Chapter III

HISTORICAL BACKDROP OF THE AREA UNDER STUDY

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Historical Backdrop of the Area under Study

3.1 Kashmir : Setting and Introduction

Setting: The present study has been conducted in the Kashmir Valley of Jammu and Kashmir State which gives name to the northern most state of the union of India. The historical setting of Kashmir Valley dates back to five thousand years. The valley of Kashmir is girdled by mountains on all sides. The Nanga Parbat and Tosh Maidan in the north, and Mahadev, Gwash Brari and Amarnath in the south, the valley has Pir Panjal to the South-west and Kazi-Nag in the North-west. The Harmukh guards the valley on the eastern side. The valley is drained by river Jhelum and its important tributaries. The flood plains of the river jhelum which run across the valley is called the Jhelum valley floor having rich cover of vegetation and extensive network of roads, linking almost all important towns and localities of the valley Kashmir. The valley has a structural basin, representing an old lacustrine bed which is 135 kms in length and 40 kms in breadth. Its floor stands 1600 mtrs above sea level in the Jhelum flood plain. It covers an area of about 4865 sq.kms\(^1\). This oval shaped valley is filled with thick deposits of alluvium which has covered the lower slopes of the surrounding mountain ranges. The total Geographical area of the valley of Kashmir is 15948 sq.kms which form 16 percent of the total area of state of Jammu and Kashmir. The valley of Kashmir comprises of six districts namely Baramullah, Anantnag, Kupwara, Srinagar, Budgam and Pulwama.

Kashmir region has continental type of climate that is Sub-tropical to artic type, having long winters and short summers. The average temperature of the valley ranges from 10\(^\circ\)C to 30\(^\circ\)C In summer and 5\(^\circ\)C to 12\(^\circ\)C in winter. The
average rainfall points to 529mm. The chief languages of the valley of Kashmir are Kashmiri, Urdu, Hindi and English. The capital city of Srinagar is the nucleus of Kashmir valley which is often called as the “Venice of East”.

The striking feature of the origin of the land and the people of Kashmir is the legends with which they are enfolded. The etymology of the name of Kashmir has perplexed antiquarians. According to Wilford, The word Kashmir is derived from “Chasas” an ancient powerful tribe, who inhabited the Himaliyas and the Hindu Kush, from the eastern limits of India to the confines of Persia (Iran).

The oldest legend known as Nilmata Purana describes how the “Demon” Jaldhbava, meaning water born, and dwelling in the lake, caused misfortune to the neighboring areas by devastation and how the lake was drained by the grandson of Brahma named as Kashyap Rishi, after a fierce combact, the tribes then settled on the land. The legend goes further that on the name of drainer the reclaimed land was named as Kashyap Mar and eventually transformed to Kashmir. According to Nilmata Purana, the original Inhabitants of Kashmir were the Nagas, who were the worshipers of serpents and lived on the mountains around Sitisara. These nagas practiced agriculture and lived in mud houses. The Nagas were followed by the Pisaca people into Kashmir perhaps from the north-west. Next came the wave of Aryans who arrived from central Asia. The cool air of Kashmir, the northern aspect of its scenery among other causes have at all the times exercised a powerful charm over the visitors across the Himalayas. The political upheavals in the land of Kashmir have often resulted in long and continues streams of fugitives entering the paradise of Kashmir.
Introduction

Who has not heard the “vale of Cashmere” With its roses, the highest the earth ever gave, its temples, and grotts, and fountains: as clear as the love lighted eyes that hang over their wave.  

From an English point of view the valley contains nearly every thing which should make life enjoyable. There is beauty and excellence, there is scenery for the artist and the layman, mountains for the mountaineer, flowers for botanist, a vast field for the Geologist and magnificent ruins for the archeologist. The whole ground of the Kashmir is enameled with flowers, the appearance of a fertile garden filled with water, canals, lakes and river lets. Ringed by the snows of Himaliyan range that jewel on the northern rim of India conferred to Kashmir the title of “Paradise of Indies”. The land of kashmir is still really a paradise to the eyes. The kashmiris called their land as “Bahist” meaning terrestrial paradise. It is claimed that kashmir excels even the much adored Switzerland. The valley, is indeed an emerald set with pearls. Its meadows carpeted with wild graceful flowers of rainbow colours, the valley thousands of feet above the sea level is surrounded, even during seedtime and midsummer, by snow capped mountains and watered by Jehlum and its tributaries. Kashmir valley is also unique as an excursion ground for the lovers of beauty and nature. The forests, the green gold of Kashmir, the beautiful meadows of flowers etc make it the happy valley. Kashmir is a land of rich flora an fauna, fertile area for saffron, land of countless springs often with medicinal effects and of waterfalls pouring down. The country boats many lakes, one called the Dal-Lake being spanned by wooden bridges, picturesque and self contained boats, Shikaras or small flat bottomed boats that glide
between the house boats. The Mughal Gardens, some commanding superb view of lakes, spread with flower beds with rows of fountains in between the decorated pavilions. The valley of Kashmir is full of Chinar trees.\textsuperscript{11}

The monuments, temples and mosques reflect the various long epochs of Kashmir's heritage and illustrate its diversity. The valley of Kashmir is called "Ryeshi Vaer", which means the "garden of sages" and abode of sages no doubt it has been. Often a Hindu temple lies next to a tomb of a Muslim saint or mosque, some localities are sacred to the followers of both communities\textsuperscript{12}.

The Shankaracharya temple was built on the crest of a high hill overlooking Srinagar and is considered sacred by Hindus and Buddhists both. The monumental Hazratbal Mosque is believed to house the Hair (sacred relic) of the Muslim prophet Mohammad (S.A.W). Scattered around are also prayer-walls inscribed with "Ommani Padme Hum".\textsuperscript{13}

Sir Walter Lawrence stated that crime was almost unknown, the sight of blood was abhorrent, and property was absolutely safe in Kashmir\textsuperscript{14}. All Kashmiri's weather Muslims, Hindus, Sikhs, Buddhists or Christians live in peaceful co-existence. The valley of Kashmir also known as "Lala Rukh" or "The valley of flowers" is also known as "Sharada Peetha" or the land of learning, Rishi Bhumi or the abode of saints who preached mutual love and harmony. Thus the beautiful valley of Kashmir has been always a cynosure of all worldly eyes due to its peculiar climatic conditions and abundance of bounties of nature. An Iranian poet, Toghra of Ispahan, Delineated Kashmir:

Tell me what land can boast such treasures?
Is aught so fair, is aught so sweet?
Hail! Paradise of endless pleasure!
Hail! Beautiful and beloved Kashmir!

3.2 Historical Backdrop of Kashmir

The history of Kashmir is not a saga of peace, as it has witnessed persecution by foreign invaders since ancient times. Anchored on extreme north of India, Kashmir experienced, both unlucky times as well as happier circumstances. Kashmir possesses an uninterrupted series of written records of its history, well known, among them are Rajatarangni\(^1\) and Nilmat Purana, Tawarikh-i-Kashmir\(^2\) Waquat-I-Kashmir\(^3\) and the valley of Kashmir (Lawrance). Although Kashmir from its earliest times seemed to be geographically cut off from its neighbours but it was not immune to foreign incursions. By far the most important source of Kashmir history is Rajatarangni in which Kalhana argued that the first king who ruled Kashmir was Gonanda. About 35 kings acceded to the throne of Kashmir after Gonanda who have been identified as Pandavas or as ancestors of Maharaja Ghulab Singh. Kashmir might have briefly came under the sway of the Persian achaemenid dynasty. When Alexander of Macedonia crossed the indus, a local king, Abhisara had his authority over kashmir. With the death of Alexander, Chandargupta, the founder of Maurya empire, got all the satrapies of north western India.\(^4\)

From Ashoka To Moghals: The great Indian king Ashoka conquered Kashmir in 250 B.C Who established the city of Srinagar and introduced the Buddhists monks in Kashmir to preach Budhism.\(^5\) After Ashoka’s death the Kashmir was ruled by kushans whose territories covered all land from central Asia to Bengal. But perhaps the most glorious period of Kashmir’s history ended with the reign of Avantiverman (A.D. 9\(^{th}\) century) who founded the Uptala dynasty after the eviction of karkota dynasty, followed by court
intrigues, famines, poverty of masses, heavy taxation, popular uprisings, civil wars and destruction.

