



ORCID of the Journal: <https://orcid.org/0009-0000-0723-9485>

DOI Number of the Paper: <https://zenodo.org/records/14100405>

Edition Link: [Journal of Academic Research for Humanities JARH, 4\(4\) Oct-Dec 2024](https://jar.bwo-researches.com/index.php/jarh/article/view/464)

Link of the Paper: <https://jar.bwo-researches.com/index.php/jarh/article/view/464>

HJRS Link: [Journal of Academic Research for Humanities JARH \(HEC-Recognized for 2023-2024\)](https://jar.bwo-researches.com/index.php/jarh/article/view/464)

COLONIAL EDUCATION SYSTEM IN JAMMU AND KASHMIR (1880-1947): A HISTORICAL ANALYSIS

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Paper Information

Citation of the paper:

(JARH) Fatima, S., & Hussain, M., (2024). Colonial Education System in Jammu and Kashmir (1880-1947): A Historical Analysis. *Journal of Academic Research for Humanities*, 4(3), 57-68.

Subject Areas for JARH:

- 1 Humanities
- 2 Social Sciences
- 3 History

Timeline of the Paper at JARH:

Received on: 08-05-2024.
Reviews Completed: 19-07-2024.
Accepted on: 12-11-2024.
Online on: 12-11-2024.

License:



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Recognized for BWO-R:



Published by BWO Researches INTL.:



DOI Image of the paper:



Abstract

QR Code for the Paper:



The present research entitled covers the period from 1880–1947. The year 1880 has an important place in the history of Kashmir for it was the time when Christian missionaries systematically started their educational operation, heralding the dawn of modern education in Kashmir. Moreover, the British were also able to appoint their Resident in Kashmir, which changed the politics of Kashmir. Later, in 1889, the State Council took direct control over the state administration under the guidance of Resident. Thus, the British virtually took control with strong bearings on the educational system. During the heydays of colonial period, the princely state underwent significant changes, marked by the introduction of a colonial education system by British authorities. This educational transformation was emblematic of the broader colonial project aimed at reshaping societies and cultures under imperial interests. However, the impact and implications of this colonial education system in Jammu and Kashmir remain a subject of limited historical analysis and understanding. The problem at hand pertains to the need for a comprehensive historical study that investigates the multifaceted dimensions of the colonial education system in Jammu and Kashmir from 1880 to 1947. This period, covered in the study in hand, encompasses the late 19th-century colonial incursion into the region and extends up to the eve of India's independence, during which time the educational landscape of Jammu and Kashmir underwent substantial evolution.

Key Words: Colonialism, Kashmir, Educational, Political, Movements.

Introduction

Educational History as a separate discipline started ensuring its place in the 1960s in some Western countries. Since education is an important agent of social change, some individual researchers began to investigate the odd trends in education. According to S.C. Ghosh, the history of education is no longer viewed as a matter of acts and facts because the definition of education has changed significantly over the past few years to include all the various influences that have an impact on a person's character and intelligence. (Gosh, 2014) Therefore, the history of education is concerned not just with the development of educational institutions like schools, colleges, and universities, but also with the social factors that have impacted the quality of life and the theories that have been advanced by theorists and educators throughout history. As a result, and as Ghosh correctly noted, education not only shapes people's outlooks and aspirations but also serves as an adjunct to the historical process. Therefore, it is better to think of the study of education history as a component of the larger field of social history. There has been a plethora of writings on the colonial education system in India. Most of these writings have been written with what Parimala V. Rao termed as an old perspective. These perspectives have been of different nature adamant to put forward the arguments which suited colonial theory and ideology. (Rao, 2014) For the imperialist historians, Indians were incapable of reflecting upon the received knowledge or going beyond what was taught in the classrooms. For the anti-imperialists and post-modernists, the East, i.e., the colonized and non-Europeans were voiceless, passive recipients of Western education imposed on them by the colonial state through cultural imperialism to reinforce European hegemony. For the nationalist historians, the pre-colonial education system which was inherently superior had been destroyed by the British. Hindu kings ruled over the Valley for over four

