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Education Developments with Dogras as special Reference to Maharaja Pratap Singh (1885- 1925)

[1]**Syed Suheel Bukharie,** [2]**Geeta Awasthi,**

[1]Research Scholar,

[2]Asstt. Professor Govt. J.C. Mill Girls College, Gwalior

[1]Department of History

[1]Jiwaji University, Gwalior (M.P) India

Abstract: Education has risen to the forefront of modern concerns because it requires the active participation of so many individuals. It's a crucial factor in any country's progress. Individuals benefited from the increased social status in a number of ways. In 1846 A.D, the Dogra territory in Kashmir was established, setting an unprecedented event. Dogra rule was passed down through a small number of Maharajas in Jammu and Kashmir. Two distinct categories—religious instruction and secular education—have traditionally coexisted in Jammu and Kashmir. Maktabs and madrasas were the religious schools of the past in the traditional education model, which was mostly focused on religious principles. Secular education can be received in two settings: the home and the classroom. The present paper explores the educational developments of the Third Dogra ruler, Maharaja Pratap Singh in Kashmir, who represented Kashmir from 1885 to 1925.

***Keywords*:** Dogras, Education Developments, Sharp commission, Female education

I. INTRODUCTION

When the valley was handed over to Maharaja Gulab Singh for 75 lakh of rupees (Nanak Shahi) by signing the Treaty of Amritsar on 16thMarch 1846 by the British East India Company comprised the regions of Kashmir and Jammu and thus from this year the state became the state of Jammu & Kashmir and also regions like Ladakh and Gilgit were also added by the Maharaja through conquests. Most of his time was spent in consolidating his territories and no progress was made in the field of education and his literary activities were limited. Actually that valley in which all lands of Kashmir was sold to them by the Sikhs by the Treaty of Lahore on March 9th 1846. Now, with these treaties the political boundaries of the British Empire extended up to the Southern part of the State of Jammu and Kashmir. And, now by all accounts, the British set its eyes over the valley. He was succeeded by Maharaja Ranbir Singh in 1857.

In the past, the state of Jammu and Kashmir provided its residents with education through local institutions. Similar to Brahmans, they had their own native institutions where boys could learn Sanskrit and read the holy Hindu religious texts. With these two languages Arabic and Sanskrit were used. Persian was also added and then certain amount of arithmetic was taught. Regular schools and pathshalas did not exist. Modern education does not appear to have existed in Kashmir prior to the arrival of the Christian missionaries, when a gradually altered perspective began to emerge.

Gulab Singh's son and successor, Maharaja Ranbir Singh (1857–85), was the first to take a personal interest in the improvement of education in the J&K State. He supported education and the arts. He was born with a scholarly disposition, which manifested itself in his active encouragement of culture and the arts. His personal commitment to the advancement of education extended beyond the boundaries of the state. He gave free accommodations for the state's students who attended Sanskrit colleges in Varanasi and generously funded their annual grants. A few regular schools and pathshalas were also founded by him. Although Ranbir Singh promoted religious education through the study of classical languages—Sanskrit, Persian, and Arabic—the system of education that was in place under his rule remained governed by local utilitarian concerns. The educational institutions known as Makhtabs and pathshalas frequently provided only very limited religious instruction; as a result, they cannot be considered institutes promoting broad education. The propagation of ancient Hindu knowledge among his Dogra subjects was Ranbir Singh's ultimate goal, nevertheless, in keeping with the very religious tone of his administration. As a result, the temple he built to honour Rama—now known as the Raghunath temple—became a centre for ancient Sanskrit education where several hundred Brahmin students received training in a variety of Sanskrit academic fields. Ranbir Singh used a madrasa and Pathshala design to recreate the previous educational system. On the basis of the ancient mathas and ashrams, pathshalas were created in Jammu for the study of Sanskrit, Hindi scriptures, law, grammar, logic, science, and medicine. These residential schools, which also accepted day students, were supported by donations from the Maharaja, the royal family, and wealthy locals. All levels of education were free, and each student received a stipend in the form of free books and free housing and lodging. In order to teach Hindi and Sanskrit, Ranbir Singh established the Ranbir Raghunath Pathshala in Jammu in 1857. It is housed on the grounds of the Raghunath Temple. Sanskrit instruction was given special consideration, and the Maharaja personally travelled to India to recruit the learned Pandits to staff his Pathshala. The curriculum covered a variety of topics, including the Vedas, grammar, poetry, and reasoning.

