



Critical Analysis of Women in Kashmir Under Dogra Rule

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Abstract

This article is an attempt to analyse the status of women in the Dogra regime in the former state of Jammu and Kashmir. It seeks to examine the situation of Kashmiri women and the frustration and abuse they experienced under the Dogra regime. Similarly this paper focuses around social evils such as trafficking in women, female feticide and prostitution and also in the fight against opportunities to eradicate the dictatorial, dynastic, primitive and strict doctrines of the Middle Ages. Examines their role. Women occupy an important place in shaping the history of mankind. The tools or status added or given to women frame a flat piece to determine the net progress of the general population. Although they have been singled out / underestimated in all fields such as politics, society, education since ancient times, women have been the basis and important part of any ordinary people on earth. There is also a certainty under Jammu and Kashmir that Dogra's cynical and barbaric rule of popular times. In addition, the rule affected the entire population of the state, both men and women.



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Introduction

The province of Jammu and Kashmir, which was ruled by the oppressed Dogra from 1846-1947, was formed with three primary social and topographical divisions — Jammu and Kashmir and Ladakh. When the British captured Punjab in 1845, the state went under Dogra's disgraceful guidelines. (Khan, 1980, pg 9) In 1820, Maharaja Ranjit Singh of Punjab inherited the state of Jammu from Maharaja Gulab Singh as expected jagir. Recognizing his loyal rule, Maharaja Ranjit Singh made him the king of the

place. (Khan, 1980, pg 1) Although it is regularly acknowledged that the British started a riot in Kashmir with Maharaja Gulab Singh of Jammu, it is known as the 'Treaty of Amritsar'. According to the agreement, Kashmir rewarded Maharaja Gulab Singh with money of 75 lakh. The treaty declared Gulab Singh as the Maharaja (Raja) of the State of Jammu and Kashmir and Maharaja Gulab Singh established the state within its present boundaries during the same period. (Khan, 1980 pg 3)

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Methodology

The research methodology for the article is descriptive. All the primary sources related to the Treaty of Amritsar, administration of State of Jammu and Kashmir, women's status and education are consulted which helps in tracking the condition of women in Jammu and Kashmir. Works of several articles, newspapers, journals, magazines and oral research etc. are also a part of this endeavour. Coming into the final stage of the research, all the informations and facts collected during the primary stage are carefully analysed, compared and interpreted. Here I applied analytical, comparative and doctrinal methods to find out the most reliable facts, their viability, credibility, discrepancy and infirmity if any exists. It is very difficult to analyse and compare all the existing material on the particular topic. However every honest possible effort is made to collect appropriate information, data and material as possible on the subject for the preparation of research article.

Women in the Dogra Rule

Women were at the bottom of the Dogras rule, as in other stages of human history. It is an obvious phenomenon that women are usually associated with silence, difficulty and underestimation and are considered more fragile or second to none, in fact only one organic determinant of an individual, while as the gender orientation is a social development designed socially. Certainly women are becoming more and more important in the economic progress of both the manufacturing and creating of the economy, but at the same time they are seen as the submissive and ruled part of the society. However, women perform exceptionally well in the socio-economic development of a society. Women's control fills in as a topic of great interest and importance. Also, those who create unusual food, women do troublesome things. Women also play a major role in Kashmir's social sector, family capacity and economy. In addition, food preparation and housekeeping, they also achieve by crushing grain and household aids from age. Comfort in contemporary times is not consistently available and effectively unavailable. The conditions under which women have to manage household chores are horrendous. The rice grinding is done with a heavy mortar in a stone mortar and then the rice is separated and cleaned. Women artists have found themselves attracted to work with their spouses.

Of course, even in making a garment, they assume an important function.

The lifestyle and culture of women in Kashmir has been defined for many centuries as traditional and patriarchal. They have dominance in society and low social status. However, the status of historical and prominent Kashmiri women obtained from various ancient literary sources is very high. They found themselves at the pinnacle of fame, and as rulers, princesses, and commanders of the army, and from the point of view of religious doctrine. We can say that there are no social activities in which women do not participate. But writers of ancient sources generally focused on individual women rather than a class or group of women. In traditional Kashmiri society, women are victims of widespread illiteracy, loneliness and complete denial / isolation of personality. Socially, women faced the loss of freedom in their own homes and became the target of social and cultural oppression, inequality and low status. In the traditional society of Kashmir women are always considered to be dominated by men, they are dependent on the male members of the family and cannot develop their personality or be independent in or outside their family / society.

