Contribution of British Rule in Kashmir

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ABSTRACT: There is a common perception that British rule resulted in poverty, deindustrialization etc. in India. But as for as princely state of Jammu and Kashmir is concerned the British intervention resulted in positive outcomes. The British intervention resulted in modernization of various fields of Jammu and Kashmir. The introduction of modern education, land settlements, modern health care, transportation etc. where the outcomes of British intervention. This paper highlights that British intervention resulted in modernization of Jammu and Kashmir not only in short run but in long run.

Key Words:

INTRODUCTION

Once British became absolute political power in the Indian sub-continent, their policy towards princely states remained of two type's i.e., direct and indirect policy. Direct policy was promoted towards the states which were directly ruled by British through their governors and indirect policy was conceded towards the states, ruled indirectly by British through their residents. The preference to bring a state under direct or indirect policy was mostly determined by state's geography and economic resources. British annexed Punjab in 1846 and Kashmir being part of Lahore Darbar also came under the suzerainty of British. But at that time fate of Kashmir was determined by the need of time when British found sale of Kashmir inevitable because Punjab was yet to consolidate and North-West Frontier and Afghanistan unsettled. The only need of the time was to have a collaborator in the north and they were admirably successful in getting one in the person of Gulab-Singh. Immediately on 16 March, 1846, British resolved treaty of Amritsar with Gulab Singh, raja of Jammu, and handed valley of Kashmir to Dogra family on a mere sum of 75000 rupees. Through the treaty of Amritsar, British agreed to "transfer and make over forever in independent possession to Maharaja Gulab Singh and the heirs male of his body all the hilly and mountainous country with its dependencies situated to the eastward of the River Ravi including the Chamba and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State..." 1

When Russia started advancing towards the southern and eastern regions in 1864 and occupied Chinkent, it was taken alarming by British. It was followed by the occupation of Tashkent in 1865, Kohj in 1866 and Yuni Kurgan in 1867. The Russia subjugated Samarkand in 1868. Thus, within a span of four years, Russian influence had touched Afghanistan, Chitra, Gilgit, and the Pamirs. The British India started worrying about the approach of Russia and took effective steps in the consolidation of the ‘scientific-frontier’ of their empire and all this increased the geographical importance of Kashmir in the eyes of British. 2 Once British came to know about the misgovernment and mal-administration in Kashmir their intervention in Kashmir became inevitable. On the eve of coronation of Pratap-Singh the intervention achieved its peak when British finally appointed its permanent resident in 1885. In 1889 Maharaja Pratap Singh was dethroned on a suspicion that he was in a league with Russia and accordingly an irsad (voluntary resignation) was issued, signed by Maharaja, that give council of ministers all administrative powers in all departments of the state for a period of five years. The council, or rather the Resident who was to supervise its work, became the virtual ruler of the country. Once power was retained by the resident number of steps was taken in favour of subjects that resulted into the modernization of Kashmir. Politically, socially, economically and culturally the impact of British became visible and all those sectors which were, even presently, taken as indicators of development started flourishing and developing throughout whole valley. In fact, from 1885 the period of modernization started in Kashmir and truly the intervention of British was more than a blessing in terms of
education, medical facility, communication facility, construction of roads and nourishing the spirit of freedom for Kashmir. The blessings of British rule can be highlighted by discussing some of these developments which might have remained a dream only, if British had not interfered in the affairs of Kashmir.

**LAND SETTLEMENT:**
Agriculture was the basis of economy of Kashmir from ancient times, unlike Indian subcontinent, presents a unique picture of being mono-cropal because of long winters. Naturally its inhabitants were forced to starvation and due subsistence wild fruits related roots and shoots. Another misery was the frequent floods and excessive rains. The benevolent rulers like Lalitadatiya, Avanti verman, ZainulAabidin and others also tried their best to end the sufferings of their subjects.