1. Methodology:

The study attempts to examine the “Education Developments under Dogras with Special Reference to Pratap Singh 1885-1925”. This study is based on descriptive and historical approach. Furthermore primary as well as secondary data were collected and analyzed for the study, secondary data includes books, journals and web sources had also been collected for the study.

3. Objectives:

- To identify the education development of Maharaja Pratap Singh from 1885 to 1925 in Jammu and Kashmir.
- To explore the genesis of modern education in Kashmir.
- To highlight the impact of education on different aspects of life.

4. Education under Maharaja Pratap Singh

After endeavor a full length study of the educational and accompanying development in the princely state of Kashmir. The main objective of the study is to track the educational development of Kashmir during the Dogra period and also its impact on the development of modern education in Kashmir. Modern education in the state began to take shape with the start of Maharaja Pratap Singh's reign in 1885. He started schools using the Punjab University's syllabus as a guide. Ranbir High was the first high school of its kind.

The growth of education continued gradually in his reign throughout the first five years of the State Council (1889–1890). Ten schools existed in 1890: one high school in Jammu, one middle school in Srinagar, and eight primary schools. Sanskrit and Persian instruction were offered at the Srinagar Middle School when it first opened its doors in 1874. The school was upgraded by Dr. A. Mitra to a full Anglo-Vernacular Middle School in 1886, where instruction was given in accordance with the Punjab University syllabus. The boys received free textbooks, and there was no tuition charge. Later, only students whose parents made less than Rs. 35 per month were eligible for the free books. Scholarships were given out according to merit. In addition to this, there was a subsequent increase in the number of schools. The preparation of a group of men who could staff the clerical ranks of the state administration appears to have been the exclusive goal of the curriculum. The majority of research on the educational system in British India either emphasizes the system as a hegemonic tool used by the colonial state to control its Indian people or on educational institutions as the key to the growth of Indian nationalism and "political consciousness." In order to establish the foundation of their political authority in the nation, the British instead sought to employ modern education to alert the masses of India to the importance of politics. However, because the educational system was sucked into the growing centralization of the state apparatus without direction or planning, and because the colonial powers likewise relied on mass education, the Dogra state was forced to set out an educational programme. The Muslim leadership's discourse on issues like education, language, class, and employment in the government also had an impact on the Dogra state's educational and other policies towards its Kashmiri subjects, which is more significant. Therefore, it would be incorrect to see the Dogra state's educational system as a purely hegemonic method of governing the Kashmiri population.

The education system of the state come under an impressive change with the deposition of Maharaja Pratap Singh de-throne in 1889 and the formation of British Residence and State Council to direct the affairs of the princely state. The state's efforts to become more centralized and bureaucratic along the lines of British India focus mainly on education. However, they discovered that they were responsible for the education of their subjects—the majority of whom were Muslims—before bringing the educational system

under their purview. The educational policies of this era were characterized by uncertainty regarding public education in general and Muslim education in particular, since the Dogra state was unequal and hesitant to accept responsibility. In addition, the Kashmiri Muslim leadership's uneasy attempts to communicate its educational philosophy to the Dogra state helped to shape the contours of the public discourse on Kashmiris' identities within the constraints of the state's political system.

The late-19th-century educational policy of the Dogra state can only be understood in the context of the British colonial educational system. By the early 19th century, education had taken centre stage in British India's colonial plans. If the Indian bourgeoisie's already-won empire was to be preserved for its own sake, then the colonial initiatives had to engage the powerful classes of Indian society. This included educating the locals about the ethos, laws, and symbols of a commercial enterprise in a colonial state and forming a civil society among them. The British educational system in India came to be defined at the same time as the notion of various forms of education for various classes. According to J.S. Mill and Macaulay's proposal, the elite would get a western education through the study of the English language, while the rest of the population would be required to study their native language while learning western ideas from the elite through "downward filtration."

