

"Progress of Modern Education in Jammu and Kashmir during Dogra Period"

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Abstract

Education is looked upon as a means of raising the social status of an individual in various ways. The paper attempts to show the progress of modern education and its importance in various fields and aware the youth of Jammu and Kashmir about the qualities and values of education and To Secure that education should relate intimately to the development of potentialities of the youth, to the national needs and to the aspirations of the, people discover talent and nurture it and also exposed enquires into the stereotype of Muslim apathy to modern education due to their religious conservatism.

Keywords: - missionary, activities, Role ,Progress , contribution, Development .

Introduction

The valley of Kashmir remained for centuries the home of the great Sanskrit scholars, who came to Kashmir from distant lands in search of learning. The most influential

form of Hinduism, Shaivism, has found some of its most eloquent teachers on the banks of the Vitasta. During the Muslim rule, Islamic influence penetrated deep into the valley. The Muslim rule saw the promotion of learning, both Persian and Sanskrit. Education was imparted through madrasas, maktabas and khanqas. These were attached to the mosques. The Hindu students were taught at the pathshalas attached to the temples, where Sanskrit was taught. Mostly the education imparted in both Hindu and Muslim institution was religious oriented. During the medieval period Kashmir stood as a pioneer of progress and a beacon of enlightenment for the other parts of world. But after the period of great Mughals, it declined under the tyrannies and extortions of subsequent rulers.

During the rule of Dogras, Kashmir was known outside chiefly for the desolation of its land and misery of its people. The Dogra rulers

particularly Gulab Singh and his successor Maharaja Ranbir Singh paid no attention towards the education of their subjects. They wanted to keep them ignorant and did not like that their subjects should develop political consciousness. Maharaja Ranbir Singh instead of opening schools in his own state contributed a sum of sixty-two thousand and five hundred rupees for the establishment of the Punjab University. It simply means that Maharaja was not against the spread of education, but was against the education of his subjects. However, he introduced some measures in the education of his subjects. But these measures were like drops of water in the sea.

Mostly the education imparted during the Dogra period was based on the traditional pattern. It is to be remembered that the educational institutions that existed before the coming of the missionaries provided mainly preliminary instructions; therefore these institutions could not be classified among the institutions engaged in the promotion of general education in the modern sense. It was only in the 2nd half of the 19th century that modern education began to be imparted in Kashmir with the advent of Christian missionaries. It was they who made pioneering efforts to educate the Kashmiri on the pattern of European education. Both the Hindus and Muslims took keen interest.

Missionaries made their appearance in Srinagar during the period of Maharaja Ranjit Singh. They were cordially received by Maharaja Gulab Singh, "My subjects in Kashmir are very bad." The Maharaja is reported to have told the missionaries, "I am sure that no one can do them any harm. I am rather conscious to see whether Padri Sahibs can do them any good." But this attitude of the Maharaja did not last long. Though the missionary society of London started activities in Srinagar in the 60's of the last century, it had to face serious opposition from the state authorities. At first the missionaries thought it provident to administer medical relief to the people of the Srinagar during the periods of epidemics. The useful services rendered by the medical missionaries made them popular among Kashmiris and this encouraged them to fight illiteracy. There was not a single school in Srinagar where the right type of education could be imparted. Maharaja Ranbir Singh's School established in 1874 was the only state school, but here the medium of instruction was Sanskrit and Persian.

The proposal of the Christian missionaries to establish schools in Kashmir was approved by the C.M.S in London. It was in the year 1880 that first missionary school was opened in Srinagar by Rev. J.H. Knowles. He laid the foundation of C.M.S school in the hospital

premises in Srinagar. Tyndale Biscoe in his book, 'Kashmir in Sunlight and Shade' says that it was J.H.Knowles who was the founder of modern education in Srinagar. But the official attitude towards the mission had shown little change. The Government orders prohibiting the missionaries from renting a house for a school building were still in force. Thus the C.M.S had no alternative but to start the school in the Hospital premises in 1880.

Historical background of modern education

Education in Jammu and Kashmir was modeled after the British education system in India. The movement towards the western definition of education marginalized the traditional religious schools, and had a modernizing effect on the population educated by western standards. The first western and modern boy's school in Kashmir was founded in "1880 by Reverend J Hinton Knowles" in the premises of Missionary Hospital in Srinagar, founded as the "Church Mission Society Boys School" it is now called the "Tyndale Biscoe School" named after "Cecil Earle Tyndale Biscoe" a British missionary who became the school's principal in 1891. Biscoe is often attributed with founding the modern education system in Kashmir, through western modernization and rejection of local traditions.