These rulers took various steps to bring end to the miseries of the people of Kashmir. Avanti vermin with the help of his engineer Suya carried out the plan how to drain water from the valley and irrigation system was also reformed. The result was that, the land available to cultivation increased and resulted in production increase. The facilities thus provided for cultivation resulted in reduction in the price of rice that was staple food of Kashmir.2 Sultans also took a keen interest in the development of agriculture particularly during the peaceful and long reign of sultan Zain-ul-Aabidin. He built floating islands on which crops were sown. He drained marshes and brought large areas under cultivation. He developed the irrigation system by making number of tanks, canals and dams.3 The canals made by the great sultan are lachchan kohl canal, kakapora canal, avantipora canal etc.4 owing these irrigational works, the draining of marshes and reclamations of large areas for cultivation, Kashmir became self-sufficient in food and the prices of food automatically fall. According to Moorcroft, the annual produce of rice in zain-ul-Aabidins was seventy lakhs of khawars5. The revenue was collected in kind and large number of granaries was built to store grain. These government granaries were used when there arises shortage of food or famine, the government instantly brought out its stocks to bring down the prices and to feed people. so during the sultanate period, particularly during the budshahs time the land revenue policies were people friendly and sultate reached its zenith. When Mughals took over the reins of Kashmir from the chek ruler of Kashmir, Mughals brought whole land under khalisa. Subsequently the cultivators lost their propriety rights in land. Peasants after the land settlement were entrusted one-fourth annually through crop sharing.6 Afghans followed Mughals; this was the worst period for Kashmir. Afghan governor's crazy for wealth and result was burden on peasantry. Afghan governors demand seventy five percent taxes from peasantry. In addition abwabs were charged from the peasants. The state demand on main cereal was charged very high almost five-eighth.7

Sikh state in Kashmir came into power in early 19th century. They adopted the crop sharing or taxation system introduced by Akbar. Although Akbar's intention was not to brought peasantry of Kashmir under heavy taxation, he had enacted the law that one-third gross yield was payable to government. But this rule was never followed strictly and the land owner was placed under high taxation.8 Under the Sikh rule the majority of people in Kashmir remain in acute poverty. In 1822-23 Moorcroft observed that, ‘the heaviness with which taxation in one form or another form presses upon every class of population, it is difficult to find upon what principles some branches of the shawl manufactures are so highly taxed and some or wholly exempted but some classes of the workman who are nominally free from taxation are really most grievously burdened though being obliged to work for government; or former general of Kashmir either without pay or for all together or for one much below the value of their services.9 Sikhs levied tax on each and every thing like mandri, tambul, nazrana, etc. Not only this cash crops like cotton, tobacco, saffron and animals like sheep’s and goats further on oil, seed, honey, almonds, walnuts etc. so according to historians and scholars each and every thing without air was taxed.10

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3 Dutt J.C [trans]srivarasRajatarangni p 144
4 Ibid.
8 Fazal Abul, op.cit,p373
9 Hugel Von Baron Charles, Kashmir under Maharaja Ranjit Singh, Preface
10 Singh Jasbir, op.cit,pp 124-125
When Maharaja Gulab Singh took over Kashmir from East India Company through the treaty of Amritsar in 1846, Maharaja considered Kashmir as his purchased property and revenue administration continued as to be like in Sikh rule. Maharaja Gulab Singh divided revenue administration into four wazarats Audit and accounts, the Daghshawl, Commissariat and police. Shawl making industry that flourished under the sultans and further during Mughals, Afghans, as they were much needed in Iran and Afghanistan, however the industry suffered heavy losses during the Sikh rule in Kashmir because of high taxation shawl weavers left their looms and migrated towards the plains of Punjab. Karkhandars had to pay 98 rupees as tax and were rationed 20 kharwars of shali at two rupees per kharwar more than market rate that was one rupee per kharwar. The weaver might or might not work but he had to pay, resulted in some of the weavers chopped their thumbs on the accession of Maharaja Gulab Singh, due to reforms introduced by last Sikh governor, there were 27000 weavers working at 1100 looms. Still the things did not improve and shawl weavers combined and struck work on 6th June 1847 and asked for permit to immigrate to Punjab, Maharaja acted upon and after enquiry issued orders to redress grievances. Weavers now had to pay according to the actual work and could change his employer at will. Gulab Singh was succeeded by his son Maharaja Ranbir Singh and the shawl trade was flourished throughout the state, because of the demand from European markets especially as the fashion in aristocratic families of Europe and France was the big purchaser of Kashmiri shawl resulted in good returns for the traders. However, defeat of France in the Franco-Prussian war, France became financially bankrupt and the shawl trade got a deathblow in 1870-71, but the decline could have been averted, had government being sincere enough to think for an alternative to divert trade from France to another country. During the famine of 1877-78 Maharaja realized that the shawl making industry collapsed, Maharaja abolished tax altogether retaining only a nominal duty on the exports of shawl which too was remitted in 1886 by his successor Maharaja Pratap Singh. With the establishment of resident at Srinagar, slow but steady change did occur as he took control of the state in his own hands. British officers were put in key posts like Revenue, Accounts, Forests and customs and they organized them on the Punjab government model. The first step taken by British in favor of Kashmir was appointment of land settlement commission in 1887 under the supervision of Mr. Wingate’s and later in 1889 Walter. R. Lawrence took over full control of the commission. Lawrence discussed in detail the working of land revenue system in Kashmir before the implementation of new land settlement. The working of old administration was totally against common man in general and cultivator in particular to whom justices was a dream. The quick dynastic changes, six month absence of Maharaja from Kashmir, absence of written records of holdings and revenue liabilities, selfish, greedy and immoral officials were responsible for injustices and exploitation of people. Moreover, administration under Dogras was monopolized by pandits who had rare sympathy for the majority Muslim population. These officials combined systematically to defraud the state and rob the people. The cultivators were compelled to bear responsibility of feeding all state officials. Tehsildar, pathwari, sawzawol, kardar, shakadar (officials who assisted in revenue collection) all receive fixed share after harvesting. Besides, chakaldar and mustajir exploit cultivators through revenue farming or izad-boli (auctioning). Such was the intense of burden on cultivators that they sometimes sell their mobile property to fulfill revenue demands and sometimes leave their villages to settle somewhere else. Tukm-musada (advance seeds), Sakim-ul-hal (poor sections unable to pay revenue) where taken by state as welfare measures but the poor and ignorant cultivator was never benefitted and only huge arrears fill his account. Rasum (perquisites) was charged almost on every item produced in valley which was annually estimated Rs.1332.6.0 chilkis. Not only agricultural class but watals (scavenger), grave-diggers, prostitutes were not spared. Coercive and violent methods were used by official in recovering land revenue.