thousand years. Kalhana, in his famous work in Sanskrit verse, *Rajatarangini*, briefly narrated the main episodes in the careers of hundreds of kings, who ruled over Kashmir during this long period of history. Kashmir came under the rule of Sultans in 1339, when Shah Mir laid the foundation of the Shalmiri dynasty. (Rudolph & Rudolph, 1972) The Sultans occupied the throne for more than two centuries. The sovereignty of Kashmir came under external subjugation when Akbar, the great Mughal Emperor, conquered it in 1586. The Valley was governed by governors who were occasionally appointed by Akbar and other Mughal Emperors who came after him. But as soon as Aurangzeb's death reduced the power of the central government in Delhi, the Mughal administration in Kashmir started to lose ground. (Rasool & Chopra, 1986). In 1752, Ahmad Shah Abdali of Afghanistan invaded Kashmir. The Afghan rule that followed was the most ferocious one. Moreover, Afghans were replaced by the Sikhs when Maharaja Ranjit Singh conquered Kashmir in 1819. (Wani, 1987) Due to Kashmir's remoteness from Lahore, the Sikh Governors were appointed by Maharaja Ranjit Singh to oversee its administration were strict and demanding of their subjects. In Kashmir, they continually adopted anti-Muslim policies, which put most of the population through terrible hardship, especially about their ability to practice their religion. Lawrence asserted that Kashmir was subject to short-lived governors who were ignorant of the local language and customs, who imposed their will on the Kashmiris regardless of Delhi's, Kabul's, or Lahore's policy, and who viewed Kashmir in a similar way to how the Roman proconsuls viewed Africa. The Treaty of Amritsar, which was signed in 1846 between the English and Gulab Singh, Raja of Jammu, established the princely state of Jammu and Kashmir. Jammu and Kashmir was created by piecing together various territories that had been taken from the Sikh kingdoms of Punjab by the English. The British Indian government transfers and makes

over arrangements in accordance with clause I of the Treaty. The Maharaja gave the British administration a payment of rupees 75 lakhs in place of this transfer. The sale deed of Kashmir was criticized by various scholars from the Orient to Occident. (Rao, 2014). Maharaja Gulab Singh declared himself to be an absolute sovereign after assuming control of the state. He viewed the state, particularly the Kashmir Valley, as his newly acquired property. Both assertions were continued by his successors. His son Ranbir Singh (1857–1885) succeeded Gulab Singh (1846–1860). (Rasool & Chopra, 1986) His overall administration was a reflection of the Dogra state's unabashedly Hindu character. (Kumar, 2014) The term "Kashmiri Muslim" also applied to a number of occupational groups, including the lower class Doms, the janitors Watalis, the horse keepers Galwans, the boatmen Hanjis, the traditional folk singers Bhandis, and the nomad tribes Gujjar and Bakarwal. The Kashmiri Pandits were split into three groups: the priestly class (Guru or Bachbhat), the astrological class (Jotish), and the adherents of secular occupations (Karkun). The bulk of Kashmiri Pandits, especially those from the Karkun group, worked as salaried state officials in lower levels of the bureaucracy, however some engaged in farming and other related activities. There is also a minuscule minority of Sikhs; most of them are Jinsi Sikhs or Panjabi Brahmans. They are mostly found in the Parganas of Tral, Ranbisingpura, and Hamal. They live by agriculture and personal service.

Research Objectives

1. To thoroughly probe into the traditional system of education both of Hindus and Muslims in Kashmir.
2. To examine and analyze the colonial intervention and its impact on the development of modern education in Kashmir.
3. To explore the educational policies of the Dogra government and its ambiguities.
4. To enquire about the aloofness of Muslims

from the new educational system.

5. To investigate the policy of the government concerning girls' education.
6. To investigate the role of different private agencies in the development of education.

Research Hypotheses

1. The educational policies of Dogra State were inspired by colonial educational policies.
2. There was glaring discrimination on the part of the state based on caste/class, gender, and community especially for Muslim education.
3. Negligence of mother tongue, illiteracy and the poverty of Muslims and their underrepresentation in employment were the main causes of their aloofness from education.
4. Private agencies played a vanguard role in the spread of modern education in Kashmir.