Once the British had actually assumed control of Kashmir's administration, the state government was unable to continue its previous non-interventionist approach to the issue of education. The significant difference, however, was that the Dogras did not intend to support the emergence of such a class either. In Kashmir, the main purpose of the education of native subjects in British India was the creation of a class among the elite that could help with the administration of the vast country that did not yet exist and had learned from their colonial masters' experience. When these elite were well established in British India by the late 19th century, Kashmir simply imported these people to manage its expanding administration. The introduction of Punjabis into the state government was further supported by the substitution of Urdu for Persian as the court language and later as the administrative language in 1889. The State Council's opinion that purely literary education without a technical component "only serves to create a class of dissatisfied candidates for clerical duties whose ambitions the state cannot allow them to meet" shows that the government did not intend to produce a class of people to administer the state. There was a clear tendency among these state officials to "secure Kashmir not for the Kashmiris, much less for the British, but for the Punjabis and other Indians," as the Resident in Kashmir, Sir Francis Young, was to admit to the secretary of state about the Government of India in the foreign department as late as 1909. This would have far-reaching effects on the campaign for Kashmiri to become the official language of the state and the medium of instruction in schools. Due to the influx of Punjabis into the state administration, the state's initiatives to promote education among the local Kashmiris lacked seriousness. The State Council refused to implement educational changes in the early years of its reign, blaming a lack of resources, even though it acknowledged the necessity of formalizing and centralizing the Kashmiri educational system. Maktabas and Pathshalas should be included in the purview of the department of education. According to Pindith Bhim Shem Nath, who made this suggestion to the State Council as early as 1889 to inspector of schools? The state had already begun to implement significant reforms at the start of the 20th century, beginning with the

process and governance of the educational system. The matter of designating Jammu as the centre for higher education was successfully resolved, and a common standard of tuition and admission fees was implemented for all secondary schools in the state. Rules surrounding the responsibilities of inspecting officers were also framed and introduced.

During this time, the states made a few weak attempts to establish thriving educational institutions. The administration reports from 1891 underlined the necessity of opening more elementary schools as well as the lack of adequate school structures and plans for teaching children who lived far from urban regions. The number of primary schools constructed during this time increased from eight to thirty-one during the years 1891–1892. The Srinagar Middle School was upgraded to a high school during this time, while the Ranbir High School in Jammu also added intermediate classes. From 836 in 1889-1890 to 4214 in 1892-1893, there was a similar increase in the enrollment of pupils in town and village schools. The council also took action to support businesses that promote education privately. Bhag Ram, the Home and Judicial member in charge of the state education department, even went so far as to make a personal plea to the Maharaja, the Resident, the Rajas, Council members, and other notables to "prove very liberal in putting our hands in our pockets for advancing education." He intended to use this money "to provide scholarships, fees, and other financial aid to needy, deserving students." In spite of this, private institutions grew far more quickly than governmental ones throughout this time. For instance, while the number of male and female public institutions rose by 24 between 1901 and 1904, the number of private institutions rose by 25 within the same time frame.

In 1901, there were 87 schools. When the entire roll reached 32971, the number increased to 379 by 1911 and to 1175 by 1921. Muslims in Kashmir were given special consideration when it came to education. Special scholarships were established to draw Muslim pupils to the classroom. Muslim-run schools were approved for grants on a liberal scale. Muslims received a special scholarship worth Rs. 3200 in 1917. For the teaching of Arabic in government schools, special arrangements were created, and 117 Arabic teachers were hired. In 1916, a teacher training programme was established in Sopore to prepare Arabic teachers. In 1917, Anatnag started a similar-style training programme.

By early of 20th century, though the state lead to present itself as the supporter of education among all its subjects. When this was implemented into actual government policy, a state educational administration quickly formed and became unified. Schools' curricula were revised in accordance with the Punjab University syllabus, and they were then affiliated with the university. As a result, even by the Kashmiri Muslim leadership, the Kashmiri language was accepted as the official language in all administrative and educational fields. In addition to expanding the number of scholarships to the middle and high school departments of schools and opening girls' schools in Kashmir, the state established an average school in Srinagar in 1906. The Darbar also established scholarships at various universities for Kashmiris to study in Lahore. A Hindu College founded by Dr. Annie Besant in Srinagar in 1905 was taken over by the government in 1911 and given the new name Sri Pratap College. In order to promote and advance contemporary education among Kashmir valley Muslims, the Darbar also designated scholarships for Muslim boys enrolled in Srinagar High School and hired an Arabic teacher for the institutions. Two

colleges, five high schools, twenty four middle schools, one hundred seventy-two primary schools, eight girls' schools, and one training school were all proudly listed in the 1910–1911 education.