Rinchin, a fugitive prince from Tibet, came to Kashmir and embraced Islam, becoming the first Muslim ruler to assume the title Sadr-U-Din (1325-27 A.D.) of the Kashmir. His wife, Kota Rani, ascended the throne after his death, acknowledged as the last Hindu ruler. After pitiless misrule, the harassed people seemed ready to accept Islam, which did not meet with violent opposition. Islam came to the Kashmir not from the west but from the north, and Islamic influence was felt in Kashmir, however long before the land had Muslim rulers. To the people weary of feuds, famines, and unfavorable deals, Islam offered more or less equitable treatment. Mahmood Ghaznavi swept upon Kashmir after invading India, over the Pir Panjal pass in 1015 A.D. and 1021 A.D. but was compelled to withdraw. After the failure of Ghaznavi's expeditions, the Sufis, Darvashes, and Military power brought Islamic teachings to the valley, and Sufism (Islamic) developed in Kashmir which came into contact with pantheist Sufism and Shaiva philosophy. The four Sufi orders Suhrwardi, Kubravi, Naqashbandi, and Qadri reached the valley, with the acculturation and amalgamation—an ingenious order of Sufism known as "Reshi"—developed in Kashmir. The first name associated with Islam was Bulbulshah, who built the first mosque near the fifth bridge of Jhelum in Srinagar. The most prominent Sufi after him was, Syed Ali Hamdani, who widely disseminated Islamic teachings and practices in Kashmir. The native Sufi of Kashmir, called as Nund-i-Resh (Sheikh Nooridin), popularized the version of Sufism. The founder of Sultan dynasty, Shah Mir, titled as (Sultan Shams-ud-din) ascended the throne from 1339-42 A.D. The sultan dynasty ruled Kashmir for 222 years. The benevolent Sultan Zain-Ul-Aabidin (1423-74 A.D.) popularly known as Badshah, reigned.
peacefully and moreover lead a saintly life, is known for his high sense of
toleration, agrarian reforms, patronage of scholars, education, craftsmen and
his reconquest of Punjab and western Tibet. Sultan Zain-ul-aabidin equally
respected by Muslims and Hindus, as the tradition says that, “a Hindu spirit had
entered into his body which moved his feelings towards the Hindus.”

Kashmir was threatened by the invasions during the reign of Turco-
Moghul, Sultans, (Babar, Humayun and Akbar). The invasion of Srinagar by the
Akbar’s General Qasim Khan and the defeat of last Chak Sultan made Kashmir
a province of mighty Mughal Empire. The conquest marked the beginning of
Kashmir’s modern history. After the death of Akbar (1605 AD) Jahangir
(1605-27)AD who succeeded his father. He constructed the beautiful Mughal
Gardens including the legendary Shalimar, he also prevented inhuman practices
such as burying women along with their dead husbands or killing daughters.
It was Jahangir who systematically planted char chinar in the center of Dal
Lake in Srinagar. After the reign of Jahangir, his son Shahjahan (1627-58)AD
became the crown. He was eminent builder among the Muslim emperors who
constructed a network of roads in the valley, laying gardens, building Mosques
and abolishing the Taxes on Saffron, Wood, sheep and boatsmen. During the
Aurangzab’s time and after, Kashmir witnessed outbreaks of religious
fanaticism as well as revolts. The population of the valley grew to be
predominantly Sunni Muslims while the Hindus moved south wards and the
Bhudists retreated to Ladakh. The religious intolerance of those who
propagated a pure faith was generally the product of competing factions of the
nobility seeking to promote their self interest and thrust of power.
From the Afghans to the Dogras:

From 1753 to 1819 AD Kashmir, was ruled by Afghani king when Ahmad Shah Abdali invaded India and plundered Delhi in the same year Kashmir was conquered. The Afghan rule of 66 years almost reduced Kashmir to the degree of slavery\(^29\). The cruelty of the Afghani rulers did not won the support of masses. The local leaders, whether Muslims or Hindus joined hand in inviting Ranjit Singh to invade Kashmir and it eventually fell into the hands of Sikh rulers\(^30\). The Sikhs originally a religious sect, transformed themselves in due course, into military force. The British because of their interests concluded a treaty of friendship with Ranjit Singh in 1806 AD against the Russian expansion. In 1809 AD British induced Ranjit Singh to sign another treaty on the insistence of the Sikh chiefs. The life of Kashmir's under Sikh rule did not improved instead deteriorated further. This state of affairs did not prevent the British, after Ranjit Singh’s death in 1839 A.D. from granting to his successor Ghulab Singh the hilly district of Jammu together with Kashmir valley making him outwardly an independent ruler but actually a British Vassal.\(^31\)

Kashmir under British:

During 1845 AD Sikhs plunged into war with the british that ended with the treaty of Lahore which brought to the British the hilly territories between the rivers Bias and Indus including the valley of Kashmir\(^32\). The British in their turn sold the Kashmir to Gulab Singh for the paltry sum of 75 lakhs of rupees through the treaty of Amritsar on March 16, 1846 A.D., which also meant that the British hence forth recognized the independence of the Dogra regime in Jammu and Kashmir and honoured the ruler with the title of Maharaja, who
entered Srinagar in the same year\(^3\). Thus Jammu and Kashmir state was founded by Maharaja, which had never been effectively united by any one under one administration before. The Kashmir valley was now returned up under a Hindu ruler, but the overwhelming majority of the valley’s population had became Muslim since the time of Queen Kota Rani. Ghulab Singh was to rule over Muslim majority. Just as Muslim Nizam of Hyderabad and the Muslim ruler of Junagadh were ruling over predominantly Hindu population.

The British ‘Gift’ the result of well planed policy, “was not for the sake of money, but for the major political reason that is to weaken the Sikh power”\(^6\). After the death of Ghulab Singh (1858 A.D.), Maharaja Ranbir Singh ascended to the throne. While British seemed more occupied by the expansion of Russia, which stormed Chimkent (1864 A.D.), Tashkant (1865 A.D.), Samarkand (1868 A.D.) and Khiva (1873 A.D.), famine raging in Kashmir, took away three fifth of the total population of the valley on account of continuous rains that destroyed the crops 1877-78 AD Pratap Singh’s long rein (1885-1925 AD) was marked by more British interference mainly on account of tensions on the northern frontiers of India. The Maharaja placed the resources of his state at the disposal of the British Government. During the first world war. Even then he would act in accordance with the advice of the British Resident. Maharaja Pratap Singh passed away in Sept. 1925 A.D. and he was succeeded by his nephew Hari Singh, groups of young Kashmiri, mostly non-Muslim educated in the state and missionary schools greatly infiuenced by western liberal ideas were imbrued with the notions of equality and freedom.
Indian Nationalism and the Kashmir:

The nationalist movement was nourished by the modern secular, liberal and democratic ideas. Indian nationalism grew unevenly in terms of time and movement, different communities and regions joined it at different times and in various times. The Muslims in the north or the Hindu Bangalis in the ports, the peasantry or the urban dwellers, the depressed classes or the traditionally wealthy reacted differently at different times. It is relevant to remember that Muslim masses everywhere in India including Kashmir were economically weak and educationally backward. When the new Maharaja in Kashmir ascended the throne, the newly formed elite had gathered some experience in political agitation and the local government had developed some apprehensions on how to suppress it. With the freedom struggle of India, the youth in the state of Jammu and Kashmir was influenced by the anti-imperialist movement. The All Kashmir Muslim Conference founded in 1930 A.D., held its annual meeting at Lahore, and the Dogra sentiment got struck solid roots with Kashmiri leaders such as Sheikh Mohmad Abdullah and Moulvi Mohd. Yousf Shah (Muslim Conference). Popular Kashmiri leadership drew closer to the Indian National Congress, Sheikh Abdullah and others moving to the secular base forming the National Conference (1939 A.D.), comprising Muslims, Hindus and Sikhs and this resolution was a landmark in the history of freedom movement of Kashmir.35

This rise of freedom movement of Kashmir was mainly because of the dissatisfaction with the Maharaja, grievances of the educated Muslims, economic suppression, inefficient bureaucracy and denial of civil and political rights to common people. These occurrences affected Kashmiris more than
expected. The real background demanded political reforms and responsible Govt. in Kashmir. In Feb. 1945 A.D. National Conference produced a draft known as “New Kashmir Plan” that provided for a socialist pattern of the society as its goal based upon democratic principles and civic justice in May, 1946 A.D. National Conference launched “Quit Kashmir Movement” for the transfer of power to the people of the state. On June 17, 1947 A.D. the British government announced the Indian Independence Act, which declared the liberation of India and its partition into India and Pakistan. The fate of about 562 states was to be decided by their rulers, who were free to either accede to India or Pakistan. The state of Jammu and Kashmir faced the same dilemma of accession. The ruler of state Mahraja, believed to envisage an independent Kashmir delayed his decision regarding accession and sought from both the dominions a Standstill Agreement to come into effect on 15 Aug 1947 A.D. While the Kashmiri authorities were trying (12 Aug, 1947 A.D.) to conclude such agreement regarding communication, supplies, postal agreements with the two countries, Kashmir was invaded by Pakistan tribals, partially aided by the Pakistan army. In an official letter dated 26 Oct. 1947 A.D., the Maharaja saw, “No option but ask for help from India dominion and also decided to accede to India attaching the “Instrument of Accession for Acceptance” and consequently the Jammu and Kashmir State became the part of union of India. Kashmir was one of the first disputes brought to United Nations by India on Jan 1st, 1948 A.D., while Pakistan, denied involvement in the unfolding imbroglio, the representative of India to the United Nations Stated that a situation coming under Article 35 of the U.N charter, continuation of which was likely to endanger international peace and security, existed between India and Pakistan.
Kashmir after the Accession:

Kashmir became an issue in the Security Council of UNO, on April 21, 1948 A.D. and the former passed a resolution on Kashmir by appointing a commission for India and Pakistan. The commission was named as (UNCIP) United Nation’s Commission for India and Pakistan. The Commission appointed United Nation’s Military Observers Group (UNMOG) to demarcate a cease fire line and to watch it. At the time of cease fire Pakistan was holding 78114 sq.kms. and this aggression on the territory continues even today. On March 5, 1948 A.D. Maharaja announced the formation of an intrim government, with Sheikh Abdullah as the prime Minister and Yuvraj Karan Singh was made as the regent (Sadri-Riyasat). In 1951 A.D. the state Constituent Assembly was elected by the people which met for the first time in Srinagar on Oct. 31, 1951 A.D. Close on the heels of this the “Delhi Agreement” was signed between the two Prime Ministers of India and Jammu and Kashmir giving special position to the state under India constitutional frame work. The constituent Assembly elected the Yuvraj as the Sadri-Riyasat on Nov 15, 1952 A.D., thus bringing to end the 106 years old heriditary rule. The state constituent Assembly ratified the Assession of the state to the union of India on Feb. 6, 1956, and the President of India subsequently issued the constitution (Application to Jammu and Kashmir) order under Article 370 of the Indian constitution extending the union constitution to state with some exceptions and modifications. The state’s own constitution came into force on Jan. 26, 1957 A.D. under which the elections to the state Legislation Assembly were held for the first time on the basis of adult franchise. On Oct. 20, 1962 A.D. China attacked Ladakh. In 1965 A.D., 5th of August Pakistan pushed
Armed Guerrillas into Kashmir, moved to Kargil, then turning Uri and Poonach and full-fledged Indo-Pak war broke out which resulted in the treaty of Taskent Agreement on 6th Feb. 1966 A.D., between Prime Minister Shri Lal Bahadur Shastri and the President of Pakistan Mr. Ayoub Khan and old cease fire line was restored. 41 on 3rd July 1972 A.D., Shimla Agreement was signed between Indra-Gandhi and Zulifkar Ali Bhutto. The Agreement was concluded in the background of 1971 A.D., Indo-Pak war, where by Bagladesh came into being from the eastern Pakistan. The two Countries under took to resolve all differences bilaterally and peacefully. Pakistan through its commitments enshrined in this agreement, accepted the need to once and for all shift the Kashmir question from the U.N. to the bilateral plane. On Nov.14, 1974 A.D., "Kashmir Accord" was singed by Parthasarathi and Mirza Afzal Beig. In September 1982 A.D., Shaikh abdullah died and his son Farooq abdullah was sworn in as new Chief Minister. In 1987 A.D. Congress (I) and National Congress fought the 6th general election for state Assembly. Muslim United Front was also contesting. Large scale riggings were alleged in this election which disappointed the people of the valley. It is believed that the seeds of the present day disturbance in Kashmir were sown in this very election. In 1988 A.D. two bombs were exploded one in Srinagar and another at Anantnag. In 1989 A.D. there were mass demonstrations by the people in support of the militants, and the armed struggle between the people of Kashmir and military forces of the India began. In 1990's there were no longer scarce, in significant and moderate demonstrations, Police stations were now bombed and public figures assassinated. The state of Jammu and Kashmir especially Kashmir valley found it self in a rising level of terrorist violence and utter chaos 42.
Violence in Kashmir:- Life Goes On

It may be asserted that since 1947 A.D., there has been some conflict and even hostilities in Jammu and Kashmir, terrorism or violence in Kashmir is now the product of recent years all though it has historical roots. This perhaps is exactly the folly committed over the years by the successive Governments in relation to the boiling pot, that is Kashmir. From the very beginning, when the marauders from across the border, plundered the Kashmiries, were driven out, the hallmark of the Government policy has been negligence, apathy and complacency. This encouraged the reactionaries and fundamentalists to firm their foothold in the valley, spread the area of their influence wide, poison the minds of successive generations. This deliberately vitiated atmosphere, slow poisoned the fabric of Kashmir. It was the hijacking of an Indian Airlines plan by two Al-fateh activists in early 1971 AD. to help gain the release of two of their associates held in Kashmir Jail that signaled the start of terrorism in Kashmir. The militant movements resulted in crystallizing the attitudes of groups of people towards a religious ideology, pushing the Nationalistic component of the Kashmir identity into a phase of dormancy. Although Islamic fever has not swept the entire Kashmir society, a new Caliphate movement has great potential to come into conflict with the other ethno-cultural perception in Kashmir.

Violence in the state commenced with the entry of Pakistani units into the land on the grounds that the place of this Muslim majority state ought not be in India. Peace and order in the state had radically deteriorated by mid 1988 A.D. There were bomb blasts in both the big urban cities of Jammu and Kashmir.
While green flags were hoisted in downtown Srinagar on 14th August marking the anniversary of Pakistan’s independence, the same people choose to jack up black flags the next day, on the occasion of India’s National Day. The inconclusive official responses to the complex circumstances consequently encouraged the Militants in Kashmir to involve more and more people on the path of violence. Terrisom threw the whole valley into ferment, women and minorities became the targets. The political leaders, big businessmen, intellectuals, advocates, Scholars including Vice-Chancellor of Kashmir University (Masheer-Ul-Haq), eminent heart specialist (Dr. Gooru), Mirwaiz-Moulvi-Farooq etc. were either kidnapped or shot dead openly. Public property was destroyed, banks were looted and demands were made by the outfits to the authorities.

The government proved incapable of controlling this state of affairs. On 19th of Feb.1990 A.D., (Dr. Farooq Abdullah resigned, Governor’s rule was imposed under the Governorship of Jagmohan Malhotra, and the state Assembly kept in suspended animation. There was a total disturbance in the valley and in the emanative, pandits started migrating from the valley. The increasing level of agitation made terrorists to adopt the “Punjabi style” of assassinations and selective murders. The circumstances in the late 1989 A.D. and early 1990 A.D. transformed Kashmir from paradise into hell with flames fanning from every where. The mishandling of the situation by the Indian authorities, such as stoppage of the democratic process in Kashmir, and the police inability to respond by more peaceful means when necessary, created room for Pakistani interference. The slogans of Azadi swept every where, that frightened the pandit community who thought that the mobs expected them
either to join them or quit the valley. The imposing processions on the one hand, and the sluggishness of the Government on the other hand seemed to register in the minds of many as though 'independence' (Azadi) had really dawned. The strict observance, vigilance, shoot at sight, indefinite curfew's, and other hard steps were taken by the government, to combat the rising tide of terrorism in Kashmir. Terrorism was however better organized and progressively fueled, funded and nourished from abroad, but the popular cry began to wane. The Militants now possessed sophisticated weapons and were better trained but were loosing touch with the exhausted public. Only a year ago the popular upsurge bordered on the maximum but the balance was now reversed. The end of the year 1991 A.D. did not bring much popular support but disagreements and showdowns among the militants with the year 1992 A.D., approaching its end, the demolition of the Babri Masjid at Ayodhya, sent an exaggerated wave all over the world that secularism in India was giving way to an extremist Hindu ideology, that helped the semi sleeping monster of communalism to transform into uncontrollable epidemic in the streets.

The militants in Kashmir damaged a number of temples in retreat. Since 1993 A.D. local militants were joined by foreigners mainly Afghanistan, Sudan, and Morocco. Reinforced by such well trained people the militants established the liberated areas, attacked the offices, even secretariat and shrines and temples. The year 1994 A.D., saw security checks, who successfully sealed the border along line of actual control and decreased militant activities of pakistani groups who sought Kashmir's accession to Pakistan. The rest of the year saw the kidnapping of foreign tourists, journalists and killing of local elities.
Violence penetrated by the militants included abductions and killings of targeted prominent personalities, brutalities inflicted on the innocent persons, atrocities on women, minorities and political personages continued in the year 1995 A.D.. Torture followed by kidnapping, with instances of gouging out of eyes, spraying of acid, breaking of limbs and slitting of throats until the victim bleed to death left Kashmiri's deeply terrified and disturbed. Innocent people lost their lives, many families lost their livelihood, business, and earning hands. The liquidation of the whole families, carrying off, the young men and tormented in various ways by both militants and security forces, custodian killing and mutilation of body parts, attack on marriage parties, looting of merchandise, ornaments and cash, left the people of Kashmir tormented. These circumstances made the women, elderly and children of the affected families to go outside for necessary work for supporting the rest family members. In 1996 A.D. 6th Lok saba elections were notified and 18th assembly Elections were also hold in the same year and Government was formed by Dr. Farooq Abdullah as chief minister, who initiated dialogues on autonomy for Jammu and Kashmir with the center, although it did not matured. The Farooq Government completed its full term in 2002 A.D. During his tannure, bloodshed, destruction, abduction, extortions, robberies, inter group armed encounters, corruption and loss of contact with the people, increase in custodian killing, increase in unemployment, poverty and economic suppression disillusioned the people of state and the valley in particular. Innocent citizens of the valley and the large Hindu minority who are outside their home lands (migrants) are constantly under threat and attack. The Kashmiri's on the whole, are exhausted and crave for a return to normality. In order to keep pace with this sprit Peoples Democratic Party led by Mofti Mohd. Syeed pinned the hopes during recent
Election of 2002 A.D., for restoring normalcy in the state by providing healing touch to the militancy fed people of the land. Life goes on like nothing has happened in the Kashmir. People of Kashmir have little to do with neo secular enthusiasts because the problem of Kashmir is neither of territory nor a hand full of people but it is the problem of very survival of secular democratic fabric of the great nation of India as also its integrity and sovereignty. In this backdrop granting an equal amount of autonomy to the state may not be in question, but what is more important is the demand for creating a state within the state, and the survival of people of Kashmir. More than that internally a permanent solution to this Kashmir problem is bringing this state on a par with the rest of the country.