Research Questions

1. Which kind of traditional system of education had been practiced by both of Hindus and Muslims in Kashmir?
2. How did Britishers intervene and affect the development of modern education in Kashmir?
3. What were the educational policies of the Dogra government and its ambiguities before Colonial Rule?
4. What were the aloofness of Muslims from the new educational system?
5. Which type of policies were adopted by the government concerning girls' education?
6. What was the role of different private agencies in the development of education in Jammu and Kashmir?

Significance of Study

The study contains various factors and problems in regarding the motivations and intentions behind the introduction of the colonial education system in Jammu and Kashmir by British colonial authorities, and how did it align with broader colonial policies and agendas? Besides this, the key features of the prevailing educational system of Jammu and Kashmir, together with the establishment

of educational institutions, curriculum development, and pedagogical methods are of vital significance. The reasons behind this research theme are that the colonial education system impacted different segments of Jammu and Kashmir society, including its influence on social mobility, gender roles, and the emergence of a modern educated class. This research also concerns the issues that colonial education influences the formation of cultural and political identity in Jammu and Kashmir, and local community faced the challenges and resistance by the colonial education system and how did local communities, religious institutions, and leaders respond to this colonial influence? Addressing these issues, this study provides a comprehensive understanding of the historical role and impact of the colonial education system in Jammu and Kashmir, shedding light on the complex interplay between education, identity, and socio-political transformation during this pivotal period in the region's history.

Literature Review

The three main administrative entities Jammu, Kashmir Ladakh, and Baltistan, within the princely state, were categorized based on their geographical divisions. The Dogras held their stronghold in the province of Jammu, which they had acquired from the British in 1846. They also controlled the provinces of Ladakh and Baltistan, the former of which they had taken over in 1834 and the latter in 1840. The Kashmir Valley, which roughly corresponds to Kashmir province, has been the primary subject of the current study. Most of the population in Kashmir Valley, who spoke Kashmiri, were Muslims. Kashmiri Hindus, or Pandits, made up a tiny but important minority. It occupies a strategic place with its borders touching China, Russian-Turkistan (Afghanistan) in the north, Tibet in the east, and the states of Punjab and the Northwestern provinces of India in the south and west, respectively. Due to several resemblances with colonial education, it was also unsuccessful in accommodating the

deprived section of Indian society. Since the area of the present study is Kashmir, formerly a princely state so, some space has been provided for educational development in some princely states. As far as fresh scholarship on Education in Colonial India is concerned, versatile research has been developed in 25 years or so. For instance, a comparative and historical perspective on education in contemporary India is offered in the Sabyasachi Bhattacharya edited book *The Contested Terrain: Perspectives on Education in India (1998)*. The book looks at the Indian educational system from five different thematic angles. Bhattacharya claims that viewing Indian education through the lens of contested terrains leads to rich insights into the more general question of whether, and under what circumstances, educational arrangements preserve or challenge the social order of which they are a part. Each section of the book provides ample evidence to support this claim. Sections I and II contain two sets of essays that investigate the contentious issues at the intersection of colonial, national, and popular education's growing paradigms. The differences within the nationalist movement are examined in Section III. (Bhattacharya, 1998) This is accomplished by analyzing the distinctiveness of the methodology used by notable philosophers like Gandhi, Tagore, and Azad. In Section IV, it is discussed how the nationalist school fought against colonization of the educational system while attempting to negotiate a place for science and technology. Contested Terrain's call for a broader study agenda and further case studies of the educational effects of India's extensive cross-cultural educational interactions over the past three centuries is perhaps its harshest criticism. Another edited book by Sabyasachi Bhattacharya, *Education and the Deprived: Nineteenth and Twentieth Century India (2002)*, approaches the well-known problem of unequal access to education from a fresh angle. The divide between the rich and the

underprivileged is a reality for many people, regardless of how one views gender, caste, tribes, or class distinctions. (Bhattacharya, 2002) It provides a historical perspective to understand the lopsided educational opportunities of the marginalized sections such as Tribal Dalits, women, and backward classes. Contributors to the book are from diverse fields. Providing an interdisciplinary and integrative approach to the broad area of education and the deprived, the articles give a rich source of empirical evidence on educational growth among the deprived during the colonial period. The book provides a discussion on insights and understanding of how schools and other educational institutions reproduced social stratification in Indian society.

