



Kashmiri Society: Caste and Development

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Abstract: Progress of a society believes in harmony and equal opportunity to among all social groups in every sector which will push their society toward development and emancipation. The Kashmiri society from ancients to present times made every effort and struggle in the progress and advancement of their society, took behind lots of hardships and blockages which creates huge mountain of barriers towards progress. However the concept caste which was always remains there became a barrier in the progress of the society. But progress means when every caste or section of the society progress equally with hand in hand in every form, in Kashmir the conditions are far different the upper castes more progressed in every field and lower castes more backward and iterated in all farms. Therefore this issue in present condition has no way to took it unsolved and give every section of society way to come forward in the success, empowerment and progress of the region. Then we find an emancipated and progressive Kashmiri society.

Key Words:- Society, progress, Opportunity, Backward, Empowerment, Conditions.

1. INTRODUCTION:

With the passage of time; both internal and external influences cause changes in society. However, external forces cause alterations that are more drastic in character. Social reconstruction is prompted by these developments. The penetration of various external influences has resulted in the process of active integration, reorientation, and accommodation of the overall socio-cultural setup; Kashmir society and its culture are no longer an immune to this norm. People live in distinct communities according to factors like caste, colour, creed, etc. People live in distinct communities according to factors like caste, colour, creed, etc. Similar to this, the people who live in the region of Kashmir are divided into many disadvantaged communities, including the various schedule castes schedule tribes like Hanjis, Watal Doms, Hajams, Nadafs, Talis, Goorus, Dhobis, Ganies Galwans, Gujars, Bakerwals and so on. The sole reasons these impoverished groups in Kashmir culture are positioned at the bottom are due to their social strata and occupation. The weaker groups are excluded and denied, while those at the top of the hierarchy continue to enjoy all the perks. This essay aims to draw attention to this discrimination, which is evident in modern-day Kashmiri culture similarly. Because Kashmiri society and its traditions have historically been stimuli-responsive, various alien impacts have permeated the system, causing active integration, a shift, and adaptation of the broad cultural and socioeconomic configuration. As a result, Kashmiri heritage and society are not atypical to this pattern.

People are distinguished from one another in multiple communities across the world for a number of factors, including social class, faith, physical characteristics, colour, and language. Furthermore, people who are fiscally and educationally behind and occupy disadvantaged positions in the social strata exist in every sophisticated community; these people have a variety of unique characteristics that define stagnation in the Indian context. In this case, being backward is seen as a characteristic, although one of a few distinct social segments. In a same vein, numerous marginalized populations such the Hanjis, Watal Doms, Hajams, Nadafs, Talis, Goorus, Dhobis, Ganies Galwans, Gujars, Bakerwals etc., are among the residents of the Kashmir valley. The sole reasons these underprivileged communities in Kashmiri society are positioned at the bottom are due to their caste and occupation. To put it simply, marginalization is a collection of behaviours that push some people or groups to the outside of social movements, political discourse, and business transactions. The marginalized are identified using a variety of criteria. homelessness Unemployment, their language, livelihood, age competence, ethnic background, and faith are some of these factors. Similarly, the region of Kashmir has long been the ancestry of numerous disadvantaged communities, including the Hanjis, Watal Doms, Hajams, Nadafs, Talis, Goorus, Dhobis, Ganies Galwans, Gujars, Bakerwals. Within these less fortunate groups, a select group of people the Hanjis, Watal Doms, Hajams, Nadafs, Talis, Goorus, Dhobis, Ganies Galwans, Gujars, Bakerwals face greater challenges and prejudice in one form or another. Their occupation that serves as the cornerstone of Kashmir regions social order is the source of their discrimination. When someone adopted a lower



caste as a result of subpar work, their descendants also belong to that caste. Therefore, he is unable to reinstate his previous caste, no matter how superior. These communities' exclusion can be explained through cultural parallels. Such existing social order and unparallel economic opportunities put Kashmir society restricted towards harmonious progress.

2. OBJECTIVES:

- 1 To analyze the role social harmony in the progress of Kashmir.
- 2 To analyze impact social disadvantage communities in the progress of Kashmir.

3. METHODOLOGY:

To under the society and its development, it needs focusing apart the conventional research pattern in the study. An essential methodology is taken to explore the societal understand, quantitative and qualitative pattern according to comparative understanding. Both critical and analytical pattern is taken to explore the thought. Both primary and secondary sources were used in exploring social development of Kashmir.