The last option to formalize the status quo leaving with the India the portion it now administers and allowing Pakistan to hold what ever it has. Those Kashmiri’s who had fled away may return home with honor and live in free and fair compromise with the Muslim brothers of the valley like they had lived before the grave disaster of the common home of Kashmir. A harmonious balance may be struck between the need to integrate the state with the national main stream and the installation of autonomous self governance. What is meant by the last concept is good governance and accountable political machinery, stable economic infrastructure and effective judiciary. To paraphrase Tennyson a bit, one may conclude “let’s not lose ourselves in light!”

The touch stone of the success for the solution of Kashmir lies in development, security, dignity and winning the hearts of the people, if that is not achieved, the realistic account may narrate, “Well life goes on”.

3.3 Social Structure of the Society of Kashmir:

All human societies exhibit order called as ‘social order’ because order in society is the rule, as in nature. The order in society consists in groups of persons and the organization of their behavior. Correspondingly, there is an order in structure and function. Social order is the cohesiveness in function appears in customs and in social roles and the orderliness in structure inheres in social statuses, the patterned arrangement of persons or social groups comprising the society. The social cohesion is most frequently employed as the property of small groups; involving firstly, the attractions which a group has for its members, and secondly the forces which induce individuals to remain group members. In the interests of continuity and efficiency, social life is organized on the basis of formal positions or statuses which accompany the roles and individuals play in the group. Society compares and ranks individuals and groups in a hierarchy with some degree of performance.

Life significance of the people of Kashmir is the unique feature of its social structure and rich cultural heritage. The peculiar character of its people has, however, to be understood not only in terms of their antiquity, but also in terms of an amalgam of different ethics, religious and cultural influences working on them through the slow process of social evolution. The persistence of tribal survivals and their influence on Kashmiri social structure and the interaction of complex historical forces from the non khmer group of people, the Nagas and the Aryans down to the Mughals, and british influences, have thus largely contributed to the making of Kashmiri society. What the society of Kashmir presents is therefore a composite entity that has received and absorbed culture, creeds and peoples of many races down the ages. The
another significant feature which strikes most about the society of Kashmir is that the various influences which have affected the life of its people from time to time have flowed mostly from the side of India. The dress diet and dialect of the people of Kashmir shows variations because of their cultural isolation and geographical separation from the other parts of the world. The peculiar climatic conditions of large scale cultural contacts with foreign invaders, have gone to make the social structure of Kashmiri society distinctive in some respects. The ways of means of living of the Kashmiri’s are as old as their history and change with the people living at different altitudes. Kashmir has all along been effected by the foreign influences which greatly influenced their (Kashmiri’s) social life.

3.3.1 Varna and Caste System:

Every society has a structure of its own which comprises of structural elements. Varna and Caste are among the structural elements of a Hindu society. The term Varna literally means colour, was originally used to distinguish the Aryans from non-Aryans or the fair complexioned from the dark complexioned people. This distinction was employed in contrasting the Arya and the Dasa respectively. The colour connotation of the word was so strong that later four different colours (Chaturvarna) distinguished between Brahmin, Kshatriya, Vashiya and shudra50. Castes on the other hand were groups with a well developed life of their own, the membership was determined by the birth, occupation or some other ascriptive ground. It was with the Chaturvarna system that Aryans came to Kashmir, and the people of all varna played significant roles in the political and socio-economic life in the valley. As else where in the India, in Kashmir also the Brahmins occupied the
most privileged and honored positions. The Hindus who live in Kashmir except Khatris are known as pandits who are the followers of Lord Shiva. Kashmiri Pandits are divided into two sections: Malmasis and Banamosis. Ordinarily Malmasis are those Hindus who live in and around the Himalayas which are the original inhabitants of Kashmir while as the Banamosis are the immigrants from Deccan who settled in the Kashmir. Kashmiri Pandits divide themselves into three categories which are:

A) Jotshi; The astrologers

B) Guru Bachabat; The priests, and

C) Karkun; Working classes.

The Khatris are mainly Shop-Keepers who are called as Bohras. The Mulmas Gotra of Kashmiri pandits include Mala, Poot, Mirakhur, Kadlabaju, Kokru, Bangra, Bakaya, Kachu, Kichlu, Khar, and Mam. The Banamas Gotra includes families like Kol, Nagari, Jinse, Jalali, Neku, Moja, Bamjai, Dont, Tota, Balu, Darabi, Sultan etc. Some of the leading Sir names (called as Krams in Kashmir) of Kashmiri Pandits are Dhar, Ban, Fotadar, Kachru, Kak, Munshi, Raina, Razdan, Zytshi, Tikku, and Hindu etc. The Muslims of the valley are also graded into various caste like categories which is thought to be the influence of Hindu Culture on Muslim community. Muslims of the valley comprise of castes like Sheikh, Sayyids, Pirzada, Pandith, Qurashi, Dar, Bhat, Malik, Rather, Shah, Wani, Chaupan, Wagay, Dumb, Bands, Najar, Hanji etc. Among the above Sayyids, Sheikhs, and Qurashis consider themselves to be the original inhabitants of Kashmir. Pirzadas are the descendants of the zealous converts to Islam and consider themselves equal to Sayyids. All other Castes are treated as converts. Besides many castes of Muslims are related with the
hereditary occupations, such as Najars are Carpenters, Wagays are Cowboys, Hanjis are boatsman, kumars are potters etc. In social hierarchy some of the castes are further sub-divided for example Hanjis on the basis of social status in their own community are further subdivided into Demb-henz (vegetable growers), Gard-I-henz (Fishermen) Gar–henz (Water nut gatherers) Dunga-henz (Owners of passenger boat), Shakara Henz, Houseboat Henz, Haka Henz and Mata Henz. In social groupings, castes like Maliks, Sheikhs, Bhatt and Mirs etc are regarded as higher castes, while as dumbs, Bandhs Hanjis etc are regarded as lower castes. In Kashmir valley, caste or the tribal name is called Kram. Most of the castes prevalent among the Muslims of Kashmir have their origin in four castes of Hindus which are, Brahan, Khatri, Vaishiya and Shudra. It is believed that the castes like Pandits, Kol, Butt, Itoo, Rishi, Mantu, and Ganie are the descendents of Brahamans. Krams like Magras, Tantras, Dars, Raina, Rathore, Naiks etc have Khatri origin. Lone kram has Vaishiya origin. Dums, Galwans and wattals are believed to be of Shudra origin. The patthans in the valley are called as Khans which are believed to have Turkish origin. Faquirs are the professional beggars. Baghats and Bands are the professional singing caste of the valley. Previously the society of Kashmir was graded one. The society was generally divided into Zamindars and Taifadars. Zamindars were agricultural families while as Taifidars were market Gardenees. Herdsmen, Shephards, Boatmen, Leather workers, Barbers etc were Non-gar castes (servicing castes) who used to work for the villagers and used to share a fixed share of the harvest according to their work in reciprocity which resembled the Jajmani system prevalent in the other parts of India and elsewhere.
The people in the Kashmir did not always live by fulfilling the ideal functions of Varna and caste models because caste and varna restrictions have never been strong. Unlike the Dasas of India, the Nagas, the earlier inhabitants of Kashmir, were given equal, rather superior, status by the Aryan immigrants. This trend continued in the valley of Kashmir and it is the reason that Varna and caste relationships are different in the overall social system of Kashmir as compared with the Indian society. This resulted in the development of unique social order in which the old ideas and institutions mingled with the new ones.

3.3.2 Class System in the Society of Kashmir:

The society in Kashmir can also be studied from the socio-economic point of view, although Kashmir society is mainly agrarian and industrial class system is not prominent. Historically there were fierce tribes inhabiting the mountains of the north Kashmir, their seats of power lay in highly productive parts of the valley, and they derived their power from large holdings of the land. They were “Territorial Landlords” or feudal land owners and there was the class of “Agricultural Workers”. The structure of this class system was mainly based on the principal of private ownership of property and wealth. The wealth or property was produced by three principle methods - Cottage industry, agriculture and trade, and based on these three methods of production there were three classes - owners of small cottage industry, landlords and businessmen. There were some other classes too such as middle class including teachers, soldiers, administrators etc. who were not concerned with the production or distribution of wealth but served the society. The class of agriculture workers or working class was also present in the society of Kashmir. The king and the courtiers, of course stood at the top of hierarchy.
Agriculture was the mainstay of an overwhelming majority of the people. A large number of them seem to have been free peasants with small land holdings who used to live with the family labour. The bigger land lords rented out their lands to the cultivating tenants on lease. In addition to the class of agriculturalists there was a class of crafts men and other industrial workers. Each of the above mentioned classes were further subdivided into internal grades on the basis of wealth, learning, and status of each in the society.