The interpretation of any social structure and culture is broken without referring to the status and part of feminist society, it is women who are responsible for actually raising a new era in every social request. Due to Kashmir, there are examples in the past and recent times that women have shown different qualities that determine their courage, ability, intelligence and their status in different fields. In ancient Kashmir, women were highly respected as compared to the medieval period. They had an exceptional system for school education and this period produced a large number of exceptionally educated women in ancient times. The wife of Sri Madan Mishra is said to have defeated the versatile philosopher Shankaracharya in a philosophical conversation. Avanti Sundari has compiled a dictionary of words used in natural language and she has contributed her works to demonstrate the use of such words. (Altekar, 1938, p. 21, 186-188)

Many women in ancient Kashmir excelled in administration and held a respectable position in society. In addition, Rani Dida, Kota Rani and many other women were involved in politics. (Stein, vol

ii) Throughout the long history of Kashmiri history, Lal Dead poetry has a place in local and world literature. . Deep insight into human life and its practical aspects has been rated very high and high by the Red Dead. After them, the poetic poems of Habba Khatoon and Ornimal, despite their different tone and pattern, showed the potential of Kashmiri women in the field of literature, while at the same time emphasizing their intelligence at the end of the medieval period and later. . This would not have happened without the roots of literacy in Kashmir and Kashmiris, while in some other parts of the world women are living in the darkness of illiteracy while many people believe that they are literate. . .

The past history of Jammu and Kashmir shows that women held high status in the Indian mainland. But the position of women has declined significantly. The birth of women was not so desired and their suffering increased with the influx of Turk-Afghan invasions, for which it was worthwhile to take girls / women during the war. Over time, we have seen that the conditions under the Dogra regime have given new perspectives to the practice of sati and female feticide. The Dogra regime also increased the ban on widow remarriage, trafficking in women, and other socio-oppressive activities such as prostitution. Dogra states that Maharaja Gulab Singh is an absolute / absolute sovereign. In addition, he considered the entire state, especially the poor valley of Kashmir, as his purchasing property. His successors also ruled with the same command and ideological support. Thus, almost all Dogra rulers committed serious abuse. It is a privilege to consider Muslim women as objects and sorts of commodities. Dogra has legalized prostitution in Kashmir, especially by women belonging to the Muslim community. It is strange to admit that substantial revenue for the Maharaja came from such illegal and inhumane practices, which many governments try to hide with shame. (Anzoo *et al.*, 2019) The environment in which women are paid sexual violence and their corpses are understood as commodity and impartial. According to it, "Prostitution was legal and not a criminal offense in Jammu and Kashmir under the Dogra regime. The state allowed prostitutes because British authority reports indicated that 15 to 25 percent of the state's wages came from the burden of these prostitutes. There were 18715 registered prostitutes in Kashmir in 1880, who gave a portion of their salary as an

estimate to the state. (National Archives of India, 1883) The Times of London report forced the British government to ask Henry, an officer on special duty in Kashmir to find out the reality regarding it.

He submitted the report: that the prostitutes, registered and accordingly burdened, mainly in Wattal or lower status. At an early age their parents sell it to the keeper of the brothel for Rs.200 or Rs.100 per child. Apart from registering public authority on stamp paper, it has not yet been considered. The number of prostitutes obtained for Srinagar is 250 or 300. They were divided into three classes according to their 'pleasure' and carry the burden according to need (Bomzai, 1987), e.g., Rs. 40 per year for first class, Rs. 20 for second class and Rs. 10 for third class.

Exploitation of Women

Dogra regime has underestimated Kashmir women. The state earned substantial income from the prostitutes facing these allegations, but did not spend money on their health. In 1880, an officer on special duty, Mr. Henry, discovered that a terrible epidemic was spreading in Kashmir, in light of the fact that no care had been taken for the sick prostitutes. During the period 1877–1879, 12977 patients came for treatment, 2516 of whom had a venereal infection, as evidenced by the report of the Srinagar Mission Hospital. (Khan, 1978, p. 115) Rather than responsible for wearing dirty pieces of clothing, for which, the Dogra system is seriously trusted and it is best seen by Tyndale Biscoe. (Thorpe, 1870, p. 72)

Female feticide is prevalent in the mainland of India, but over time, some tribes migrated to Jammu, along with the practice of female feticide. This was documented by Deepika Sharma and Anita Rana in the book 'Social Evils Among Women in Jammu and Kashmir during the Dogra Period and Colonialism and Reforms (1846-1925)'. Definitely will know that it is very common among Rajput families in the Jammu region (Mian). When the girl was born, she was taken from her mother, and buried alive or rarely survived in the woods. Burial of the child alive is another strategy. The carcass was placed in a clay pot and covered with a thick paste of cow dung. For the most part, a small fraction of opium was given to cause of quick death. Other wounding strategy was by causing injury to the Navy. When most of the girls were born, this was done with the

following belief - the child put a little jiggery in the mouth, put a cotton skin on it and recited the mantra together. Many times 'Gur khayana pooni kattin apna baiya galena' (eat your sugar, turn your thread, send a brother in your place). (Sharma, *et al.*, 2015)