Education in Colonial India

Historical Insights (2013), a book edited by Deepak Kumar and others, assesses the debates and developments of educational developments in colonial India. It discusses some of the problems and advancements in colonial India's creation of an inclusive knowledge society as well as the historical transmission of information through agents and educational institutions in contemporary India. (Kumar, 2013) The book makes the case that even though the rate of information transmission has accelerated recently, India's current educational system is still a product of the country's two centuries of colonial rule, with uneven and restricted access to knowledge. The book chronicles the development of knowledge in modern-day India and explores how it clashes with societal and religious norms as well as with personal and institutional ideologies. It offers critical readings on a wide range of themes, the debates surrounding which have shaped the contours of the educational policy of contemporary India. (Rao, 2014) The editor starts by arguing against Bruce T. McCauley's study *English Education and the Origins of Indian Nationalism* (1966), which states that

the rise of Indian nationalism was a result of modern education. Rao refutes this perception of McCauley as, according to her, India never lacked the political tradition of stable government. She carries her argument further that the leaders of the Indian National Congress rejected the European model of nation-building based on a single language or religion and supported by military might. Rao also rebuts the thesis of Martin Carnoy who, in his work *Education as Cultural Imperialism* (1974), constructs the theory of the colonizer-colonized based on European/non-European dichotomies. He argues that it is the colonized knowledge that perpetuates the myth that schooling has served the poor to succeed. (Carnoy, 1974), Rao disagrees with the claim of Carnoy because, according to her, in a highly caste-stratified society like India, untouchables, marginalized peasants, or agricultural laborers do not have control over their own time. Two papers by Eleanor Zelliot and Laura Dudley Jenkins in the volume completely refute Carnoy's arguments. Rao also criticized Gauri Viswanathan (1990) who in her studies *Masks of Conquest: Literary Study and British Rule in India*, attempts to apply Edward Said's thesis of orientalism to Indian history. Rao argues that Viswanathan in her book has misrepresented the facts. (Rao, 2014). Rao also disapproves of Krishna Kumar's assertions of Indian education. The entire book, argued by Rao, is an attempt to construct a history to arrive at a grand justification for the Gandhian educational program. To achieve this end, he analyses four important aspects of education state policy, differences in educational traditions of India and Europe, changes brought in by colonial policies of India, and the position of teachers. The view that the colonial state attempted to construct the colonial citizen by emphasizing the moral role of education, according to her, has problems as education was limited to a small section of the population. The concept was still alien to the British. She further says that the position of the

vernacular teachers in colonial India is contrasted by Kumar with the teachers mentioned in mythological texts composed approximately 2,000 years ago. Thus, the volume laid stress on writing a new kind of educational history that gives voice to those who have been silenced by conventional historians. Its focus is on the little-known educational debates and the education of marginalized communities and women. There are a few works that deal with the various aspects of the princely states. Ian Copland's *The Princes of India in the Endgame of Empire* (1997 & 1999) (Copland, 1997 & 1999) and Barbara Ramusack's *The Princes of India in the Twilight of Empire: Dissolution of a Patron Client System, 1914-1939* (1978) deal with the princes at the all-India level and make the case that they were central players in both the colonial and nationalist endeavors of the 20th century. (Ramusack, 1978) Moreover, scholars like Michael Fisher, Rabin Jeffrey, and John McLeod, have also written on the subject of princely states. However, these studies deal with in Manu Bhagavan's terms, high politics. Social, cultural, and educational developments in princely states have not received adequate attention, though significant beginnings have been recently made, Manu Bhagavan's *Sovereign Spheres: Princes, Education and Empire in Colonial India* (2003) being a significant contribution in this direction. The two most progressive princely realms in 20th-century India, Baroda and Mysore, are examined in relation to discussions on modernity and anti-colonial nationalism. (Bhagavan, 2003) It examines how colonial authority was contested and negotiated through both overt political measures and more covert, protracted social and cultural reform projects. It demonstrates how frequently the British interfered directly in the affairs of princely nations through legislation, even though these actions were legally outside the law according to earlier British norms. The author argues that these model-states derived their modernity native modernity, to counter-