Before the dawn of modern period the social stratification of Kashmir society was feudal in character, the chief classes were, the nobility, the aristocrats, the propertied class, the servicing class and the working class.

With the introduction of modern technology science education, new means of production land reforms, administrative and economic reforms, ideals of democracy, equality, justice and syndrome of modernization things changed to a greater extent. The established social setup, the old feudalism was brought to an end for socialistic pattern of society. The overwhelming increase in the professional or the middle class, political participation distributive justice, equality of sexes, and civic sense etc. resulted in the "Partial Transformation" of social structure of the society in Kashmir. The contemporary social situation and social stratification shows partial continuity with the tradition and partial break through out, the class structure. The present position of classes reveals to the researcher that there are four classes present in Kashmir society which are, Upper classes including political strata, big businessmen, upper class bureaucrats, university professors and heads of organizations etc, middle class including lower grade professionals, doctors, engineers, small businessmen, teachers, clerks and small property owners etc., lower class
including occupational classes such as arts and craftsmen, and servicing categories etc., and working class including daily wage earners, tanners, toddy tappers, hawkers, market gardnees, coolies and menial workers etc.. The lack of modern industrial class structure in Kashmir society is partly attributed to its agrarian social structure and partly to the lack of modern industrial capitalism. The substantial rise in the number of middle classes, however makes a critical contribution to the overall process of social transformation. The manifested significance of the middle class is obvious, as it contributes to the growth of economy and mirrors the societal resilience. This process is supplemented by the contributions of technical and intellectual middle class, in a large view, social transformation in present day Kashmir society reflects a revolutionary process of socio-cultural reconstruction under the canopy of modernization and globalization of politico-cultural and socio-economic domains. The rising tide of conscientization and participation of backward and marginalized sections, particularly women in the polity and employment market, the increasing mobilization of voluntary organizations etc., reflect how social dynamics is playing a significant role in both contradictions and resilience, in the process of social transformation of the Kashmir society.

3.3.3 Village Life In Kashmir

Village life form the vintage settlement in Kashmir valley, which provide the way of living for the rural people. Kashmiri villages are beautiful, rich in their natural surroundings, with clear water rumbling or quietly flowing streams, grows of trees and a refreshing panorama, most of the villages in Kashmir Valley are the objects of great attraction. Villagers in the valley live a very simple life, inhabitants are gentle, nature loving, religious agriculturalists,
and hospitable. The live in simple shelters in close affinity with each other and are generous towards each other in social concerns. Village homes are mostly built of mud bricks set in wooden frames. They make the four walls which are decorated with timber. The slanting roof thatched over with rice straw does not allow the rain to percolate, and snow to collect. Such homes have been the mansions of the peasantry who formed more than 70 per cent of the population. Generally the houses are two storeyed, the ground floor serves the purpose of keeping sheep and cattle, as well as warm room for the family to combat the cold spells during the winter. Looking at the village life from modern standard of living, an average villager’s worldly possession was almost valueless. A few earthen pots, a wooden pestle, a mortar for husking paddy, some earthen jars for storing rice and pulses, few grassmats, a creel to carry load and few woolen blankets to cover the body was all that belonged to the villager of Kashmir valley. On the whole the social life in the villages remained stereotyped and immobile. The villagers used to be busy with their ancestral occupation of tilling, cultivating and rearing the cattle. The agriculture was plough agriculture for subsistence production and not for surplus. The use of traditional agricultural practices did not yielded surplus for the market. So the villager was continuously in the state of serfdom having no say in the socio-economic development. These conditions pictured the villager as pauper, and disdained. The villager who was the main stay of national economy, was ridiculed as “village bull”.55

With the development programmes, especially for rural development, there have been the change in the quality of lifestyles of the rural people. Spread of education, cooperative societies, village industries, health centers, transport facilities, electrification, portable drinking water and large number of
other such facilities have changed the things. Introduction of land reforms, community development centers, cooperative societies and Panchayat Raj are the basic pillars on which the gamount of rural social development is based. Although the makers and changers of the society who are influential community of officials of urban origin are not sincere towards village development but yet due to the transformation of agrarian society from subsistence to market economy, followed by the introduction of modern technology, abolition of landlordism and emergence of various associations and institutions having linkage with urban and abroad organizations have major impact on the village life of Kashmir society. As a result of planned development there has been the emergence of “rular developed class of people” and “class of depressed sections of society” who have cornered a large portion of the benefits from the programmes of rular development in the valley but the rular- urban dichotomy is still to be abridged.

3.3.4 Urban Life in Kashmir:

The majority of the population in Kashmir is rural, only 26.92 percent of the population of Kashmir valley is living in urban areas. The people living in urban areas show decreased dependence upon agriculture for their livlihood and increased dependence upon industrialized and urbanized way of living. The occupations of the people of urban areas mainly consists of trade, commerce, service and professions. Urban areas in the Kashmir are the epicenters of trade, business, commerce, education and administration. The social life in the urban Kashmir is better in regard to the standard of comfortable life chances. There are more opportunities for career orientation. People of the urban areas are more formal in their social relationships. The urban people of the valley care
more for personalities of their own due to individualism, impartiality, segmental division of labour and instrumental nature. Urbanites live in man made environment and are heterogeneous and more mobile. Urban life in the valley is indicative of the movement of rural people towards urban areas for socio-economic purposes. The location of the urban areas in the valley becomes an important factor in the economic development of the area. Urbanization in Kashmir also witnesses an increase in the growth of urban areas and urban agglomerations because of the better facilities for education, vocational apprenticeship, employment, social mobility, communication and transportation. The crucial point seems, is not the dominance but the preponderance of urban life. Consequently, urban people are conditioned to swift reactions which results in the promotion of sets of different attitudes and behavior patterns, referred to as the urban way of life. This urban way of life provides the opportunities for specialization for fuller development. The people of urban areas in Kashmir live in multi storeyed concrete and Pacca buildings. There is no shortage of housing and slums are also absent. Although the growing population and immigration of rural people in the urban areas, infers a check on appropriate housing.

The urban dwellers show differences in, income, education and occupation in the same neighborhood, who though live in the close proximity, yet socially, they live in different worlds. This difference in wealth, privileges and power manifest a “social compartmentalization”, although not seclusion, affecting the quality of the social pattern of urban people.
3.3.5 Rural-Urban interaction in Kashmir:

Rural urban interaction which is an important aspect of urbanization is prominent feature of Kashmiri society. In many cases the clear division between rural and urban has disappeared so that it becomes impossible to speak of an urban or a rural area. The facilities which enable the majority of urban people to commute to their daily work in the urban areas are also available to the rural people who use them freely if less regularly. The rural people buy the urban goods, deposite their surplus money in the urban banks, patronize urban stores, send their children to urban schools for higher education. Conversely urban people work in rural areas, and become interested in some phase of rural life under these conditions the social distinctions between urban and rural become more vague and are increasingly reduced to more occupational differences. The rural people especially the farmers become interested in some affairs of urban way of life. Thus the rural -urban interaction has created a new form of social pattern which is not entirely urban but is urban dominated. The scenery is rural, in many cases the majority of population is agricultural, but modes of life become more urbanized.

The influence of urban way of life has impact on the economy of the rural areas. There is increase in the farm productivity due to the availability of modern fertilizers, agricultural implements, improved seeds etc, increase in commercialization of crops and decline in the density of rural population due to migration towards urban areas. Villagers have imbibed several urban characteristics and vice- versa.

Migration from rural to urban areas also shows a certain pattern. It depends upon the pull factors at the urban area and push factors at the rural
area. Thus a migration of agricultural labourers, carpenters and wage earners from rural to urban areas after the harvest season is a prominent trend in Kashmiri society. Thus there is migration, which is caused by rural poverty and urban opportunity of getting work.

In spite of co-operative relationships and functional dependence, there are contradictions and conflicts also between rural and urban sectors, however the rural urban cleavages are not clear cut and do not erupt in open violence. Rural people live in natural environments while as urban people live in artificial man made environments. Urban people who are more active, communicative and mobile enjoy better living standard as compared to rural people, therefore the former dominate the later both economically and politically.

3.3.6 Position of woman in Kashmiri society:

The sociological investigation of the human society all over globe has revealed that women in general in the distant past and recent past faced unfair and unequal treatment at the hands of their own and other men. The societal totality was characterized with the notions of dependency inferiority and acute suffering of women. The women faced dimensional exploitation discrimination and institutionalized suppression in all historically known societies.