Usually children are killed by various methods and the patriarchal mentality is pacified. Such practices have been used by parents to get rid of new born girls, which is generally considered to tarnish their 'honour' and 'dignity'. These girls were considered a kind of burden by their family members and society. Some of the methods by which parents killed their female infants are suggested as follows: Infants are placed in clay pots and water pots and buried in the ground in the pachwara (backyard), buried, it is almost attached to the children's home every Mian. During the eighteenth and nineteenth centuries, when the rulers and societies of the Jammu region came alive to the criminal nature of the practice, the custodians adopted a number of methods according to their desire to kill their girl child and escape their female offspring. They reported the disorder and later death, which follows exactly. They treated their girls ruthlessly, neglected their care and exposed them to all the hardships of the environment. Sometimes they were given strong drugs with the aim of bringing disease and death. Opium pill was also used to achieve death within hours. Such activities and alternatives to prevent the lives of new born in Rajput families are usually done by elderly women in the family, especially grandmothers. In some cases, the senior lady of the family ordered the midwife to hang the child. Dai (senior women) have many methods to accomplish these tasks. Such killings were also despised by subjecting the girl to extreme cold or heat, as the new born is very sensitive at birth because the gas of the air throws it out. (Anzoo *et al.*, 2019)

The status of women declined under the Dogra regime, as they became not only depressed and oppressive institutions but also involved in the financial sector. They looked at the commodity and objected to buying and selling them like any other commodity. Under the regime in which the common people were stuck in debts and the government was enslaved, the treatment of women became more painful. Their bodies were exposed to the senses, in which their bodily form and existence

were transformed into a way for people to pay their debts. It is documented as follows:

"The Dogra rule is classified by the abuse tax system and things have an effect on each other. Even the dead cannot be buried except in official and remarkable grave excavations. Porter, who was engaged in carrying luggage, gave part of his profits to state agents. Even prostitutes cannot escape in such a coercive system. Many parents were motivated to sell their daughters into extreme poverty, for which, the Dogra system and its outrageous tax structure contributed significantly." (Hasnain, 1980)

According to the 1921 census, out of 2995 prostitutes working in brothels in Bombay, 41 were indigenous people from Kashmir. The racket of prostitution at that time was not only regional, it spread all over India by the 20th century. (Nation Archives of India, 1921, p.3) Therefore, it can be well understood that women had to enter the market sector under the Dogra regime. Prostitution. Another part of the oppression and abuse of women in the Dogra regime can be seen in the practice of forced labour. The average citizen of Kashmir experienced Garhwali slavery during the Dogra rule. The most toxic strategy for repression is forced labour or Begar. Forced labour was justified not only by the authorities to serve their own interests, but also to ensure free work on farms. (Khan, 1980, p. 13) Not only men but also women were forced to become part of this state.

The people of Kashmir have launched several resistance movements against the brutality of Dogra and the presence of women can be seen in all these efforts. Women played an important role against the Dogra rule, which is often not accepted. Undoubtedly, Kashmir women fought shoulder to shoulder with men and even took up arms against the Dogra rulers. (Bazaz, 1959) Women played a distinctive role in the first armed engagement against Dogra, which took place when Maharaja Gulab Singh occupied the area in Gilgit. When Maharaja Gulab Singh launched a military campaign against Gilgit, the people of Gilgit protested vigorously with the support of women. Gilgit's heroic legends under the leadership of Gauhar Rehman crushed the Dogra forces. Furthermore, when Gulab Singh sent troops under Wazir Lakhpat to take control of the Kashmir

Valley from the then Governor Sheikh Imam-ud-Din who declared independence, the Sheikh suppressed the Dogra forces with public support. In this victory, the wife of Sheikh Imam-ud-Din played an inevitable role. She was a woman of strong courage and bravery, considered by the people to be Mother-a-Mehrban, who took up arms and vowed not to let the sheikh enter her rooms until she had repulsed the attackers. With the help of Gilgit, the people's resistance was shattered. (Khan, 1980, p. 78)