It became evident in 1907 that the state was failing to create educational initiatives for the vast majority of its Kashmiri people since it created education with the intention of conserving it for the privileged. Sir Francis Young husband, a British resident, persuaded the foreign minister that the state's education department needed to be developed in order to promote education. Encourage additional demands for the upcoming educational conference to suggest the ideal educational pattern to be tailored to various classes. As a result, the need to educate the whole cross-section of the population was highlighted during the 1907 review of educational policy. And the Maharaja stated that mass education could only be adapted, if Instructions is as obviously useful and helpful as food, clothing, and fresh air; the main aim should be to make each person fit for some definite in life; to give each the opportunity to develop himself to the fullest; to make the agriculture class better agriculturists. This statement exemplified the liberal British view of different types of education to different classes in society. The ancient should preserve the magnificence of the ancient civilization together with all of the old manliness, charity, respectable parents, and for authority and add the diligence, energy, scientific, practical, and public spirit of the modern era. Despite a continuous rise in the number of schools and a favorable response to the non-official agencies' plans by enabling state funding, it appears that during the tenure of the State Council there was no action taken or even a discussion about providing universal access to education. However, once the state council was disbanded in 1905 and its authority was granted to Pratap Singh, the latter called a meeting in October 1907 to devise a strategy for transferring education to the subjects. The plan was created and delivered to the resident for approval. The resident acknowledged that "Every one of their proposals is not only sound but necessary." If money were available, the conference and the Durbar should immediately enact all of the measures they have discussed. It goes without saying that the plan was scrapped. Pratap Singh maintained his enthusiasm throughout. He furthered the project in September 1909 by employing an order in this regard. After describing the importance of mass education for Kashmiris and his own role in it, he requested the Home Minister to establish a strategy for making elementary education obligatory and free of charge throughout his state. All of the High School's inspectors and headmasters were asked for their thoughts and comments by the Minister. They all enthusiastically embraced the Maharaja's diplomatic edict and held that it would usher in a new era for Kashmir and its rulers. A. Mitra, another minister, assumed control of the education department before a final decision was made. He described himself as an ardent supporter of free elementary education in the state in a message to the Maharaja in this line. Nevertheless, he objected to the creation of "any law of obligation, either generally or in particular sectors." Because he thought "the measure will be looked up to as a (zoolam) or oppressive and will thus be exceedingly unpopular," and because the majority of Kashmir was unaware of the citizenship, he thought the motivation would be misconstrued. Only free primary education, in his judgment, seems to have gained traction. The British Director of Sericulture disagreed with his idea to establish a school next to the silk factory where the boys employed there would be required to receive an education. His opposition was based on the notion that forcing children of wage-earners into schools would be perceived as "zoolum" (tyranny) by their parents,

and that the government shouldn't take such a step in the absence of public-spirited men to explain the benefits of such a measure to the general public. As it stands, I believe it is much simpler to recruit people who consider themselves clerks who have only received a basic education in writing, reading, and mathematics than it is to recruit men and boys to work in the filature. The state then argued that it was the job of community leaders to promote education among members of their local communities rather than the government to educate the Kashmiri populace or still in them the duties of citizenship. When it comes to state policies towards education at this time, it is evident that Dogra states did not view Kashmiris as citizens and did not intend to convert them to state citizens through education. The administrative structure of British India appears to have been imported by the Dogra kingdom along with its ideological framework for educating Kashmiris.