Women in the traditional Kashmiri society were considered unequal, inferior and weak both mentally and physically. Women were generally confined to and around the family within the borders of their patrilocal household. They could not develop their individual personality or be independent from the males they were identified with males throughout their lives. As daughters, they remained on fathers as wives on their husbands and as
mothers on their sons. These notions were supported by myths, dogmas and traditional cultural religious beliefs. However the complete adherence to the practice of endogamy accept the women in close proximity with their paternal families that, put a restraint on bad treatment of women at all hands of their husbands and their families. The majority of the women in the valley were economically productive in agricultural practices and traditional economic sectors such as art and crafts but in the organized sectors they did not participated due to pardah and seclusion cannotations. In urban areas, women were also confined to their homes and were not allowed to perform any manual labour out side their domestic sphere

Under Hindu rule, women were relegated to a subordinate position. They could not inherit nor claim the right to property. They enjoyed economic and social life with their husbands ; as widows they simply ceased to exist. Islam came as a good remedy for them particacularly that refreshed their life, status and prestige in the society. Life long economic repercussions of widow hood, suicides and sati ceased for ever, women gained their exalted status. Islam did not forced purdah, only women belonging to aristocratic classes and castes observed it. Though Islam allowed the practice of polygamy with certain conditions and exceptions and not as a rule, it was never common among the Muslims of Kashmir. Similarly the practice of divorcé, religiously allowed with certain obligations, on the part of husband, was not common in the valley of Kashmir. In reality the women in Kashmir in the past were caught in a paradoxical situation, while their social role was projected as minimal, they participated actively in social, economic and other activities. In fact, the institutional arrangement in the occupational structure of the valley was developed in such away, that male female, both with insiders and outsiders,
seemed must. Women belonging to both Hindu and Muslim communities have not responded to the processes in the same way. Sociologically speaking, as in the case of natural dynamics, these two communities have responded to the processes of change differently.

3.3.7 Changing position of women in kashmeri society:

The changing position of women in the society is associated with, social, economic, political and educational status of women both in rural and urban areas. The conditions of women in Kashmiri society, though changed from time to time, but modern changes started to cast their shadows from the beginning of twentieth century. Spread of education, social legislation, social mobility and improved dissemination of democratic ideals influenced the people of Kashmir. At the domestic level indigenous factors facilitated the change due to emerging political consciousness, expanding modern liberal education, social awareness and need for gainful employment created a situation for women to concern about their position and future anticipation.

At the exogeneous level, there was positive imitation, interaction and internationalization of modern norms of exposure and roles, and, subsequent adoption of free education, including technical and professional education and training in service sectors which provided primary impetus for women to rise in the social standard. The constitutional safeguards in political, economic and social rights of women brought about mass consciousness about career orientation, within as well as outside their domestic lives. This phenomena had a qualitative impact on the family life, especially in relation to the status and role of women. The planned development provided further impetus for women’s
changing position in the Kashmiri society. Women had begun to take responsibility and decisions for their life and capitalize on their own potentials and merits, slowly breaking down all chauvinistic barriers.

The increased social and cultural mobility, motivitation and interest of women, for performing modern social roles out side the home necessitated the subsequent employment in organized sectors because of the eligibility conditions to seek employment.

The increased employment opportunities of women in Kashmir, though resulted in their empowerment and emancipation. However, these changes are associated with the problems related to working women. Because of the clash between traditional values and modern roles, (values are traditionally held, but the roles are modernized which result in the conflict). Prominent among the problems of working women include child bearing, child rearing, marital maladjustment, harassments of women at public places and most grave problem of role conflict where working women do not make a compromise between her dual roles (domestic roles and professional roles).

To sum, it follows that traditionally in Kashmir, the women faced the problems of dependency, lower social status, domestic confinement and restrictions on social mobility and decision making etc. now, in the changing circumstances, women in Kashmir are subjected to another set of problems including role conflict, problem of children and marital disharmony. In these circumstances, the problems of role conflict is very acute which not only affect the victim but the family and society at large.
3.4 Culture of the Kashmir Society: Way of Living

Culture of the Kashmir, like the Indian culture is the product of variety of ideas, beliefs, values, rites, rituals, institutions and religions. It is not only a conglomeration of various ethnic, linguistic and regional collectivities but the meeting place of varied and conflicting cultures. It is the bundle of various moral, social, religious conventions, habits of dress, diet, dialect and cultural diffusions, popularly designated as “Kashmiriat”. The culture of Kashmir is thus a composite one, a synthetic pattern and cultural federation with unity in diversity. It is one of the miracles of history that the five millennia years old Kashmiri culture with its multicoloured pattern and fitness of things survives even today in spite of historical turmoils during the course of its historicity.

The culture of Kashmir is what came naturally, bred in the bone rather than conceived by the brain. The peculiarity of the Kashmeri culture, is the organization of the production, the structure of the family, the structure of institutions that govern social relationships, the characteristic form through which members of the society communicate in a structure of the feeling together. The way of life of Kashmiri people inhabiting the land makes their life worthwhile because of the organization of its society.

Right from the very ancient times, Kashmir had become a vibrant learning house of spiritual knowledge, a laboratory to nourish and to give shape to new thoughts and a place where scholars concoured, conversed and concurred to give ground rules for thinking processes, language, logic, aesthetics, religions, philosophies, music, dance and literature. The entire gamamount of the Kashmeri culture is enshrined in the word “Kashmeriat”, “The lineage of [the] Kashmir people had given them distinctive looks; the fusion and
assimilation of varied faiths and cultures had resulted in their particular and specific ethnicity. The land, climate and the geography shaped the evolution of their particular ethnic profile. A common language bound them together into a distinct cultural groupings. Further it means humangood, truth, freedom, wisdom, simplicity, hospitality, compassion, contemplation, worship, brotherhood and we feeling etc. This non-dualistic ideology is the cultural heritage of Kashmir preached by innumerable number of saints, savants, sages, Sufis and scholars who belonged to this garden of sages - Kashmir.

During the Aryan period, the rituals and injections of Veddas, were followed by Kashmiris. The purana of Kashmir known as “Nilamat purana”, “Raj Tarangani” written by Kashmiri pandit Kalhana, narrate the richness of Kashmiri culture in ancient time. The Aryans established a new culture and new modes of living that was in consonance with the local habitat. Since the prehistoric times, the valley of Kashmir was the abode of Shiva and Kashmir’s Shaivism is more rational than other Hindu philosophies, accepting the reality of the phenomenal world and synthesizes the realism of the west and idealism of the east.

Kashmir culture is what Kashmiries have achieved as a group in its collective struggle for social survival in response to the changing conditions. A study of the cultural loans revels that Kashmiris have been taught by all those who came here to rule. However the people of the state have adapted an art of life, which is unique to them. They possess unique dress codes, food habits, customs, and rituals of birth, marriage and death and worship, their own style of housing, unique ways of working, occupations and leisure time activities.
Kashmiri culture was radically enriched during the Muslim period when it acquired all the glamour and sophistication of Iranian culture. The architecture, music, painting, literature, calligraphy, industries like shawls, carpets, silk, paper machine, silver work, copper work, wood work, book binding etc. in sum every aspect of life was revolutionized. Sociologically, cultural trade and cultural borrowing changed the social setup of the people of Kashmir. The influence of Sufism resulted in the well organized classical music of Kashmir called as “Sufiana Kalam”, (the sayings of Sufi saints). As regards the festivals and rituals, there are some commonalties. Distribution of “Tahar” the cooked yellow rice on festive occasions, the annual ‘urs’ or commemoratory days of various saints, are celebrated jointly by all the ethnic groups with due reverence, that resulted in the cultural harmony in Kashmir valley. The inhabitants of Kashmir speak a distinct language called ‘Kaeshur’ or kashmeri which is an acculturated product of Indo-Aryan languages.

Kashmir is the home of Panini - the father of Sanskrit grammar, Koka - the author of Koka shastra, and much can also be said about Kali das having being a kashmeri.

Kashmir became the cradle of cultures, which became the dominant message in the poetry of some of the greatest seers of unity in diversity such as Laleshwari and Nunda Rishi. Through out history, Kashmir has been the home of learning, issuing master pieces of history, poetry, romance fable and philosophy which have enriched the cultural heritage of Kashmir. With the dawn of new mellinium, the present day world possesses a synthetic culture which can be best called as “Global culture”. It brought a great uniformity in art, architure, dress, values, roles and attitudes all over the globe. The rigid and hardcore cultural processes have got diluted to a greater extent and kashmiri
culture is not an exception to this phenomena. Over period of time it has changed a great deal which shows the dynamic nature of the culture of Kashmir.

3.5 Ethnic Structure of Kashmir Valley:

Ethnic heterogeneity supplemented by cultural complexities is a ‘Social fact’ that prevails in the contemporary society of Kashmir. The society of Kashmir was formed through the processes of the accretion of foreign invaders, with subsequent dislocation of the original inhabitants-the nagas. The first recorded immigration of culturally distinct people into Kashmir was that of Aryans. The cultural accretions started with the arrival of Aryans, followed by Hindus, Persians, Mongols, Turks, Afghans, Muslims, Sikhs and Dogras. The influence of western intrusion practically the British colonial rule added new dimensions to the cultural fabric of Kashmir, which is evident from the social profiles of Kashmir. The strategic geographical locales of Kashmir are inhabited by diverse and different races, distinct in their dress, diet, dialect, customs, language and traditions, which provides Kashmir a multiethnic status.