Being the active participant of the field survey that remained for more than four years the British settlement officer, Walter. R. Lawrence formulated such a novel administrative set-up which was not only friendly to

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11 Bamzai P.N.K, op.cit,p.71.
12 Stein MA,op.cit,pp.172-174
13 Moorcroft William,op.cit, p.135. See also History of Srinagar,p.60.
14 Bamzi P.N.K,op.cit,p.72
15 Ibid,p.82
16 Lawrence Walter,op.p.128-129
17 Bazaz P.N ,OP,Cit,pp.133-134
18 Lawrence Walter R,op.cit,p.128-134
19 Ibid.
the cultivators but also healthy for the future of Kashmir. In the new settlement all the problems were taken in consideration i.e., old revenue system, methods of collection, means of payment, powers of officials and conditions of the common people. The opposition of the official class was natural because they were at the losing side. But due to the support from Maharaja Lawrence was left with enough powers to deal with all kind of suits related with the land which make settlement department very powerful to override any official. Lawrence after making hard and difficult survey fixed the state demand permanent for ten years. Most important decision taken after strong opposition was decling state demand in the form of oil-seeds, cotton, pulses etc and accepting only in Rice and Maize along with cash payments only, which prevented perquisites and peculations which had become fashion of the day. He totally modified Assam system when he bestowed permanent hereditary occupancy rights on every person connected with Assamididbest by denying cultivators right to sale and mortgage land in order to stop eviction and absent landlordism. The positive results of these measures was that cultivator remained stick to his land and production increased steadily. He found it difficult to ascertain revenue that a village had to pay because he finds generalization could result dangerous. Thus, to fix the revenue of assami, area of holding, soil-type, fertility and irrigation facilities were taken into consideration. The best land being under the control of Patwaris, Lambardars and other influential persons were called upon to pay revenue accordingly.

Once the settlement was executed its impact on Kashmir’s peasants was optimistic. It appears that within a few years of the settlement, there emerged in Kashmir a stable, revenue-paying peasantry. The agriculturists, who used to wander from one village to another in quest of the fair treatment a

Health-Care

The indigenous traditional system of medicine was followed since time immemorial in Kashmir. Such were the people and hakims (physicians) professional that they turn nearly every plant and tree to some use and attribute medical properties to every growing thing. Unani and Ayurvedic medicine were popular among people. It was only in the second half of the nineteenth century that modern system of medicine and hospital concept was initiated in Kashmir by none other than Christian Missionaries of London.

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The settlement being pro poor, pro-peasant, pro-state remained famous throughout the valley and the inventor of the settlement is still remembered as Lawrence Saab (sahib).