The lower-caste Kashmiri Muslims known as Meghs and Dooms were advised by the inspector of schools that they should not currently be required to take their boys to school in response to the idea of compulsory education. The Hindu High School in Srinagar's headmaster expressed the state's desire in widespread education in more specific terms. He suggested that schools be restricted according to the classes of students living in Srinagar, expressing disapproval of the fact that upper-class Hindu and Muslim boys studied next to those of lower classes: The Hindu and Mussuliman will not like to see their children learn a profession while surrounded by other Mussuliman children at least for some time until these come up to the standard of Hindus children or the high class Mussulimans. The children of Hanjis (boatmen), sweepers, and other people of a similar status should not be permitted to interact with other children in any way. Since the nobility of both groups was expected to and did have an education, the resulting consequence was undoubtedly one of class rather than religious pretense. Adequately at this level, the state discussion on education hardly concerned on the backwardness of Kashmiri Muslims in education. Kashmiri Pandits, in the following years, the state nevertheless forced people to acknowledge that there was a consensus across classes and religious affiliations. However, the state did not intend to keep the lower classes uneducated. It was concerned with transferring various forms of instruction to them. Officials from Punjab who run the state have utterly disregarded the value of education. Kashmiris should not jeopardize their control over a properly directed government. They still believe that the demand for commercial profits will improve their educational policies. This was only possible if agriculturalists and artisans received technical education with the intention of increasing their competence in their various fields of work. The State Council had stated that, "in the best interests of the country and the people," measures should be taken to "encourage technical education," because mere primary or high school education unattended by technical institutions was to agriculturalists a curse instead of a blessing. "It literally incapacitates him to follow his occupation." The same justification led Amar Nath, the Foreign and Education Minister, to give a more strident endorsement of technical education in 1908: "Unless," he said, "the spread of technical education and study is given its proper place in the scheme of education in the state, the department will omit out of its programme of reform one of the most important items for converting the subjects of the state into useful citizens and thriving businessmen." While the Dogra state regarded citizenship as a sacred ideal, focusing only on the duties that citizens had to the state while denying them guarantees of political and social rights, the

Kashmiri under classes were forced to make do with technical and vocational education, which was not formalized until the Amar Singh Technical School, Srinagar, opened its doors in 1913. The majority of Kashmiri Muslims were ignorant at this period, according to the state's focus on class when establishing who was responsible for education in Kashmiri society. In the Kashmir valley, there were just 15 educated Muslim men per 1,000 people even at the beginning of 1910, compared to 4531 educated Hindu men. By the 1921 census, the number had increased to just 19 Muslims and 508 Hindus. Despite the fact that few Muslims were educated in Kashmir, the Babazadas, or Mullahs and Pirs, a traditionally educated class among Kashmir's Muslims who were associated with Shrines and Masques throughout Kashmir, made up a sizable portion of the population. This caste persisted in being irritated since the modern educational system was unable to accommodate the rising number of unemployed students in its grade as a result of a decline in the number of Makhtabs at the time. The sheikhs, or Muslims who converted from Hinduism at the time of the rise of Islam, were the second most learned caste among Kashmiri Muslims. In the census of 1911, there was no representative of the Muslim agrarian class among the literate community class. The Kashmiri Pandits were the states and Kashmir's most educated community class. The 1911 Census begins by stating that education was unimportant to the majority of Kashmiri Muslim agrarian classes, who "would fairly hold their children for cattle-grazing, crop-watching, and other agricultural pursuits than send them to school."This statement is used elsewhere to describe the lack of education among Kashmiri Muslims. The Muslim agricultural castes' attitude toward education might be summed up by the proverb "education brings disaster." A good life can only be secured through ploughing.

The British education and language programmes may also be well known in Kashmir because the Colonial State was the main driving force behind the Dogra State. These share many similarities with the Punjab, where the written word, the official language of the administration, and the medium of instruction in public schools were all long since eliminated from the local tongue. A similar situation existed in Kashmir, a situation that neither the government nor the Muslim leadership ever acknowledged or handled. The state instead focused on the issue of terminology, which was much more acceptable for the religious organization. In order for the system of moral and religious education in schools to be effectively implemented, arrangements had to be made for the teaching of Hindi to Hindu boys in the same way that Urdu was taught to Muslim boys. This was established by the Inspector of Schools in Srinagar in 1912. In order to give boys "a better grounding in the native vernacular tongue, i.e., Urdu or Hindi, before they take up a study of a classical language like Persian or Sanskrit in the secondary schools," this led to the elimination of Sanskrit and Persian in the primary departments of schools in 1911. The Dogra state advanced similar methods of "vernacular" education, such as in the North Western Province, but neglected the obvious fact that neither Kashmiri Hindus nor Kashmiri Muslims spoke anything other than their regional vernacular, Kashmiri, in their homes or places of business. Instead, the Dogra state made Urdu similar to Muslim education and Hindi similar to Hindu education. This might be used to indicate the lack of a linguistic conflict brought on by this blatantly factional approach. It is also noteworthy that the high rates of illiteracy among Kashmiri subjects were caused, in large part, by the complete reluctance to implement the mother tongue as the medium of instruction. The Muslim leadership's complete silence on

