

Social Evils and their Impact on Society in Valley of Kashmir during Dogra Rule from 1846 to 1947

¹Reyaz Ahmad Bhat, ²Dr. R. Rajeshwari

¹Research Scholar, Department of History, Annamalai University, Tamil Nadu, India

²Assistant Professor, Department of History, Thanthai Periyar Government Arts College, Thiruchrapalli, India

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Abstract

The Kashmir Valley is often described to as India's crown treasure. It was dominated by a variety of other groups before the Dogras arrived, including Sikhs, Afghans, and Mughals, all of whom had a significant influence on the valley's society. However, the later Dogra era is regarded as the pinnacle of social modernity and the end of societal ills in the Kashmir valley.

Keyword – Dogras, Golden age, Jewel, Modernization, Society.

1. INTRODUCTION

Maharaja Gulab Singh formed the state of Jammu and Kashmir with its current boundaries by a different agreement between the East India Company and raja Gulab Singh at Amritsar on March 16, 1846. In Kashmiri history, this occurrence is referred to as the Treaty of Amritsar. This rule persisted in the state from 1846 to 1947. During this time, the valley experienced a wide range of social reforms, ills, and changes. The state's citizens were entangled in a poisonous web of social, religious, and superstitious obstructionism. Certain social problems that seemed to bereligiously sound had crept up in some areas of the society due to blind beliefs. The bulk of the population was minimized and their fundamental human rights were routinely disregarded by the Dogra state, which operated in an unfair, partial, and communal manner. Begar, a form of forced labor, was widespread in Kashmir's valley, raising social unrest.

2. REVIEW OF LITERATURE

The term "literature review" refers to an analysis of the academic literature on a subject. Writing surveys is motivated by the need to find research openings, conversations, and situations that provide prepared data on a subject. To avoid recurrence and acknowledge varied subject matter experts correctly, recognize previous award categories. Recognize contradictions, such as study gaps, discrepancies in earlier assessments, and open requests for additional research.

1. Sharma Deepika and Rana Anita (2015) Social evils among women in Jammu and Kashmir During Dogra Period and Colonialism And Reforms (1846-1925) This paper is meant to highlight the social evils among women and their reforms. During Dogra period the social evils of sati child marriage were on its zenith.

2. Zahoor (2020) Status of Women During Dogra Rule in Kashmir (review). This paper is meant to give the position of women and explore the brutality and exploitation of Kashmiri women by the Dogras in Kashmir valley.

3. Ahmad Tanveer and Singhaasatveer (2020) Socio Economic History of Jammu and Kashmir from 1925 -1948 with special reference to Maharaja Harisingh this paper is meant to give the social, economic aspects of Maharaja Harisingh.

3. METHODOLOGY

"Social evils and their impact on society in Kashmir valley during Dogra reign from 1846 to 1947" is the focus of the study. It is largely an exploratory fact-finding project, hence historical and descriptive methods are used. In addition, the study's analysis of secondary data was collected. Journals, books, and online sources all contain secondary data.

4. OBJECTIVES OF THE STUDY

- (a) To highlight the various kinds of social evils in valley of Kashmir during Dogra rule.
- (b) To highlight the impact of social evils on society.

5. SOCIAL EVILS

Female infanticide

This was the most prevalent social evil in the society of Kashmir during Dogra period. In Jammu and Kashmir state sex ratio was very low. This was due to discrimination against girl child. The girl child didn't not receive much attention and become dupe of various infantile diseases (Zahoor, 2020) Sir Walter Lawrence recorded 817 females for every 1000 male Hindus and 916 females for every 1000 male Muslims in Srinagar city of the valley (Lawrence 1895). The methods adopted to destroy the female infants differed from place to place and tribe to tribe. In Hindu ascendancy when infanticide was not treated as sin, the child was destroyed immediately after birth (Sharma and Anita, 2015).

Dowry system and heavy expenses on marriages

The most heinous evil during the Dogra rule in Kashmiri society among both major religions Hindus and Muslims which lead to the highest mortality rate of girl child's in the valley was dowry system and heavy marriage expenses. Looking towards the severity of this evil the Maharaja Gulab Singh enthusiastically embraced this cause and made significant contributions to ending the practice in the state of Jammu and Kashmir. One such meeting was sponsored by Punjab board administration on 29th, 30th and 31st of October 1953 at Amritsar (Sharma and Anita, 2015).