20Bazaz P.N,op.cit,pp.133-134
21 Lawrence, Walter Roper, cit;p.450-51
22 Ibid.
24 Ernest F Nerve, op.cit.,pp.255-256
26 Ibid.
27 Ernest F Nerve, *Beyond Pir Panjal*, p.263
of encouragement and aid he was not allowed to have a roomy house for performing his duties. Mr. Biscoe writes, “His life was hard and difficult for he had no hospital, his operations being performed under trees; also orders were issued that the people were not to visit the doctor, and sepoys were stationed around to keep them away, as the sick persisted in coming for relief. Several patients suffered imprisonment for disobeying the order of the authorities.”

But the Missionaries didn’t lose hope and remained staunch and firm in their mission and in time they were successful in changing the attitude of the state through their selfless labour and dedication. Government started following missionaries and opened number of dispensaries in the valley and the first state dispensary was inaugurated in 1870. After Dr. Elmslie missionaries flocked into the valley, both men and women from London left their luxurious life for the cause of poor-stricken people of the valley. Elmslie’s departure led to the arrival of Dr. Theodore Maxwell and he was followed by distinguished personalities like Dr. Arthur Neve, who devoted thirty years of his life to serve Kashmir. Doctors like Edmund Downes, Arthur Neve, and Earnest F. Neve paid frequent visit to the villages and district headquarters to treat the sick, unable to visit the hospital owing to long distance and lack of transportation. Not only men but missionary women like Fanny Buttler, Nora Nevia, Miss Lucy, M. Cormack, Miss Irene Pertie, Miss Robison, Ht. Smith etc. who were qualified, trained and skilled doctors and nurses staffed the missionary hospitals. Such was the response of the people that people flooded to get treatment. So crowded were missionary hospital that Arthur Neve described Drugjan Hospital as a second pilgrimage center, the first being famous Hazratbal Shrine.

During tough times like famines and epidemics missionaries did commendable job and saved thousands of lives in Kashmir. The acute shortage of food and the coming of early winter, further the peasants were not allowed to harvest without measurement resulted in loss of thousands of lives. During this difficult juncture missionary doctors came in rescue and provided food which they brought from plains of Punjab. Dr. Arthur Nerve come Srinagar after famine, succeeded by Downes, two brothers Arthur and Ernest did a tremendous job by running a hospital, they run the hospital by fee and donation from the people. Because of lack of transportation doctors visited villages to treat the sick. The hospitals were equipped with sound staff well qualified doctors and nurses that came from Europe. Dr. Arthur writes that such was the response of the people that, it was 2nd largest pilgrimage place next to Hazratbal. The hospital staff also helped in the earthquake of 1885 and other calamities of 1888, 1892, 1900, 1907, and 1910 most important was in 1888 and 1892 such was the loss that Ernest F Nerve called the city of Srinagar as ‘city of dreadful death’.

The another hospital opened in Rainawari, it were because of the efforts of missionaries especially church of England Zenana Missionary society. It was dedication of ladies like Miss Butler, a doctor and Miss Irene Petire and Miss Robinson, these two ladies give their best services to the people of Kashmir, particularly women’s of Kashmir.

During the closing years of Maharaja Ranbir Singh large number of dispensaries and medical institutes resulted in large number of people were facilitated with health faculties. In 1897 a zenana hospital was established, it was located in the Centre of city and there was no separate arrangement for purdah women, this was greatest drawback of the hospital. For the welfare of the citizens various dispensaries were opened throughout the corners of the state like at Basholi, Ramnagar, Kathua, Ramban, Kotli, Bimber and Mirpur. X-ray facility was available at Sadr Hospital Srinagar in 1913-1914. Zenana hospitals were established in Sarnal [anantang], King Edward zenana hospital at Jammu etc. So we can say that the traditional medicine in the state of Jammu and Kashmir was replaced by modern medical facilities introduced by British resulted in improvement of health services in state and end to superstitious beliefs.