the issue of Kashmiri being used as the first language in schools strikes me as even more bizarre. This observation about the group-based nature of the educational reform movement in Kashmir is attractive. The Muslim leadership was forced to support Kashmiri as the primary language of instruction because it would have improved the lower classes the most while not significantly advancing the interests of the aristocracy (whose main goal in receiving an education was to become fluent in Urdu, the language of the administration). As a result, Kashmiris suffered at the hands of the Kashmiri Muslim nobility in the early 20th century, which, despite pretending to represent a wide cross-section of the Muslim community, obviously set up its demands to serve the interests of its upper tier. Therefore, the claim regarding Muslim identities in Kashmir was effectively rejected due to the Kashmiri language claim.

The primary area of education where the state and leadership were willing to acknowledge the importance of using Kashmiri as the language of instruction in girl's schools was not at all carried out. In contrast to the quality of the education being imparted to females, the state and society's leaders appeared to be more concerned with the religious education of these women. Up until 1920, advisory committees and private governing associations were mostly made up of influential members of particular religious organizations, and the schools themselves were associated with these communities for the most part. The villages were reformed so that interference in women's education wouldn't be perceived as an attack on their religious feelings. This was done to combat the "religious prejudice of the people of Kashmir and their bigotry against education, especially that of females," which were cited as the reasons the advisory council for the education of their girls was established. However, these committees continued to operate under the direction of the education department, monitoring general classroom activities in accordance with the guidelines approved by the education minister. This enables the state to implement clearly religious policies that have been approved by advisory committees, such as closing Muslim girl schools on Friday rather than Sunday because women are more devout and their education will suffer if Friday, a day of Muslim Sabbath, is not a holiday in girls schools.

4.1. The Sharap Committee Report

With the passage of time, it is clear that the Kashmiri were developing awareness of their region’s backwardness and were trying to bring progressive development. The majority of Muslims in Kashmir are now pleading with the Maharaja to grant them access to certain facilities so that they can advance quickly in their educational pursuits. On the other hand, it is also believed in keeping records that the Kashmiris' lack of education attracted the attention of co-religionists in India, primarily 46 Punjabis, forcing the Maharaja to take steps as soon as possible in 1913 to address the Kashmiris' educational backwardness. As a result, there was concurrent public pressure and Dwan Bishen Das' recommendation for more direct Indian government involvement in educational matters in Kashmir. This ultimately resulted in the appointment of Mr. Sharp, the Government of India's Educational Commissioner, in 1916. Mr. Sharp was loaned to the Kashmir Darbar for a two-month period in order to submit a report on the state of Kashmir's education. The Government of India's Educational Commissioner suggested a number of strategies for increasing

educational opportunities for Kashmiris, particularly for the region's Muslims. From April 9 to June 16, 1916, a one-man committee led by Sir Henry Sharp made the following major recommendations:

(1) Mr. Sharp argued that expanding access to primary education was "a prime necessity." In light of this, he recommended that "early attempts should be made to establish a school in every village of 500 or more inhabitants."

(2) The Amar Singh Technical Institute in Srinagar was the only organization in the state that provided practical training. The institution was established by Maharaja Pratap Singh. There were 157 students enrolled in this institution overall in 1916. 42 Muslims and 115 Hindus were among them. Mr. Sharp offered certain scholarships for Muslim students due to the scarcity of Muslim students.