The 250 students in the beginning phase were all "Brahmin Hindus" who initially refused to partake in many of the school activities including Soccer, for touching the leather would render them unholy. The Muslim majority was again ignored by the leaders. However, Biscoe introduced social parity and individualism to those selected students, who believe in the caste system and collectivism. Biscoe served the Church Mission Society Boy's School for many decades. In 1890 there were 10 schools functioning in the state on these modern lines. There was also a regular school inspector, and the schools in Jammu and Kashmir were affiliated with Punjab University's syllabus and curriculum and examinations were given every six months. The mission school in Kashmir was educating and modernizing a selected group of elite Brahmin Hindu class, the highest caste in the Hindu society. In 1899, the Mirwaiz (Muslim head priest of Kashmir) Molvi Rasool Shah, founded an organization called "Anjuman-i-Nusratul Islam" (ANI) to promote religious education among the almost illiterate majority of Kashmiri Muslims. Eventually with the help of small grants from the Dogra Maharaja, the Mirwaiz transformed the seminary into a school offering both religious and secular education. ANI spread its network of schools throughout the valley, and enabled thousands to receive



education through their Is lamia Schools. Girl's education in Kashmir faced a more problematic situation. In the 1890s, a girl's school was started in Kashmir by one of the women from the British Church Mission. The effort to educate Kashmiri girls regained momentum in 1912, when a Church Mission Society Girls School opened with 17 students. The principal of this school noticed in 1914 that "not a trained Kashmiri woman teacher is to be found in Srinagar. During 1925 the education system had made an incredible amount of progress for the Hindu Kashmiri Pundit population that it served. There was one technical institute, two colleges, two teacher training institutes, 11 high schools, 42 middle schools, and 583 primary schools. Two thirds of the government schools were free, and followed a set curriculum and standards for enrollment into Punjab University, so that the best students could eventually be employed in prestigious government positions. Entrance examinations were competitive, and if a student did not receive high marks they would resort to unemployment. The student would remain unemployed due to the Kashmiri Pundit society's discernment with manual labor, the only other form of employment besides State service. The educated yet unemployed group is a recurring phenomenon in Kashmir, where educational development has preceded economic

development. Sheikh Mohammad Abdullah, also known as the 'Lion of Kashmir', was part of the very small educated yet marginalized Muslim Kashmiri Community. He also felt discrimination on the grounds of education, but finally he became the first Kashmiri Muslim to have obtained a master's degree in Chemistry. He then applied to the Jammu and Kashmir Government to pursue a Doctoral course in chemistry in England, but again he was rejected. However by this time Abdullah was influenced by liberal and progressive ideas and became convinced that the feudal system was responsible for the disparity of Kashmiri people. In 1931, there was a Kashmiri uprising led by Sheikh Abdullah and his colleagues against the Dogra Maharaja. If the Kashmiri Muslims were historically given equal educational opportunities as the Hindu elites, perhaps there would be a more peaceful Kashmir today. By the time the 1947 partition of Pakistan and India materialized, there were 2,158 educational institutes, and the education budget was 7% of JK's revenue. Just a year after partition, in 1948, a Textbook Advisory Board was established as well as the University of Kashmir. By 1960, State education from preprimary to higher education was completely free, and there were 5,133 primary schools, 1,354 middle schools, 559 secondary schools, 19 technical

institutes, and 9 colleges. The 1965 Indo-Pak war led to the creation of the current Line of Control between Pakistan administered Azad Jammu and Kashmir and Indian administered Jammu and Kashmir. The war also uprooted many students from their homes, and negatively affected their school routine. After that in 1970s the state Government of Jammu and Kashmir established its own educational board, (Jammu and Kashmir Board of School Education). The Jammu and Kashmir State Board of School Education (abbreviated as JKSBSE or JK SBOSE) is the main board of school education in the Indian state of Jammu and Kashmir. It is based in Jammu & Srinagar and is an autonomous body under the administration of the state government of Jammu and Kashmir. The board gives affiliation to more than 10200 schools across the state and employs 22856 teachers. In 1980s the system of education has improved very rapidly .

Objectives :-

01:- To Secure that education should relate intimately to the development of potentialities of the youth, to the national needs and to the aspirations of the people

02:- Discover talent and nurture it;

03:- Promote equality of opportunity by providing necessary facilities;

04:- Help generally to raise the standard of living and productivity of the State and achieve closer and willing participation of the people in a democratic process ;

05:- Regulate, control and develop education in the State of Jammu and Kashmir up to the Higher Secondary level by providing varied courses with a view to equipping pupils for different occupations, for education in the universities and other cultural purposes and to examine candidates and to award certificates to successful candidates and doing all other things incidental thereto..

Methodology:-

The secondary source of data has been used in the study from various published and unpublished sources. Further various published research papers, books, periodicals, reports, magazines, newspapers, and websites have also been used for the study.

Conclusion:-

The process of education in Kashmir during dogra period had faced many challenges and the question here arises how to tackle these challenges in order to bring improvement in the field of education. Infact the political awakening among the kashmari people creates insurgency against dogras . as in today is a major obstacle which turned the education of valley in to detestable conditions. Insurgency has created many problems like the frustration among unemployed youth, less visible economic development, psychological tension and these



incidences are considered as a major factor when studying the educational structure of Kashmir. It is the need of hour to study these issues on historic lines which will help us to understand why these issues begin. Further it helps the policy makers to develop a concrete strategy towards educational sector of Kashmir. The ongoing insurgency is a major hindrance in the promotion and development of education in Kashmir. As quoted by former Indian president, Pratiba Patil, "Education is a key to Kashmir's peace and prosperity'.

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