4. TOPOGRAPHY OF KASHMIR:

The present study will focus on the valley of Kashmir, which was of the bigger state of Jammu and Kashmir. To quote Stein, "nature itself, when creating the Valley of Kashmir and its enclosing walls of mountains, seems to have assured to the territory not only a distinct geographical existence of marked individuality. We see these facts clearly defined and constant use of name, which the territory has become from earliest accessible period". The word (Kashmir) the name used in the indigenous or real Sanskrit appearance has been taken as the unique status of the territory all over its familial history. The Sanskrit word (Kashmira) even now existing (Kashmir as per Persian writing) in whole India and rest of the world the fame and famousness of Kashmir Valley expanded and unfolded. The name of Kashmir has virtually carried on constant through the progress from number of centuries, because of its territorial proportion of the valley which it labelled. As per census of 2011 the total population of Jammu and Kashmir is about 12 million, in present, it is in 19th place in the population among states of the republic India. The Kashmir Valley holds the upper most location in the map of the country, forming the Jammu and Kashmir state, besides with the areas Jammu, Ladakh and Gilgit. The Jammu and Kashmir has a total area of about 222713 sq. Km and major of its area is dominated by hills and mountain area, and its position extending is about 30°.16' to 37.06' North South altitude and 73°.26' to 80°.30' East-West longitude. Geographically and climatically, Kashmir is the core of mighty Himalayas receiving in abundance its grace in the form of captivating scenic beauty, lush green pastures and lofty glistening snow covered mountain peaks which capture the changing hues of the brilliant sun, in many ways, the enchanting rivers and rivulets and the great lakes of mythological fame.

5. EDUCATION AND SOCIETY:

Proliferation and globalization has diffused its impression on the each and every angle of existence far and wide from man's life standard to regions programmes, approaches and necessities. Education is the imitate necessity and demand which decides the standard and sprit of the progress and development in the present modern socio-economic, political understanding. The aim of the education is to design uniform opportunity, diminish in equality and acknowledge for entrustment, it has the capacity to shrink the contrast among different communities in society, gender, religion, objectivity in general more or less create a democratic unbiased civilized social system. Education system of the Kashmir unable to function in worthless besides its standard impacts on various components like social, cultural, economic and political and various reasons. Disparities and inequalities towards weaker sections, Hanjis, Watal Dombs, Hajams, Nadafs, Talis, Gorus, Dhobis, Ganies Galwans, Gujars, Bakerwals. Within these less fortunate groups, a select group of people the Hanjis, Watal Dombs, Hajams, Nadafs, Talis, Gorus, Dhobis, Ganies Galwans, Gujars, Bakerwals, women constantly has been educationally deprived in every manner and condition is familiar, however they were neglected or turn a blind eye and deaf ear in pedagogical and academic discussion. What really to understand necessity is intellectual effort to understand the current social pattern grounded on the rigidity and inequality in service of civilized society, believed in dignity and equality of the every human and full freedom for social flexibility, and at the same time attempts to fundamentally modify the current education system which believe in to full fill the demand and priority of the every individual of the Kashmiri society.

6. SOCIETY AND CASTE:

In Kashmiri society, casteism is evident in every facet. The caste also affects our locality, business, market, education, marriage, and other areas. Instead of becoming hubs for knowledge, schools serve as breeding grounds for caste prejudice. Tragically, during our children's most formative years, our teachers introduce them to the idea of caste.



Unfortunately, it must be acknowledged that certain educators mistreat and undervalue the children of lower caste households in a number of ways, including calling them strange names, giving them less attention, and consistently valuing, praising, and giving preference to the children of upper caste families. The former class of kids experience psychological torment and anxiety as a consequence of this. Since their sense of self-worth is lowered from the start, it has grown into a widespread issue that affects every child from lower social strata. This horrible act, additionally woven its web throughout several hiring procedures. It acts as the root of wickedness, corruption as well as numerous other crimes. People of the aristocracy offer their children every form of support that is feasible. Preference in the choosing approach is not unusual. offspring from disadvantage castes are stuck with minimal employment, while the offspring of higher castes are given access to multiple excellent jobs. There is no denying that the higher castes account for the greatest number of higher officials.

In addition, caste prejudice may occasionally appear as social exclusion, when members of lower castes are kept out of societal matters. The majority of these incidents occur in communities where caste holders take advantage of other community groups in an effort to establish their supremacy. Caste is a major factor in weddings in Kashmir, where endogamy marrying within an individual's caste is a common tradition. This system forbids inter-caste marriages. Such caste discrimination has ill-effects that threaten peace and harmony in society. It has become a stumbling block in providing social equality and justice. The existence of casteism in this modern era categorically shows that the nature of people is still highly conservative and their thinking orthodox. It has also badly affected the spirit of democracy as caste acts as the main factor in the process of election.