(3) According to Mr. Sharp, the Amar Singh Technical Institute only partially addressed the need for technical education. He observed that among the most pressing and significant issues the Maharaja had to address was practical instruction. Therefore, he advised the establishment of schools for medicine, mechanics, electrical work, agriculture, horticulture, silk worm breeding, cow breeding, carpentry, basket making, etc.

(4) Mr. Sharp proposed a small increase in the number of scholarships available to Muslim students. He commented that this was justified given the size, destitution, and educational illiteracy of the Muslim minority. Mr. Sharp believed that this increase would allow Muslim students to complete their studies in traditional institutions like high schools and colleges. Additionally, he requested that the government establish a number of extremely tiny scholarships for primary school students, with each one being limited to a few annas. It was believed that these scholarships would allow the beneficiaries to buy books and other necessities and motivate them to stick around until they were in the top grades.

(5) It was also suggested that a few Rs. 10 college scholarships for Muslims be established. A proposal like that was anticipated to benefit the Muslim community.

(6) Mr. Sharp stated that it would be beneficial if a qualified Muslim teacher could be added to Sri Pratap Singh College in Srinagar as soon as the opportunity arose, as well as the city's state high school.

(7) Another suggestion was to have a Muslim headmaster over see the State High School of Srinagar. 8). Mr. Sharp also pushed for the hiring of Muslim headmasters at a few of the city's middle schools. The Maharaja was unable to enlist Kashmiri Muslims' services for this purpose in 1916. The Darbar's goal to hire only state subjects is admirable, but as Sri Henry Sharp pointed out, "many outsiders of the Hindu faith have been appointed to jobs." "There seems to be a good justification for waiving the requirement in cases of Mohammedan graduates in the state itself."

(9) Mr. Sharp observed that any special grant or concession was appropriate in the case of the Islamic school, whether it be elementary, middle, or high school, due to the poverty of the Muslim population.

(10) Only 140 women in the city were listed as literate in the 1901 census, 49 of whom were Muslims and 50 were Hindus. There were 116 total literate females in the population in 1911. Due to the people's strong conservatism, Mr. Sharp was unable to offer any suggestions about the education of girls. He did, however, advise a concerted effort to open primary schools in those areas of Srinagar that already had boy's high or middle schools but no girl's schools. Second, it was suggested that girls who attended the schools get a small

capitation allowance. Thirdly, it was proposed to get the sisters to drive their younger brothers to school. Fourthly, the curriculum for the girls' school was initially going to be relatively light, but over time, the grant was going to need a basic understanding of the three R's (as taught in the first and second primary classrooms). Fifth, it was suggested that girls who regularly attend school or classes receive a little incentive in cash or another type of payment. The number of scholarships was supposed to be periodically raised. Last but not least, the Maharaja was instructed to contact women from Christian missions and other private organizations. While his minister did not put Sri Henry Sharp's proposals into action but Maharaja Pratap Singh did. In fact, the report was carefully stored in the archives not long after it was published. The political secretary to the government of India, Mr. J. Glancy, presided over an official inquiry panel in 1931, which acknowledged that "no one appears to be aware of the nature of the report submitted by the educational expert." The Kashmiris endured years of sour bitterness. The Kashmiri Pandits had, however, made significant academic progress at the same time. The Muslims of Srinagar stand in dismal contrast to their Hindu brothers and sisters, since, according to the census of 1921, just 988 Muslims out of a thousand could read and write. The Muslims in Srinagar gave Lord Reading a letter when he visited Kashmir in 1924. They asked, among other things, that actions be taken to enhance the state's policies regarding Muslim education.

To investigate the grievances of the Muslims, Maharaja Pratap Singh established a committee of three people, made up of a European, a Hindu, and a Muslim. The committee looked into the memorial and found "no substance in it," according to their findings. The two religious leaders were cautioned, but all official privileges that they had previously enjoyed were taken away from them. Some of the memorial's signatories were exiled and stripped of their land.