Child Marriage

Child marriage was the prevalent social evil in the Kashmiri society during the Dogra regime. It was practiced by both Hindus and Muslims (Bazaz 2002). Marriages were viewed as a religious obligation. To do it as soon as possible in order to gain religious credit lead to evil of child marriage early marriages of girls were preferred because it was considered as shameful to have teenage daughter living at home unmarried. The marriageable age was 12 to 13 years. This evil became the root cause for other evils like widowhood, high mortality rate and high birth rate (Shobana, 2010).

Robbery

This was another main social evil in the society of valley during early Dogra rule. Nobody feels secure in the valley because there was no proper law during early regime of Dogra rule until 1873 when Jammu and Kashmir police was established from doom cast of the society for detection and transmission of intelligence. This evil was prevalent in all the paraganas of valley. The most important section of thieves known as Galwas were active in the valley. Until they were suppressed by maharaja. They have created Havoc in the society by looting common moths and killing innocent people (Manzoor 2002).

Widow Remarriage

It was another most common social evil present in the society of Kashmir valley during the regime of Dogras although it was practiced by Muslim community but Hindus didn't allow it. The women who got widowed at young age spend very miserable and pathetic life and nobody cared about her life after the death of her husband (Bamzai 1994)

Prostitution and traffic in women

Prostitution and traffic in women were the worst social evil in the society in the valley during Dogra regime. This practice was in vogue in ancient Kashmir and seems to have prevalent throughout the medieval period also. The beautiful girls of Kashmir remained objects of attraction and possession during the Mughal period 1585-1752 A.D and Pathan rule from 1752 -1819 A.D. it was the lure of Kashmiri women which brought into existence a regular traffic in Kashmiri women, particularly from 1586 (Parmu, 1969).

The evil flourished openly and avowedly during the period of ascendancy of the Dogra Maharajas also (Robert 1980) early Dogra rulers patronized this disreputable trade and acquired a sizeable amount of revenue from it (Khujria 1985). This reality becomes clear when we read the report of Harvey, officer on special Duty in Srinagar, who carried out a survey in 1880. He writes in his comment "The Prostitutes who were registered and taxed as such are, primarily of the watal caste, "and were sold by their parents to brothel owners on the cost of Rs 200 or Rs 100 each child. This sale is acknowledged and documented on stamped paper under the guise of an intended marriage (Henvey, 1880).

Impact of social evils on society

The above mentioned social evils had great impact on the society of Kashmir valley during the regime of Dogras. The social evil of female infanticide has greatly influenced the sex ratio of the valley it was 721/1000 for Hindus and 895/1000 for Muslims in the year 18 (Walter, 1895). The important reason behind the female infanticide was the dowry system the majority of the people were living in villages and had not sufficient sources of livelihood and the same time they have to meet the demand of dowry for their daughters which they can't afford give rise to child marriage and female infanticide (Gupta 2007).

The most important social evil prevalent in the society of valley was prostitution it had drastic effects on the society. It had affected the Hindus as well as Muslims during the early Dogra period there were two ill-reputed centers of prostitution in Srinagar namely Tashwan and Maisuma (Ishaq, 1978). It was proposed that through this evil many venerable infections were spread into society because young English men were suspected of doing this (Henvey, 1880). The evil of women trafficking had also impacted the society of valley because most of these girls were cheated by carriers like wavers, carpenters and Gujjaras they have to spent the future life as out (census of India 1911, 1924-25).per the will of their masters whom they sold.

The robbery had created hue and cry in the society during the Dogra regime. The Galwans of the valley were on zenith to loot or plunder anybody in broad day light. The one who could speak against them could be killed or disabled .by this evil the society of valley became insecure and could move freely from one place to another (Yasin and Rafeeqi 1980).

The ban on widow remarriage in Hindu religion also had affected the Hindu women's of valley who had lost their husbands at young age.as per social norms they were not allowed to remarry and they spend a life like beasts. They were thought useless and sign of untoward in the society. They were ill-treated, but this custom had not affected the Muslim community (Sharma, 1922).

6. CONCLUSION

The focus of this paper is limited to few particular social evils that had affected the society of Kashmir valley during the Dogra regime .Among the them at top was female infanticide by which under the pressure of abhorrent social custom , a female infant was invariably sacrificed the instant she opened her eyes.in addition the inability to bear the wedding costs and the shame of keeping daughters was also To sum up it is right to say that the entire Dogra period is considered as period of social exploitation of people of the valley as prostitution was legalized .

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