7. GOVERNMENT AND CASTE:

Government tried to create a society that provides an ideal, secure, and exciting platform for people to grow and prosper, while guaranteeing the disadvantage communities a respectable living, utilizing a variety of initiatives and policies to strengthen these people on the economic and social front, as well as offering them financial assistance and welfare schemes establishing an equitable atmosphere for them to grow, prosper, and receive an education. The state Government fully owns the Scheduled Castes, Scheduled Tribes, and Backward Classes Development Corporation Limited, which was founded in 1986 and goal of providing services and welfare as a charitable corporation. The Corporation's main goal is to help these communities improve their economic and professional circumstances and to give them more opportunities for freelance work in order that they can develop into self-sufficient and financially self-sufficient members of state. The Corporation's primary financing programs include its education loan program, bank tie-up plan, direct financing scheme, and skill development training programs. The overall number of Scheduled Tribes is eligible for the DFS and under it the Corporation works with the National ST Finance and Development Corporation to lend money to the designated groups.

The State Advisory Board for the Development of Gujjar Bakerwal was established in 1974 to bring focus on the advancement of this community. Its goals are to determine the elements contributing to the social and financial stagnation of them and to recommend suitable strategies and financial investments for its speedy advancement. The following significant programs are carried out under the Sub Plan as Governance of student Hostels and Advancement of Gojri culture by the State Advisory Board for the Development of Gujjar Bakerwal. Hostels for students from the ST population are managed by the government and are situated throughout the State. With the help of the Government of India, several dormitories were built on a sharing system. Free coaching facilities, boarding, and accommodation are offered to prisoners. The government established a distinct Directorate of Tribal Affairs in July 2008 as part of its ongoing efforts to promote the general well-being and development of Tribal people living throughout the State, particularly in the hilly regions.

The Directorate's primary goal is to provide an integrated and targeted approach to the development of the Scheduled Tribe, a marginalized segment of society that has fallen behind in all facets of their lives due to a variety of historical, geographical, and even natural factors. The department is putting many State and Central Schemes into action to improve the educational prospects of kids who are members of Scheduled Tribes. The Gujjar Bakerwal students were made eligible for Pre-Matric Scholarships from the State. Additionally, the Department administers the Central Sponsored Scheme of Post-Matric Scholarship for students who are members of Scheduled Tribes. 8925 students were covered by the Post-Matric Scholarship to ST program, which cost Rs. 1,375.73 lacs in 2014–15. Give school-going ST students financial aid and social security benefits. Supplying institutional support to State Tribal Development Cooperative Corporations for the development and marketing of tribal products and produce. Therefore the goal of government is to providing education and life skills to the all disadvantage population. Offering scholarships to improve the educational status of people from lower castes and granting senior citizens social security. Providing hostels as a type of residential space for students from these communities and also receiving vocational training to improve their economic potential.



8. CONCLUSION:

We must recognize that education has a broad purpose and influences advancements in the fields of economics, society, culture, politics, technology, history, psychology, and philosophy. It is now understood and acknowledged that socioeconomic regression, poverty, illness, and other forms of human deprivation may be caused by inadequate levels of education or inadequate availability of resources. As a result, there is a demand for proactive means and tools to end uneven availability of education, and everyone should be able to use this organization rather than only those who fit particular demographics. Every Kashmiri has not equalled educational and various other opportunities because of diverse socioeconomic backgrounds, which contribute to caste inequality. Because of their favourable environmental circumstances, certain individuals have exceptionally excellent educational statuses, whereas others are compelled to remain outside of the educational mainstream due to socioeconomic impairments.

Inequalities exist in resources within classes, castes, genders, and other socioeconomic, cultural, and regional groupings. Hopelessness is created by the uneven excess in every area based on their caste, the poor and uneven circumstances brought forth by their precarious financial situation, local priorities, and state government mandates. Although there have been several constitutional provisions and programs announced over time, equal access to education and other possibilities for the ordinary masses in Kashmir remains a pipe dream. Urgent action is therefore required. On the role of government in general, and the development institution in especially, to provide universal access to education, particularly for the vast majority of the impoverished and disadvantaged, as well as the social, cultural, and economic advancement of all marginalized communities. The main mottoes of the state and federal governments, the community, and especially educational institutions working at various levels in Kashmir should be to combat illiteracy and eliminate any socioeconomic imbalances dilemma in the region.

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