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## Educational Developments in Kashmir under Dogras

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**ABSTRACT:** The present study of the research entitled Study on Educational Developments in Kashmir under Dogras. 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, rule Etc

### I. 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 Brahmins had their indigenous institutions, where Sanskrit was taught so that boys may be 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.

### II. OBJECTIVE OF THE STUDY

To know the Dogra rulers towards the education System in Jammu and 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 argument sound.

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## DOGRA RULERS

Education in Kashmir in the year 1891-92

Sl.

NoTotal

Education in Kashmir

- 1Number of boys on roll 1585
- 2Average daily attendance 1228
- 3Number of students learning English 229
- 4Number of students vernacular only 1541
- 5Number of students Sanskrit only 44
- 6Number of students from different religions 00
- 7Hindus 1327
- 8Muslims 233
- 9Sikhs 21
- 10Others04

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

These figures show 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 draw 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

Year Budget Rs. Amount actually spent Rs

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

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3 Military Secretary's Department 18 -  
4 Foreign and Political Secretariat 21  
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.

### III. 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.

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