Public Works Department	18	-
7	Irrigation Department	10	-
8	Medical and Jails	26	4
9	Forest	35	5
10	Judicial Department	37	8

Source: "Riots Enquiry Report", Srinagar 1931

Education as an activity requires a definite investment of time, energy and resources. Even if education supposed to be free, people may still be unwilling to take to it because the expenditure of energy and time that its pursuit may require may still mean a loss of resources which one create if one were to go in for some other activity during the same time.

### CONCLUSION

This was the picture of the nature of Dogra rulers towards the educational in Kashmir. With the beginning of the 20th century, education was spreading but it was limited to the upper strata of the society.

Different educational commissions and conferences were held from time to time by the state but the recommendations made were hardly materialized by the state owing to its unwillingness.

By promoting languages most suited for religious instruction at the expense of Kashmiri, the state created a gap between education and the public space. It must be said that if there have been

a ruler whose chief concern were the welfare and educational development of the people, instead of the exaction of money, the position would have been different.

## REFERENCES

*Administrative Report of Education Boy Scouts, Libraries, Archeological Research and Museum Departments, 1942- 1943.*

*Administrative Report of Jammu and Kashmir State April 13, 1944- April 12 1945, Ahmad, Imtiaz. 1981.*

*"Muslim Educational Backwardness: An Inferential Analysis". Economic and Political Weekly. 16 (36): 1457-1465.*

*Abdullah, Sheikh, Mohammad. 1993. Aatish Chinar, An Autobiography, New Delhi: Viking. Bamzai, P N K. 1994.*

*Cultural and Political History of Kashmir, Vol. I and III. Reprint . New Delhi: M D Publications, Pvt. Ltd. 2007.*

*Socio-Economic History of Kashmir. Srinagar: Gulshan Books. Bazaz, P. N. 1941. Inside Kashmir. Srinagar: Kashmir Publishing Company. 1954.*

*The History of Struggle for Freedom in Kashmir: Cultural and Political, From Earliest Times to the Present Day. New Delhi: Kashmir Publishers Company. 1957.*

*Daughters of Vitasta, New Delhi: Pomposh Publishers. Biscoe, Tyndale. C. E. 2006.*

*Kashmir in Sunlight and Shade. Reprint, Srinagar: Ali Mohammad and Sons. Census of India, 1911, Vol. XX, Kashmir Part I Chohan, Amar Singh. 1998.*

*Development of Education in the Jammu Kashmir State, 1846-1947, New Delhi: Atlantic Publishers and Distributors. Neve, Ernest 2003.*

*Beyond Pir Panjal : Life Among The Mountains and Valleys Of Kashmir, Reprinted , Srinagar: Gulshan Publishers. Ganganath Report, 1944, Srinagar: (Typed copy with the State Archives Repository Old Secretariat, Srinagar Kashmir), Ganie, M. Y. 2003.*

*Kashmir's Struggle for Independence, 1931-1939, Srinagar: Mohsin Publishers. Glancy, B. J.1933. Report of the Commission appointed under the orders of His Highness, Maharaja Bhadur dated 12 Nov, 1931, to enquire into the grievances and complaints, Jammu: Ranbir Government Press. General Department, 1609/E-17/1923, Jammu State Archive General Department, 145/ 150-G / 1925, Jammu State Archives.*

*Jalal Ayesha. 2000. Self and Sovereignty: Individual and Community in the South Asia Islam Since 1850, London: Routledge. Khan, Mohammad Isaq. 2007. History of Srinagar (1846-1947): A Study in the Socio-cultural Change, 3 ed. Srinagar: Gulshan Books. Lawrence, Sir Walter. 2006. The Valley of Kashmir, Reprint, Srinagar: Ali Mohammad and Sons. Om, Hari. 1986. Muslims of Jammu and Kashmir: A Study in the Spread of Education and Consciousness, 1857-1925, New Delhi: Archives Publishers and Distributors. Pannikar, K. M. 1930.*

*The Founding of Kashmir State: A Biography of Maharaja Gulab Sing, London: George Allen and Unwin. Political Department 101/P-102/1907, Jammu State Archives. Rai, Mridu. 2004. Hindu Rulers, Muslim Subjects: Islam, Rights, and the Making of Kashmir, New Delhi: Permanent Black. Rasool, Gh and Minakshi Chopra. 1986.*

*Education in Jammu and Kashmir: Issues and Documents, Jammu: Jay Kay Book House. Report of Educational Reorganization Committee Srinagar, 1939, Jammu: Ranbir Singh Press. Sachar, Rajindar. 2007.*

*High Level Committee report on social, economic, and educational status of the Muslim community of India, November 2006. Delhi Sharp, H. 1916.*

*A Note on Education in the State of Jammu and Kashmir, Calcutta: Superintendent Government Printing. Seru, S. L. 1973.*

*History and Growth of Education in Jammu and Kashmir: 1872-1973, Srinagar: Ali Mohammad and Sons. Skutnabb-Kangas, Tove. 2007.*

*Bilingualism or Not: The Education of Minorities, Orient Longman, New Delhi. xix. Younghusband, Sir Francis. 1911.*

*Kashmir. London: Adam and Charles Black. Zutshi, Chiteralekhi. 2003. Languages of Belonging: Islam, Regional Identity, and the Making of Islam, Delhi: Permanent Black.*