28 Ibid.
29 Tyndale Biscoe, op.cit. p.229
30 Ibid.
31 Hassan Ghulam piri, Tarikh-i-hassan. vol.2, p.229.
32 Biscoe Tendale C E, op. cit. p.230.
33 Neve Arthur, Thirty years in Kashmir, p.32.
34 Ibid. p.29.
35 Khan M.I.op.cit., p.143
36 Amar Singh Chauhan, Health Services in Kashmir, pp.70-71
37 Annual administrative report 1899-1900, p.59.
38 Ibid. 1902-1904, p.38.
Modern-Education: From ancient times, Kashmir had attained fame as an important land for the promotion of Sanskrit learning and literature. Kashmir had produced great historians like kalhana, srivara, jonaraja and well-known philosophers like Ratnakar, Abhinab Gupta, and Udhabhata. Chinese travelogue Hieun sang visited Kashmir in thirst of Buddhist learning. Kashmir was hub of learning from times as it is evident from the fourth Buddhist council during the reign of kanishka the saka ruler. The splendor of learning continued during the sultanate period. Sultanate rulers were lovers of learning and they established patshahals, maktabas and madrasas. The establishment of these institutions by sultans was made throughout the state and during the time of Great ruler Budshah it is said that he established university in his capital. After the decline of CHEK dynasty and establishment of Mughal rule, educational glory of Kashmir continues. However, the past glories of Kashmir came to halt during the most tyrannical rule of Afghans and Sikhs respectively as they extracted as much as to fill their coffers and Kashmir came to known to outside world chiefly for desolation of its land and the misery of its people. During Dogra period state didn’t pay any heed towards the spread of modern education. British entered the valley in the form of Christian Missionaries and after great struggle with the state recused locals from the darkness towards light by establishing a permanent mission in Srinagar in 1864. Education before Christian missionaries was confined to maktabs and patshahals where students were taught religious sacred books. In other words, religious education was dominant discourse in Kashmir and when education means all round development then education in Kashmir was in a very backward state. In 1854 retired army officer, Colonel Martin, from Peshawar, Rev. Robert Clark from Punjab missionaries tried to open a school in Kashmir but failed due to hostile attitude from state. But Robert Clark with his indomitable will, after 8 years, on 18 April, 1864 tried again and was successful in opening a school despite the opposition of the authorities. The whole scenario changed after the establishment of residency in 1885 at Srinagar. This was the positive sign towards modern education as the Dogra state got pressure from resident and Non-resident Kashmir’s elsewhere in Indian sub-continent. The result was that in 1891, 18 schools were opened, 17 were middle schools and 1 middle School. It was an important event in the history of Kashmir, but the parents who sent their children to the missionary school were scared by the authorities and received domiciliary visits from the police. They were told if their children went to school, they would be banished to Gilgit for Beggar (corvee). Once the proposal of Christian missionaries to found schools in Kashmir was approved by C.M.S. in London, Rev. J.H. Knowles laid the foundation of C.M.S. school on the hospital premises in Srinagar and became the founder of the modern schools in Srinagar. In its infancy C.M.S. school had to face a number of problems. The most pressing problem was that of school building. In 1890 the govt. permitted the C.M.S. to shift school down to the city and it was moved from hospital premises to a large house and compound on the river bank in the middle of the city (FatehKadal). As a result of this, the number of students increased from 5 students in 1880 to 200 in 1890. Mr. Knowles in this sacred work was assisted by Rev. C.L.E. Burges, A.B. Tyndale and also by some Kashmiri teachers in the work of building up the school. When Rev. Tandale Biscoe joined the school in 1891, he was dissatisfied to see the habits, dress, curriculum and attendance of the students. The first step taken by Biscoe was to insist upon punctual attendance by the pupils. Thus, he dedicated himself full towards the development of educational seeds among its pupil. For this purpose he introduced regular hours of instruction, fines were imposed and holidays were arranged on western pattern and education as per need was imparted like Geography, Agricultural Science, and General-knowledge etc. This was not enough; sometimes the boys didn’t come to school pretending to be sick. To check this tendency Biscoe hit on a novel scheme of visiting the houses of the boys. Moreover, students were reluctant to play games, because of superstitious way of their minds and parents regarded sports as wastage of time. But for Tyndale Biscoe School meant an institutions were citizen’s mind and bodies were to be trained. The great task to which Mr. Biscoe addressed himself was to teach the boys manliness, loyalty, 

Ahmad Rafi-ud-din Aab, Nawadir-ul-Akbar, B.M.Aadd.24029, f.29b.
Ibid.