Contribution of Women

The contribution of women was important during the period 1930-1947. In fact, the women involved in the armed struggle came from the lower strata of society, and were illiterate and illiterate. Due to illiterate and social problems, the women of these lower classes were not guided or organized by educated women, but their movement was later educated women joined in. (Yasin *et al.*, p. 197-198) Troubles began 13 July 1931, after the disturbances, the people lined up in ions rags mainly with women. These women belonged mainly to the lower classes and rejected the oppressive policies of the Dogra regime. (Anzoo *et al.*, 2019) On August 2, 1931, a Kashmiri woman addressed a public meeting, saying, 'Our men must wear the burqa while sitting in their homes! We are proud of our Punjabi Muslim brothers, but so far they have limited themselves to rhetoric. We ask the British Parliament to take our grievances to the League of Nations.' We appeal to the military not to harass women because it is not polite. If they have such instructions, they will be ready for us to face the challenge. (Saraf, p.1) After the city was handed over to a military command on September 6, 1931, authorities charged a horrific mob of women protesters with batons, outraged at the humility of these women, and wounded ten women. Following this mishap, the then Prime Minister Raja Hari Krishna Kaul ordered not to deal harshly with female performances in the future. (Bazaz, 1959) This request was only on paper and once again the army opened fire on the women's parade, which was heading towards Mysuma Bazaar Srinagar, in which the heroine Fazli died on 24 September 1931. 25 years old Sajida Bano, of Shopian, was shot and killed by military gunmen when she was pregnant and died along with her foetus. John Begum, wife of Abel Lone of Srinagar, was killed in a police shooting. Another martyr of change was the heroine John Dede, who was unskilled and

came from the lower classes of society and hence her sacrifice was ignored in the discourse of the freedom struggle in Kashmir. Despite her good fight against these shameful actions of the government, her normal abilities were not abused. She was a pragmatist and in stark contrast to a considerable number of Kashmir's political leaders, she pursued secularism and renounced narrow religious beliefs. (Malik, 2014, p. 30-32)

After a long time and despite all the social and cultural undercurrents, women are again active in the "Quit Kashmir" movement started by Sheikh Abdullah. A large number of women took to the streets to protest the tyrannical Dogra regime. It was documented that from 1936-46 Kashmiri women were practically not involved in politics. At the same time, in May 1946, a national conference led by Sheikh Mohammed Abdullah began to 'Quit Kashmir'. In fact 10 years later a large number of politically conscious women, especially those belonging to the working class in the society, came to participate in the movement. During the Quit Kashmir Movement in 1946, 'Noor Gujri - the daughter of a milkman, her charismatic speech has the amazing ability to generate power in women. Another heroin Fatima in the Kashmir Quit Movement, from Anantnag, a peasant woman, was shot and killed. Among the many anonymous helpless women suffering from the cause of Kashmir, Joni and Mukta were mentioned. Finally at least women, especially Begum Abdullah and Zainab Begum, both had more extraordinary territory and played an extraordinary role in the Quit Kashmir movement after the capture of Sheikh Mohammed Abdullah in May 1946. (Malik, 2014, p. 35-37)

Ordinary Women She played an important role in the Kashmir independence struggle in 1926 AD, but history always silenced and ignored her and deliberately withdrew her cooperation. Even after the threats of the oppressive Dogra forces, the women of the Kashmiri community stood up for liberation. Even in Jammu and Kashmir traditional and patriarchal Kashmiri society, women are generally confined to or around the family, the world of their activities is limited to their patriarchal family / community boundaries, but their families are not treated equally inside and outside, i.e. they are generally subject to social, abuse, discrimination and Abuse. As daughters, they depend on father / son guardians; as wives, on their husbands;

And as mothers, on their sons. The life cycle of female dependency has always been sponsored, encouraged, strengthened and supported by cultural and religious norms. Women have been subjected to such silence, marginalization, objectification, oppression and repression by patriarchal forces during the Dogra regime, and unfortunately some of these practices continue in one form or another even in contemporary times.

Conclusion

This article focuses on the critical analysis of historical overview of women in Dogra rule, their status, problems and difficulties. After finding that women were truly abused and oppressed during the Dogra regime through various social, cultural and governmental methods, the study also found that despite such widespread grassroots, silence and violence, how women in Kashmir fought with active political agents and men against the oppression of the Dogra regime in the pre-independence period of India.

He took part in parades, songs, rallies and fought against the Dogra regime. Considering the old foundation, the status of women under the Dogra regime was undermined and objective issues are also discussed. The investigation revealed that women were targeted through social and political exploitation. However, Kashmir was the only state in the pre-independence period where prostitution was

legalized and the state was empowered. Women prostitutes were registered, and the state burdened them with excellent incomes. The prostitution rules of 1921 required these women to be registered in the state. The law was clearly an important tool of state scrutiny, and brought them under the purview of the state so that they could receive special interest in their salaries and property. India's independence in 1947 not only shattered the deeply structured alliance between the state and the patriarchal powers, but largely modified it. It needs to be further analysed and studied so that women can have an equal share in the processes of nation building, peace building and social advancement. We must remember that the marginalization, oppression and silence of women can take us back to the dark ages and giving those opportunities will brighten our lives even more.

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Conflict of Interest

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