pose colonial modernity. Besides this, South Asian scholarship is more concerned with the political aspect of Kashmir. There is a plethora of writings that especially deal with the accession of the state of Kashmir. The social aspect of the valley has been given little attention. There are only three or four works that directly deal with educational development in Kashmir during the Dogra period. Most works on the area, being narratives or documental in nature, fail to provide a comprehensive picture of educational and concomitant socio-cultural developments in the princely state of Kashmir. S.L. Seru's book *History and Growth of Education in Jammu and Kashmir, 1872- 1973* (1973) has two sections. Section one deals with the historical and cultural background of the region from ancient times to 1320 A.D. (Seru, 1973) The second section covers the period up to 1973. The author provided a detailed description of the evolution of educational institutions from the beginning to the period of Sultans. The first section provides information about the different educational committees and commissions. The author highlighted the role played by the state in promoting education in Jammu and Kashmir. The book is a simple narration of facts, without any consideration of inquiry and objective approach.

Education in Jammu and Kashmir

Issues and Documents (1986) authored by Gh. Rasool and Minakshi Chopra deal with the time frame of the study. (Rasool & Chopra, 1986) It contains valuable documentary material on educational development. The book is in two parts, one deals with issues in education, and the other is the documentary selection of material on education, grouped under two categories, i.e. Reports and Acts. The book gives detailed information about the growth of education in Jammu and Kashmir. Statistical data has been used on a large scale. The authors abundantly used archival sources like the administrative reports of different government departments, particularly of the

Education Department. The study has focused more on the post-1947 developments of education. It gives only a cursory reference to the educational development of the Dogra period. Although the study deals with a variety of educational aspects of Jammu and Kashmir state, mention may be made of elementary education, secondary education, higher education, professional education, female education, education of under-privileged and educational administration, but one wonders that most of these aspects were given limited space so far as the colonial period is concerned, no attempt has been made to study these aspects critically, devoting few lines for these aspects seems unusual. No attempt has been made to study the development of education in a colonial setup; the work thus lacks a critical eye on the subject matter. Amar Singh Chohan's (1998) *Development of Education in Jammu and Kashmir State* covers the period of 1846-1947. The study points out the details of the indigenous system prevalent in Jammu and Kashmir and demonstrates that Maharaja Ranbir Singh was unable to establish a school of modern type: he rather patronized the classical system of education. (Chohan, 1998) The author has written little about the education of Muslims in Kashmir. The author had provided little space for the contribution of private agencies like Christian missionaries for the promotion of modern education, who otherwise introduced the new system of education in Kashmir. Importantly, the author has dedicated one episode to discussing the growth and development of education in the frontier districts of Gilgit and Ladakh. The main aim of the introduction of education in the frontier area, according to Chohan, was to engage the local population in the lower positions of administration. The study also has given details about higher education in Jammu and Kashmir; the author has shown that the college established in Jammu progressed more as compared to S.P. College of Srinagar, which was established earlier. The study has ignored

the development of female education in Kashmir, with only some passing references being made concerning the same.