39 Holmes Brain, Education policy and the mission schools, p. 151.
40bid.

42Quoted in ‘beyond the pirpanjal, p. 68. Robert Clarke, op. cit., p. 167.
43 Kashmir in sunlight and shade, p. 260. Fifty years against The stream, p. 1
44 In sunlight and shade, p. 260
45 Vid.
46 Ibid.
47 Holmes Brain, op. cit., p. 276.
48 Ibid. See also Kashmir in sunlight and shade. P. 276.
charity, manners, cleanliness, truth and other virtue. For bodily development he laid stress on social service, games and sports and for mental exercise he introduces subjects like English, Indian languages (Urdu and Hindi), classical language (Persian), Mathematics, History, Geography, Science and Art and swimming was made compulsory. The efforts given by these British citizens and the hard work to which they dedicated themselves started bearing fruits slowly but steadily. It was in 1905, that a college was established at Srinagar with the efforts of Mrs. Annie Besant, president of Theosophical Society, which in 1911 was taken by the state and named it as Sri Pratap College. In nutshell, it was British who did the commendable job by introducing modern education in the valley and debited the people of Kashmir forever. After the establishment of missionary schools, private institutions sprang throughout the state. Various reform movements like Araya smaj (1892) Dogra Sabha (1896) Khalsa Dewan (1902) etc., that take leading role in imparting modern education to their respective communities. On the other hand Muslims were far away from the modern education because of poverty and role of ulemas. How ever Ghulam Rasool shah who is called sir syed of Kashmir, he founded an association called Anjuman-Nusrat-Ul-Islam, the main motive of anjuman was to open schools for Muslim community for the propagation of modern education. English education provided by missionaries mostly benefited Hindu community in general and Kashmiri pandits in particular as for as Kashmiri province is concerned. Seeing the backwardness of Muslims towards modern education, the Muslims of Punjab sent a memorandum to Maharaja to set up facilities for the betterment of Muslim education. Maharaja requested government for the educational arrangements of state, the government of India sent Mr. Henry Sharp as educational commissioner, he after examine the educational institutes and understood the Muslim demands submitted his report to state authorities. He recommended expansion of primary schools, technical institutions and opening of medical, mechanical, electrical, agriculture, horticulture etc. schools. Mr. Sharp also recommended scholarships for Muslim students, because of poor family background and backwardness towards modern education. So, Mr. Sharp designed educational recommendations in such a way in which Muslims should be enlightened with modern means of education.

In field of education the princely state of Jammu and Kashmir was far away from their counterparts in British India including females as well. The female education in the princely state of Jammu and Kashmir was also introduced by British through mission ladies. These mission ladies opened schools in various parts of the state. The most important mission ladies who opened various educational institutes were Miss Coverdale, Miss Fitze and Miss Melinson. The mission ladies wanted to impart education in women's in such a way that they would rational mothers for future generation, they were not to be simply ignorant and superstitious and not to be under the command of priests and burden on parents. When miss Fitze started school in Srinagar in 1912, the majority of girls attended the schools were Muslims. The main problem in women education was faced by Hindu girls, because they considered for them to go school after age of twelve and until they were married. It was under the visionary missionary lady Miss Malinson in 1922 when she became principal of said school in 1922, she was the instrumental in bringing educational and cultural advancement among the women's of Kashmir. The subjects taught were English, Urdu, Persian, General Knowledge, Mathematics and Nature study. Apart from these subjects basket-making was introduced. Embroidery on bags and cushions was taught.
There is a common perception among different scholars and historians that the arrival of British resulted into drain of wealth, de-industrialization, backwardness, poverty and other negative effects on India and elsewhere they went. Regarding the Kashmir the role of British rule has different impact negating the general perception regarding British. When British entered into the valley of Kashmir the situation here was deplorable in every aspect. The peasantry, villagers, townsmen, elders and children all were reeling under the miserable conditions of their family and backwardness of the state. Modern Education was absent and only few maktabas and patshahals existed. Modern Medical facilities were not only absent but people used weeds, leaves, mud and other things to cure diseases. The peasantry class was fed-up by the oppressive attitude of the Dogra rulers and their corrupt officials, who took majority of their output and forced them to sleep half starved. It was only after the dethronement of Dogra ruler Pratap Singh and the appointment of British resident, who acted as a ruler, that Kashmir witnessed all round changes. Land settlement was introduced that was not only pro-poor, pro-cultivator but pro-state as well. The credit for the establishment of modern schools and colleges goes to British. The British in their schools not only focused on curricular but co-curricular activities were made compulsory in order to remove laziness and idle reflections from their character. The British should be credit as well for making Kashmir famous around the globe. It were these Europeans who ascribed Kashmir as ‘Venice of the East’ ‘ Switzerland of the East’ and labeled it with other different names that made it a picnic spot and in long-run resulted into the development of the tourist industry. Truly, the intervention of British in Kashmir was a blessing that in short-run liberated people from the corrupt practices of the alien Dogra rulers and give them a sigh of relief. At the same time in long-run their intervention resulted in the foundation and development of all those sectors that are taken as the indicators of development in modern times.