The first western and contemporary boys' school in Kashmir was established in 1880 by the Reverend J. Hinton Knowles on the grounds of the Missionary Hospital in Srinagar. Originally known as the "Church Mission Society Boys School," the school is now known as the "Tyndale Biscoe School" in honor of the British missionary "Cecil Earle Tyndale Biscoe," who took over as principal in 1891. Because of his embrace of western modernity and rejection of regional traditions, Biscoe is frequently credited with helping to establish Kashmir's contemporary educational system. All 250 pupils in the original phase were "Brahmin Hindus," and they initially refused to participate in numerous school activities, including soccer, on the grounds that touching leather would make them unclean. The leaders once more showed little regard for the Muslim majority. However, Biscoe introduced individuality and social equality to those chosen students who adhered to collectivism and the caste system. For many years, Biscoe worked at the Church Mission Society Boy's School. Ten schools were operating in the state in 1890 using these contemporary methods. The schools in Jammu and Kashmir were linked with the Punjab University's syllabus and curriculum, and tests were administered every six months. There was also a regular school inspector. The highest caste in Hindu society, the Brahmin Hindu class, was being educated and modernized at the mission school in Kashmir. Anjuman-i-Nusratul Islam (ANI) was created in 1899 by Molvi Rasool Shah, the Mirwaiz (Muslim chief priest of Kashmir), to encourage religious instruction among the nearly illiterate population of Kashmiri Muslims. Eventually, the Mirwaiz converted the seminary into a school offering

both religious and secular education with the aid of minor contributions from the Dogra Maharaja. ANI enabled thousands of people to receive an Islamic education by expanding its network of schools throughout the region. In Kashmir, there were additional issues with girls' education. One of the British Church Mission's women opened a girl's school in Kashmir in the 1890s. When a Church Mission Society Female School opened its doors in 1912 with 17 students, the campaign to educate Kashmiri girls found new life. In 1914, the principal of this institution noted that Srinagar lacked any qualified Kashmiri women teachers. For the number of Hindu Kashmiri Pundits that it served throughout 1925, the educational system made great strides. There were two colleges, two teacher preparation programmes, two technical institutes, 11 high schools, 42 middle schools, and 583 elementary schools. The top pupils may eventually be employed in coveted government positions because two-thirds of the government schools were free and adhered to a defined curriculum and requirements for admission into Punjab University. A student would turn to unemployment if they did not perform well on entrance exams, which were competitive. Due to the Kashmiri Pundit society's disdain for manual labor—the only other option for work besides state service—the student would continue to be unemployed. In Kashmir, where educational growth has outpaced economic growth, the educated yet unemployed demographic is a recurrent phenomenon. Sheikh Mohammad Abdullah, commonly known as the "Lion of Kashmir," belonged to the extremely small, educated, but outcast Muslim community of Kashmir. He also experiences educational discrimination, although he eventually became the first Muslim from Kashmir to earn a master's degree in chemistry. He submitted an application to the Jammu and Kashmir government in order to study chemistry at the doctoral level in England, but was once again turned down. But by this point, Abdullah had been exposed to liberal and progressive views and had come to believe that the feudal system was to blame for the differences among Kashmiris. Sheikh Abdullah and his allies staged a Kashmiri rebellion against the Dogra Maharaja in 1931. There may be greater peace in Kashmir today if the Muslims of Kashmir had historically been given the same educational chances as the Hindu elites. There were 2,158 educational institutions, and 7% of JK's revenue was allocated to education by the time Pakistan and India were divided in 1947.

5. Conclusion

At the end, the education system of the state of Jammu and Kashmir underwent a dramatic shift with the deposition of Maharaja in 1889 and the establishment of the British Residency and State Council to direct the affairs of the princely state. Education became a central component of the state's drive towards centralization and bureaucratization along the lines of British India. The Dogra state's policies in the field of education in the late nineteenth century can only be understood in terms of the British colonial project of education. Education had become central to the project of colonialism in British India by the early nineteenth century.

After the British had effectively taken over control of Jammu and Kashmir's administration, the state government was unable to continue its previous policy of not interfering in educational matters. The crucial difference, however, was that in Kashmir, the primary motivation for the education of native subjects in British India—the creation of a class among the elite that could help in the task of administering the vast country—did not exist. Having learned from their colonial masters' mistakes, the Dogras also had no

intention of promoting the emergence of such a class. When these elite were fully established in British India by the late nineteenth century, the Jammu and Kashmir state simply imported these people to manage its expanding bureaucracy.

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