Michael Brecher's Kashmir in Transition:

Social Reform and the Political (1953) is a dilneated research paper which throws light on the political, social, and economic condition of Kashmir on the eve of partition. The paper argues that Kashmir has retained the legacy of Dogra rule. Even in 1948, the state's literacy rate was only 5% or 6%. The paper illustrates minutely the educational and economic policies and programmes of the new government. (Brecher, 1953). A fascinating book on the social and cultural aspects of Srinagar, Kashmir, is *History of Srinagar (1846–1947): A Study in Socio–Cultural Change* by Mohammad Isaq Khan (originally 1978, 3rd Edition, 2007). The author has examined the shifting social dynamics in Srinagar society from several perspectives pertaining to various social endeavors. (Khan, 1978 & 2007) Considerable space has been devoted to studying the contribution of Christian Missionaries to different aspects of Kashmiri society, especially in the development of modern education and provision of medical relief, etc. The author provides a thorough account of how Kashmir's educational system changed during the Dogra era. Here, we learn a little bit about the conventional educational system that predominated during the previous Dogra rule. It is significant that the author has briefly discussed the reasons why Muslims in Kashmir have lower educational attainment. He emphasized the state's ineffectiveness lack promoting technical and practical education. Khan emphasized that Kashmiri Pandits were the first to benefit from the introduction of education by Christian missionaries. As the focus of the author is on general social and cultural change in Srinagar, naturally, it has not given a comprehensive picture of the development of education in Kashmir. (See also: Khan, 1983 & Khan, 2002)

Muslims of Jammu and Kashmir

A Study in the Development of Education and Consciousness (1857-1925) by Hari Om (1986) is an endeavor that demonstrates that Dogras were always cordial to every community of Jammu and Kashmir irrespective of caste, creed and color. The author highlighted that the state always tried to impart education among the different communities of the state, but due to narrow-mindedness, some communities remained backward in education, particularly the Muslims. (Om, 1986) However the author fails to note that the recommendations made by the various commissions and educational conferences were not taken seriously by the State government as a result most people, particularly Muslims, remained backward in modern education. The author argues that, in British India, Muslims lately responded to modern education. The Hindus, conscious of the importance of English education in the changed political circumstances, did not fail to avail themselves of every opportunity offered. Similarly, in Kashmir, the Muslims remained out of the ambit of modern education, and the lead was taken up by the Kashmiri Pandits. The author highlighted the imperialist endeavors of the British to dethrone the Dogra Maharaja. The author highlighted that the British exploited the upsurge of Muslims in Kashmir to fulfill their selfish motives. As the book covers the period from 1875-1925, its focus remained confined to the period of Maharaja Pratap Singh. G. H. Khan's *Freedom Movement in Kashmir* (1980, 2nd Edition, 2009) is a precise history of the political movement of Kashmir during the period from 1931-1940. It has dedicated a episode to the socio-religious and political movements of Kashmir, which, according to the author, were the main force behind the political revolution of the 1930s. (Khan, 1980 & 2003) Other works of the same nature are Fida Muhammad Hassnain's *Freedom Struggle in Kashmir*, M.Y. Ganie's (2003) *Kashmir's Struggle for Independence, 1931-1939*, (Ganie, 2003) and Ravinderjit

Kaur's (1960) *Political Awakening in Kashmir*. (Kaur, 1960) All these studies have focused on the political developments of the 1930s. Given their declared scope, only a few references to the educational developments have been made. Recent scholarship on Kashmir's history has moved beyond the conventional writing. R. L. Hangloo's *Agrarian Conditions and Peasant Protest in the Princely State of Kashmir, 1846-1931* in Y. Vaikuntham's *People's Movements in the Princely States* (2004) is noteworthy. (Vaikuntham, 2004) It argued that most of the people in Kashmir labored in agriculture. It has discussed the oppressive nature of the officialdom of the state. As a result, people protested in several ways and one of the unique aspects of protest was abandoning cultivation and later migration to the plains of Punjab. Later, in the 1930s, some leaders were able to give a proper platform to the grievances of peasants under the banner of the Muslim Conference. The need for a new study on education in Kashmir arises because of the many research gaps in the above-mentioned studies. Firstly, there is a need for a comprehensive account of the history of education in Kashmir, which shows the correlation between the Dogra State, education, and the intervention of the colonial state. The drastic changes brought in the education system by the colonial state can be seen in Kashmir also. However, these have not been identified yet. Thus, the present study investigates all the colonial complexities of education in Kashmir. Secondly, no study has critically studied the different educational developments; the present study sees these developments with a critical assessment. The question of the backwardness of Kashmiri Muslims, as the question of Indian Muslims, has become an important issue after the appointment of the Sachar Committee (2006). Thus, the present study has explored all the possibilities to examine why the community has remained backward in education. To do it, a multi-causal approach is adopted. One of the

important lacunas in educational history has been the exclusion of marginalized sections of society poor, women, lower caste people, and so on. This is the truer of Kashmir's educational history. The history of women's education in Kashmir, which started lately, has been altogether ignored. Therefore, in the present study an effort has been made to fill a gap in this regard.