Transportation.

Roads are means of transportation from one place to other and from one country to another. The modern means of communication in Kashmir were established after the appointment of Resident. Transport provides avital link between production centers, distribution areas and ultimate consumers. Maharaja Pratap sing’s reign witnessed construction of roads. These roads joining Srinagar with Khola and Jammu with Jhelum valley cart Road and Banihal road. Mitchell and co. Build road from Baramulla to Kohla. The road was extended in 1893 from Baramulla to Srinagar and was completed in the year 1895. Khola Bridge constructed during same year and touched Srinagar at Amira kadal, there after it led to Rawalpindi while crossing Mussire hills. In 1901-02 another road was constructed from Jammu to Udhampur, separate amount was allotted for the construction of Nandhni Tunnel and was completed during next year. Again in 1911-12 widening was started from Udhampur to Banihal, after that state government decided to made road from Jammu to Banihal. From Banihal onwards this was connected to Srinagar through 660 feet long Banihal tunnel. For the first time road opened for Durbar move from Jammu to Srinagar in 1921 and for same purpose in November from Srinagar to Jammu and from next year opened for public. The pathway from Srinagar to Gilgit was under taken in 1890. Russian threat also resulted in improvement of British transport from British India to Kashmir. People from various corners were drawn and they were paid or unpaid, the system came to be known as ‘Beggar’ [forced labour]. Robert Thorp while mentioning the hardships and Gilgit Beggar among the minds of Kashmir people the mere mention of Gilgit in any village was sufficient to drive the whole whole of its population to the hills where the peoples hides themselves till they were convinced that there was no more danger to being pressed in to services. E. F Knight called Gilgit as the Siberia of the Kashmir. In 1893 road was completed resulted in end of unpaid and forced labour. There years took complete to build GariHabibullah road was completed in 1902 that was direct link between Srinagar to Rawalpindi via Domel. During this period both in Jammu and Kashmir.

64 Bazaz P. N, op. cit., pp.133-134.
65 Ibid. p.134.
67 Ibid. p. 62.
68 Neve Ernest F, op.cit, pp.233-234.
70 Ibid, 1923-24,p 52.
71 Ibid, 1889-90, p. 125.
73 Knight E. F, Where three Empires meet, p.287.
74 Ahmad Pervez, Economy and society of Kashmir, p.229.
The establishment of Railway connectivity of Jammu and Kashmir to railway map of India was too late after the establishment of residency in Srinagar. The work on railway line connecting Jammu with Sialkot in the Punjab was started in October 1888 and competed in 1890. Railway stations were constructed at a distance of one and a half kilometer. To connect Kashmir valley with railway, various efforts were made, General Bourbel was authorized to draw a survey and estimate for railway line. He submitted his report in 1890. The survey was from Jammu in the direction of Akhnoor, running up the valley of Chenab to Ramban and after crossing the river turning up the valley of Bichalari to Takia. It pierced the Banthal Mountain with four and a half miles of tunnel to Varinag and thence descended the valley of the Sandhuran and Bringht rivers to Khanbal on the Jhelum and further extended to the summer capital. The length of this line from Jammu to Srinagar by this route was 175 miles. Parry Nisbet, the resident of Srinagar ordered the council to carry work; however the things could not materialized due to unknown reasons.

Conclusion:
British followed different policies to strengthen their raj in India; every state in India were British intervened was to save British interests. Same was the case of Princely state of Jammu and Kashmir, the Anglo-Sikh war of 1846 paved the way for British intervention in Kashmir. The British wanted to check the Russian-Peal that compelled the British to tackle Punjab as quick as possible, because Punjab alliance with Afghanistan, [that had defeated British in 1838-39 in first Anglo-Afghan war] and Russia could have game changer in Indian sub-continent. British tactfully use Gulab Singh against Lahore Darbar to weaken and defeat the Sikh state. After the defeat of Sikhs, Gulab Singh was rewarded for his treacherous role he played against Sikh state. Kashmir was given to Maharaja Gulab Singh through infamous treaty of Amritsar. From 1846-1885 Maharaja Gulab Singh and Maharaja Ranbir Singh tried to establish newly princely state according to their own taste, but they were criticized by a section of British officials and statesmen. The famine of 1877-79 was an eye opener for the British government that compelled them to take British seriously. When Maharaja Ranbir Singh was dethroned by British in 1885 and a council was appointed to direct Kashmir affairs that were placed under direct and full fledged control of resident.