There are four ethnic groups found in Kashmir valley, which are, Kashmiris, Dards, Hanjis and Gujjars.

3.5.1 Kashmiris: Kashmiris, the fair complexioned people are scattered throughout the whole territory of Jammu and Kashmir, but largest concentration is found in the valley. Kashmiris are believed to belong either to Arayan race or descendants of kashyap reshi or immigrants from Turkey, Iran and Afganistan.
They are mostly tall, with dark eyes and narrow nose. The majority of Kashmiris are Muslims and few are Hindus. The Kashmiris are true to the faith and spirit of their religion they hold.

3.5.2 Dards: Dards, the main inhabitants of Dardistan occupying western Himaliyas belong to Aryan stock. Dards are broad shouldered, moderately stout bodied people. They have black hairs and brown eyes. They are famous for their ferocious nature. Dards before embracing Islam, were flowers of Buddhism and Hindusim in Kashmir.

Dards are graded having social hierarchy as:

1) Rennu (which is a reading class)
2) Shins (Religious sect)
3) Yashkun (Cultivators)
4) Dum (Menial workers)

3.5.3 Hanjis: Hanjis constitute a significant ethnic group in Kashmir who are located in the vicinity of water bodies. They claim either to be the decedents of prophet Noh or immigrants from Sri Lanka. The Hanjis are the boat men of Kashmir. The entire ethnic group of Hanjis in Kashmir are Muslim flowers of both Suni and Shia sects. Before conversion in to Islam, they were Kshatriyas.

Hanjis are socially hierarchical in respect of occupation and social setup as:

1) Demb Hanz (Vegetable growers)
2) Gari Hanz (Waternut growers)
3) Gad-Hanz (Fishermen)
4) Mata Hanz (Wood dealers)
5) Dunga Hanz (Owners of passenger boats)
6) Haka Hanz (Wood collectors from water bodies)
7) Shikara Hanz (Who play Shikara boats)
8) House boat Hanz (Owners of house boats)
9) Bahatchi Hanz (Who live in Bahatch boats)

3.5.4 Gujjars and Bakarwals: Gujjars and Bakarwals constitute the significant ethnic category who are generally nomadic in character. They are believed to be immigrants from Georgia, a territory lying between the Black and the Caspien sea and are said to have entered the sub continent through Khyber pass and then migrated to valley of Kashmir.

Gujjars and Bakarwals are strong and stout bodied race speaking Gujri language, few are cultivators of dry crops like maize and pulses while, majority of them observe transhumance between southern slopes of the Siwaliks and Margs of the middle Himalayas. They are cattle sheep rearers.

3.6 Economy and Society in Kashmir:

Economic needs and activities are fundamental in society and remain all pervasive in their effects on social life. The acquisition of basic needs of food, shelter and clothing and use of these influences the family life and the kind and size of community. The small sized community is associated with hunting culture, large extended family in agricultural societies and modern family in industrial societies.

Society of Kashmir is essentially an agricultural one. Most of the people are directly and indirectly associated with the agriculture sector. About 80 percent of the people are engaged in agriculture practices as full time agriculturalists. Large tracts of land, pastures, drylands and abundance of water sustain agriculture economy in the valley. The main source of production is land, on which two types of crops are cultured, kharif crops and Rabi crop.
chief kharif crops (Autumn crops) are rice, maize, cotton, millets and pulses. The Rabi crops (Spring crops) include wheat, peas, bean, mustards, opium, vegetables and flax.

The Kashmiri economy especially village economy, was a self sufficient unit. There has been harmonious inter-relationships between the farmers and other servicing groups, who have all been connected with the economic activities, contribute their share individually as well as collectively at the time of harvest received their due shares, that sustained the economic system of the village. There had been exchange of commodities between the villagers in the market and villages. Goods were exchanged for goods due to the non availability of money. But since the introduction of money economy and modern agricultural goods and implements things have changed a lot. The substantial type of agriculture has paved way for surplus production, there is demand and supply factor mediated by money economy. There is no landlordism in Kashmir because of the land reforms, though many people own large patches of land holdings who let their lands on lease to the non agricultural or petty farmers and share the produce at harvest.

The full-fledged industrial sector is absent in Kashmir valley. There are not big industrial establishments, however certain centers of industrial activity are present in the urban areas. The chief industrial units include the manufacture of shawls, Sliks, Woolen cloths, Paper and papier machie articles, wood carving, stone works, glass blowing, Gold beating and willow work. There is also boat making industry and their building has been one of the important occupations of the people of Kashmir.
The fruit industry of Kashmir is well known all over, large no of people are associated with it, who are related with trade and transport of fruits. The chief centers of trade and commerce are the urban areas of Srinagar, Anantnag, Sopore, Shopian, and Kulgam, where some specialized centres of flourishing cottage industries are also located.

3.7 Society and Religion in Kashmir:

The people of Kashmir are God fearing, followers of different faiths, belief systems, emotional attitudes and practices regarding the ultimate meaning of life. The two major religious communities are Hindus and Muslims but Sikhs, Christians and Buddhists are also found in the valley. The Hindus of the valley are followers of shaivism, it has two elements the shuddha vidya (Pure knowledge) and the Aishwarya, (The lordship). Among Hindus the top class comprise of Brahmans and the lower class was constituted by kirates, nisadas, domas and chandalas etc. Professionally the Brahmans pursued their usual functions of teaching and performance of socio-religious rites and ceremonies. The priests in temples (Temple presets) lived upon the revenue collected from the donated land to temple by the villagers, beside they received the gifts, cash and kind from people and kings. They also occupied the military and civil posts in the society. The Kirates and the nisadas used to live chiefly by hunting, the dombas earned by singing and dancing and other menial works, while as chanadals lived by fighting, working as royal guards men, watchmen and executioners. The Hindus of the valley also follow vaishnoism and worship the serpents too. Kashmiri Hindu Brahmins are popularly called
as pandits who are internally divided into large number of gotras. The Hindus comprise 10-12 percent of the total population of Kashmir.

The Muslims of the valley constitute about 85 percent of its population. Most of the kashmiri Muslims are converts, but there are some categories who claim themselves as the decedents of Arabia and consider themselves as the original inhabitants of the valley. Muslims of the valley belong to Shia and Sunni sects, besides they are the followers of Sufism. Among the Muslims, Shaikhs, Syeds and Pirzads etc are highly respectable due to their higher social status. These categories like the Brahmins cater the religious needs of the people by performing priestly functions. They receive gifts and donations from the villagers. The Shias are internally organized into endogamous jatis, among whom they arrange marriages. Muslim Sunni of valley do make differences between superiors and inferiors while arranging the marriages, especially the marriage of a daughter.

The Buddhism which was the major religion of Kashmir in the past, now exists in the Ladakh region. The Buddhism of Ladakh is called Tantaryan Buddhism or Lamaism.

There is small number of Sikhs in the valley about 1 percent concentrated in Tral, Khiram and Anantnag. The Sikhs of the valley were originally brahmins who migrated from Punjab and embraced Sikhism during Sikh rule, Sikhs claim to invade valley along with the army of Ranjeet Singh during the Afgan rule.
Table 3.1

Distribution of Religious population of Urban Kashmir

<table>
<thead>
<tr>
<th>S.No</th>
<th>District</th>
<th>Hindus</th>
<th>Sikhs</th>
<th>Muslims</th>
<th>Christians</th>
<th>Buddhists</th>
<th>Jaines</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Anantnag</td>
<td>24731</td>
<td>3863</td>
<td>627726</td>
<td>36</td>
<td>---</td>
<td>--</td>
<td>656356</td>
</tr>
<tr>
<td>2</td>
<td>Pulwama</td>
<td>10096</td>
<td>6568</td>
<td>387414</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>404078</td>
</tr>
<tr>
<td>3</td>
<td>Srinagar</td>
<td>59449</td>
<td>6334</td>
<td>642106</td>
<td>209</td>
<td>0</td>
<td>54</td>
<td>708152</td>
</tr>
<tr>
<td>4</td>
<td>Budgam</td>
<td>9642</td>
<td>5158</td>
<td>352355</td>
<td>96</td>
<td>176</td>
<td>--</td>
<td>367427</td>
</tr>
<tr>
<td>5</td>
<td>Baramullah</td>
<td>13513</td>
<td>9806</td>
<td>646707</td>
<td>106</td>
<td>11</td>
<td>8</td>
<td>670151</td>
</tr>
<tr>
<td>6</td>
<td>Kupwara</td>
<td>6647</td>
<td>1448</td>
<td>320629</td>
<td>19</td>
<td>2</td>
<td>--</td>
<td>328745</td>
</tr>
<tr>
<td>7</td>
<td>Total</td>
<td>124081</td>
<td>33181</td>
<td>2976942</td>
<td>472</td>
<td>196</td>
<td>70</td>
<td>3134918</td>
</tr>
</tbody>
</table>


3.8 Neighbourhood living patterns: Hindu, Muslim and Sikh harmony:

The society of Kashmir is not only a cultural federation but ethnic federation too, over a period of time the rich culturo-historical heritage maintained the socio-cultural harmony known as “Kashmeriat”, which is manifest in the collective feeling among diverse religious groups. The harmonious cultural properties have played a crucial role in the maintenance of precedence over psychic attitudes of individuality and identity crisis among diverse group. The sets of these associative properties are rooted in the sources of collective possessions to maintain Socio-cultural unity in diversity. The notions of duality, social stigmatization, cleavage and cluster formation are not applicable in the context of Kashmir. Hindus and Muslims have owner tenant relations with each other.
The living patterns of Muslim and Hindus as well Sikhs are interpersonal relationships which gives them security, and opportunities for the exchange of things as mutual obligations. The attendance at each other’s festivals, marriages and other ceremonies exhibit the flexibility to develop intimate relationships with each other. Mutual love, spirit of fraternity have been the cementing forces to reinforce the reciprocal sense of responsibility to maintain collective identity without suppression of individuality and freedom in Kashmir. This unity in diversity as well as tolerance is the historical hallmark of Kashmiri society. The unifying dialect, dress and diet emphasize the unity, the teachings of Sufi saints of Kashmir, attendance at their shrines by all community’s people, the literary traditions of Kashmir, interdependence at different important occasions of social life etc. averted adjustments and compromises. People of Kashmir need continue faith to support each other during extreme distress and traumatic experiences to patronize the longer lasting cultural harmony in the present challenging circumstances.