Research Methodology

To study the social history of a region, there is a need to look beyond the conventional research methods adopted in historical research. An important approach to studying educational history is the quantitative approach; so, this approach has been applied in the thesis with a comparative tilt. As George Lefebvre, a French historian has argued the quantitative approach of history makes history more relevant and applicable. Besides historical, descriptive, analytical, and critical methodology is used to explain the problems put up in the body of research. The study draws its sources from the not-so-tapped primary material from the National Archives and Central Secretariat Library. Different government documents, proceedings, commission documents, committee proceedings, General Annual Administrative reports and Educational Administrative Reports, reports of the Publicity department of Kashmir, etc., have been consulted. Several sources are available in the form of books, journals, thesis, and foreign accounts. The writings of contemporary leaders have also been used. Moreover, several vernacular newspapers also shed light on the social condition of 20th-century Kashmir. Besides, folklore and folk tales have been used to study the problem.

Discussion

1. Traditional Education System in Kashmir

It traces the evolution of the traditional system of education, wherein mosques, *maktabs*, *madrasas*, and *pathshalas* played a vanguard role in the promotion of education

among people. It examines the different characteristics and functions of the system. It solely focuses on the contribution of Ranbir Singh in the promotion of education and shows how he patronized the learning of classical languages, Sanskrit, Persian, and Arabic. It also examines his intentions in promoting classical languages, especially Sanskrit at the cost of general education. (Husain, 2005).

2. Modern Education and Colonial Intervention in Dogra State

It examines the colonial intervention in the affairs of the Kashmir State and its impact on the development of education. The appointment of a Resident in 1885 witnessed several changes in the administration of Kashmir. Although the British were not serious about the oppression of the people of Kashmir, due to the strategic importance of Kashmir, and to isolate Russia on its frontiers, they interfered in the state on the pretext of maladministration. (Bamzi, 2004) As a result, the education system was transformed. In 1889, the British deposed Maharaja Pratap Singh, the successor of Ranbir Singh, and took full control of the state, giving full powers to the State Council under the Resident. But, the education of the Kashmiri people remained backward. With the turn of the century, some half-hearted reforms were introduced by the Council of State. (Basu, 1974) A college was started by local Pandits, with the cooperation of Anne Besant; but, as the Government of India was apprehensive about its activities, it was taken over by the State Council. The episode I throws light on the impact of the colonial state on educational policies pursued by the State Council.

3. The Expansion of Education and Hari Singh's Educational Policies

It traces the educational policies of Maharaja Hari Singh. It was during this period that the Kashmiri society was politically vibrant. Maharaja took several foresighted steps as far as the education system in Kashmir was concerned. It was in 1930 that the Primary

Education Act was passed to make it compulsory, although it was limited to certain areas and certain classes. As a result of the July 1931 event, Maharaja appointed the Glancy Commission, which brought to light certain facts about the Muslim community, particularly their under-representation in different socio-economic sectors. (Chohan, 1998) The episode deals with the recommendations of the Educational Reorganization Committee appointed in 1938. (Ganie, 2003) The Committee scrutinized the whole system of education and found that the state education system, especially at the primary and secondary levels, needed to be overhauled. It made recommendations regarding the training of teachers, grades, and salaries of teachers, inspecting agencies, and curriculum which were not followed properly.