British intervened on two reasons first was the security, because state of Jammu and Kashmir acted as a frontline state, second was Maharajas capacity to govern his subjects according to justice. After the appointment of resident British systematically and smoothly take control over the administration of the state. AS revealed in the chapters the primarily motive of British was to secure their imperialistic motives. They presented themselves as benevolent; this benevolence resulted in positive outcome for the state of Jammu and Kashmir and also exposes state to rest of British India. The coming of British resulted in educational reforms, Economic reforms, health reforms and betterment of transportation faculties. Modern means of education also came with the coming of British, the Missionaries like Rev. Tyndale Biscoe, Morvan mission, Knowls, Mission ladies etc. also came to modernize the educational system of Kashmir. The growth of education and reformation in the educational system resulted in increase in literacy and competition between Kashmir’s and non-Kashmir’s. The land settlements were initiated from 1887 under the control of A. Wingate. After the charge given to Sir Walter Lawrence from 1889-1895, it were by Land reforms introduced by Lawrence that the peasant was made Assami [occupancy rights were granted to peasants] and an account was opened with peasants that clearly mention his land under occupancy and the amount of revenue he had to pay. These land settlements resulted in betterment of peasantry and increase in annual revenue.

The most important contribution of British was in the field of Health sector. The traditional medicine was replaced by scientific medicines with the coming of modern health specialists from Britain. The coming of doctors, nurses, mission ladies etc. resulted in betterment of health faculties. The missionaries build hospitals, dispensaries and some worked on to end the superstitious belief system that was prevailing among the people that going to hospitals and other health care centres is forbidden in religion. The modern health care facilities resulted in curing the diseases like cholera, typhoid, smallpox etc. The advancement in medical facilities resulted in saving of thousands lives that were earlier killed because of these diseases. The British also improved transport sector by building and connecting various roads. The British also build

75 Kapoor M.L.op. cit, p.32.
76 Atchison, op.cit p.254.
77 J&K Government records, file No 34/A of 1890.
78 Chouhan Singh Amar, op.cit. p.70.
telegraph lines and postal system was reviewed. The building of various roads resulted in betterment of connectivity and easy access to transportation. The British also introduced railways in 1880s and completed it in 1890s. So, it is clear from the study that the British Indian government was in search of opportunity in order to control the affairs of state in order to fulfil their motives. But at the same time it resulted in positive outcome for state in various fields.

2. Condemned unheard, 47

References:

2. One great objective which Governor-General had in view when he made this arrangement was to lessen the force of the Sikh by establishing on their flank a power independent of them and inclined to British. *Inside kashmir*.
4. Condemned unheard, 47
5. As early as August 1847, Col. Henry Montgomery Lawrence and George Taylor had written to Gulab Singh complaining of the distress of the Kashmiris as a result of the high prices of shali (unhusked rice) and highhandedness of the officials of the Darbar; dispatch of forces by the Maharaja to Gilgit; occurrence of four cases of Sati in the state; and Dharmarth realizations made by the Darbar from the Kashmiris, suggesting the deprivation of a British Resident in the state. Maharaja Gulab Singh, while accepting their criticisms, had staunchly refused to accept the establishment of a British Residency in Kashmir. British intervention in Kashmir would become more inconsistent during the reign of Ranbir Singh. See P. N. K. Bamzai, *A History of Kashmir*, Political, Social and Cultural From the Earliest Times to the Present Day (New Delhi: Metropolitan Book Company, 1973), 661-662.
6. *Inside kashmir*, 50
7. *Inside kashmir*, 51
11. Lawrence, Walter Roper, op. cit., p. 415
12. Ibid, p. 424
13. Ibid, p. 436
15. Lawrence, Walter Roper, op. cit., p. 450-51
17. Old English Records 34/1891, Jammu State Archives.
23. Ibid, p. 27.
29. Ibid.
35. Martyn Clark, Robert Clark of the Punjab, p. 190
36. Robert Clark, op.cit, p. 169
39. Khan, Mohammad Ishaq, op.cit, p. 165
40. Ibid., p. 165
41. Neve, Ernest F. Beyond the PirPanjal: life among the mountains and valleys of Kashmir. Unwin, 1912, p. 58