4. Dogra State and the Educational Deficit of Muslims

It investigates the educational backwardness of Muslims of Kashmir and its causes. It explores the different dimensions of the educational backwardness of Muslims. It also examines the relation between the discourse of education and employment. Glaring discrimination in state employment acted as a demotivating factor in receiving education, especially higher education. It analyses the problem of the medium of instruction in schools. In general, the decade of 1930s and 1940s saw drastic changes in the educational development of the state and among Muslims. (Hassnian, 2009) Muslim education underwent dramatic changes, but still, they were far behind the other communities. Muslim leadership first under the Muslim Conference and later National Conference demanded reforms in the education system. The National Conference came out with what is called the Naya Kashmir Manifesto and proposed radical changes. (Husain, 2005) The episode also examines the issue of the medium of instruction. As Kashmiri, the mother tongue of most Kashmiris was relegated by the

government and instead a dual script, Devanagari and Persian was introduced in State schools, the situation turned more complex. ***Girls' Educational Development under Dogra Rule***

It explores the development of girls' education, which has been ignored by earlier scholarship. It examines the state's policy towards girls' education. Previously, the state delegated complete management of the girls' education to advisory committees and private managing bodies made up of prominent members of religious communities, and the schools themselves were connected to specific communities because the state believed that different communities might interpret its interference in women's education as an assault on their religious sensibilities. (Jaffar, 2009) It was only in 1928 that the government took direct control of girls' education: but, the girls were given limited education to suit their putative future domestic responsibilities. (Kapur, 1992) Technical and higher education for girls remained a dream only because of the absence of any institution for them. The episode also discusses the role played by private agencies, especially the Christian missionaries and Women Welfare Trust, in the promotion of girls' education. (Seru, 1973)

5. Social Reforms and Modern Education in Perspective of Private Organizations

Finally, it throws light on the contribution of different private agencies in reforming Kashmiri society. The leading actor was the Church Missionary Society of London. (Sengupta, 2012) They were the real founders of modern education in Kashmir, who transformed the whole society of Kashmir. Several schools on modern lines were introduced in different parts of Kashmir, especially in Srinagar. The episode also analyses the role of different socio-religious reform movements in the reformation of Kashmir society. The role of Anjuman-i-Nusrat-ul-Islam has been discussed in detail. (Dar, 2005) The episode also looks at the approach

of government toward these agencies as far as the issue of educational efforts is concerned.

Conclusion

The post-enlightenment state in general and the colonial state in particular exercised power through hegemony not through instilling fear or punishment, but by nurturing the body and inculcating loyalty in the minds of the subjects through modern education, public health, and law. Thus, modern education consciously introduced by the colonial masters in India brought a dramatic socio-political change. Picking and choosing historical data to marshal support for a specific political, social, or educational agenda is dangerous to the craft of history. Exhibiting one's superiority over the others does not serve the purpose of history. Such a trend in historiography tends to exclude several genuine groups that have been historically kept out from mainstream history. So, there is a need to look beyond the theories and ideologies. Richard Aldrich perceptibly observes that historians of education must rescue from oblivion those whose voices have not yet been heard and whose stories have not yet been told. Nevertheless, recent trends in scholarships are thrust forward by a new theoretical purpose to write history from below. They have brought fresh insights and attention to familiar as well as unfamiliar groups and areas within the Indian subcontinent. Several writings by Sabyasachi Bhattacharya and other scholars explore the inequalities in the distribution of educational opportunities to different disadvantaged sections of society in colonial and post-colonial India. Even though there is admirably growing research in the field of the history of education in colonial and post-colonial India, sufficient light has not been shed on the educational developments of princely India, sometimes leading to a dangerous assumption that changes similar to that of British-India had been witnessed there also, but many times forcing an uncritical understanding that princely India was immune to such changes and

therefore remained backward. Such an understanding only reinforced the imperialistic idea of Oriental Despotism subtly. This omission is striking considering, firstly, that these regions covered roughly forty percent of the sub-continent, and secondly, that accepted academic narratives locate the princes centrally in the colonial project as collaborators or what Manu Bhagavan called the Right Hands of Empire. Therefore, a thorough study of princely India with a new historical approach is essential. Although a small cadre of scholars have attempted to rehabilitate the princes, to argue for their importance in colonial history, their study does not focus much on social history.

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