3.9 Urban Kashmir: A Profile

The state of Jammu and Kashmir, with three distinct physiographic and climatic regions of Jammu, Kashmir and Ladakh vary in terms of population concentration in rural and urban areas. The main factors responsible for this uneven distribution of the population are relief, climate, trade, transport and socio-economic opportunities. As is the case with India, the state of Jammu and Kashmir also registered a marked increase in its population. The population of the state according to 2001 A.D. census is 10069917 persons which accounts nearly one percent (0.98 percent) of the total Indian population. In terms of decadal variation in growth rate, the state has shown a decline from 30.34
percent in 1981-1991 A.D. to 29.04 percent in 1991-2001 A.D., which may be either due to error in estimation or due to the disturbance and population control methods. The fact remains however, that judged by the national yard stick, the state population do not make an impressive total and accordingly state rank 19th in the population size among the states of India. But the growth rate for the decade 1991-2001 A.D. worked out to be 29.04 percent is much higher than the all India growth rate of 21.34 percent for current census. There are clear figures that the population of state has crossed one crore, setting off a virtual consumer explosion in the face of meager resources of the state. The population of the state is distributed over 14 districts 59 tehsils, 121 community development blocks, which is further delimited into 2661 panchayats, 75 urban areas (including 7 urban agglomerations consisting of srinagar, Baramullah, Sopare, Anantnag, Udhampur, Kathua and Jammu, and 6652 village settlements. Of the 14 districts, 4 districts Jammu, Srinagar, Anantnag and Baramullah constitute half of the state’s population which is, 5147176 (51.11 percent). The most populous district of the state is Jammu inhibiting 15.61 percent of the total population of state, followed by Srinagar 12.30 percent, Anantnag 11.62 percent and Baramullah 11.59 percent. The pattern of population distribution in the state shows change at 2001 A.D. census in respect of few districts than that of 1991 A.D. status; which are; Anantnag district surpassed Baramullah and enhanced its position from fourth to third place, while as Baramullah drifted to fourth position from third. Similarly the Kupwara District enhanced its rank while Pulwama and Budgam lost their higher positions at 2001 A.D. census, the position of other districts remained the same.
The population of the state according to 2001 A.D. reveals that Kargil is least populated (115227 persons) and Jammu in highly populated (1571911 persons), and no other district has touched one million mark.

Jammu province with six districts accounts for 43.65 percent of the total population of state and the Kashmir province with eight districts including Leh and Kargil account for 56.35 percent of the state’s total population. Out of the total population of Jammu province, Jammu district alone accounts for 35.76 percent, second most populated district is Udhampur and least populated is Poonch.

Out of the eight districts of Kashmir province, three districts, Srinagar, Anantnag and Baramullah combinely form 63.01 percent of the total population of the province. These three districts are also the main areas of socio-economic activities.

Out of the total population of state females account for 47.36 percent. While male’s share being 52.46 percent. Among the four most populated districts of state females together comprise of 47.21 percent. District wise female population with percentage of 47.95 is the highest in Anantnag, followed by Baramullah 47.62 percent, Jammu 46.84 percent and Srinagar 46.56 percent.

According to 2001 A.D. census the total literacy rate of the state is 54.46 percent. The female literacy rate is 41.82 percent and that of males is 65.75 percent. The district wise literacy rate shows a wide variation which is lowest 39.54 percent in Budgam and highest 77.30 percent in Jammu. Eight districts of the state have registered more than 50 percent literacy; which are; Udhampur 54.16 percent, Poonch 51.7 percent, Rajauri 57.65 percent, Jammu 77.30
percent, Kathua 65.29 percent, Srinagar 59.31 percent, Leh 62.24 percent and Kargil 58.21 percent. Doda has 46.92 percent Budgam 39.54 percent (Being at the bottom), Kupwara 40.80 percent, Anantnag 44.10 percent, Baramullah 44.57 percent and Pulwama 47.35 percent.

The proportion of rural-urban population has shown 3.83 percent tilt towards the urban population. The rural population constitutes 75.12 percent of the total population while as urban population has gone from 21.05 percent to 24.88 percent in 2001 A.D. census. The urbanization ratio of state being 24.88 percent.

The state has added 98.77 percent in its urban population during the last two decades while rural population increased by 60.03 percent. This is indicative of the fact that during last two decades more urbanization has taken place and the people from rural areas preferred to migrate towards the towns. The reasons for migration are those of employment, education trade of commerce and insecurity in villages due to turmoil. The seventeen new urban areas constitute 1.08 percent of the total population out of 3.83 percent and the remaining 2.75 percent are motivated by pull factors from the urban areas.

Srinagar urban agglomeration with the population of 971357 has the highest urban population in the state spread our two neighboring districts, which are; Budgam and Pulwama. Next is the Jammu urban agglomeration which has the population of 607642 confined to its district territorial limits only.

The total population of the Kashmir region consisting of six districts, which are; Srinagar, Anantnag, Kupwara, Pulwama, Budgam, and Baramullah
comprise of 544 1341 persons which form 54.03 percent of the total population of the state. The urban population of the Kashmir region consists of 1464946 persons which constitute 26.92 percent of the total regional population. The total population of the women in urban Kashmir is 671709 which is 45.80 percent. Among the women of urban Kashmir 9.25 percent are working women. The total number of working women is organised sector in urban Kashmir is 33352 which form 53.72 percent of the total working women in the urban Kashmir, however the total work participation of the state is 36.6 percent where male participation consist of 47.9 percent and female participation is only 22 percent. Srinagar District as the highest urban population with 930136 persons consisting 78.59 percent of the total population of District, while as Kapwara ranks lowest with an urban population ratio of 3.96 percent to the District’s population.

**Urban Profile of Jammu and Kashmir:**

- Jammu and Kashmir is most urbanized among the hilly states
- Urban population of the state has grown from 7.4 percent in 1901 A.D. to 24.8 percent in 2001 A.D.
- Urban growth during 1981-2001 A.D. (98.4 percent) was higher than the national average (64.2 percent).
- Rural migration contributed 46.8 percent of urban growth compared to national average of 40.1 percent.
- Spatial growth of cities out-pacing their demographic growth.
Table 3.2

Urban growth of Jammu and Kashmir

<table>
<thead>
<tr>
<th>Year</th>
<th>Towns</th>
<th>Total pop.</th>
<th>Urban pop.</th>
<th>Percent share</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>2</td>
<td>2,139,362</td>
<td>153,748</td>
<td>7.42</td>
</tr>
<tr>
<td>1911</td>
<td>45</td>
<td>2,292,535</td>
<td>263,518</td>
<td>11.71</td>
</tr>
<tr>
<td>1921</td>
<td>29</td>
<td>2,424,359</td>
<td>267,754</td>
<td>11.04</td>
</tr>
<tr>
<td>1931</td>
<td>31</td>
<td>2,870208</td>
<td>317,805</td>
<td>15.39</td>
</tr>
<tr>
<td>1941</td>
<td>32</td>
<td>2,946,728</td>
<td>386565</td>
<td>13.12</td>
</tr>
<tr>
<td>1951</td>
<td>25</td>
<td>3,253,852</td>
<td>457,213</td>
<td>14.05</td>
</tr>
<tr>
<td>1961</td>
<td>43</td>
<td>3,560,976</td>
<td>593,315</td>
<td>16.66</td>
</tr>
<tr>
<td>1971</td>
<td>45</td>
<td>4,616,632</td>
<td>858,221</td>
<td>18.69</td>
</tr>
<tr>
<td>1981</td>
<td>58</td>
<td>5,987,389</td>
<td>1,260,403</td>
<td>21.05</td>
</tr>
<tr>
<td>1991</td>
<td>--</td>
<td>-------</td>
<td>-------</td>
<td>-----</td>
</tr>
<tr>
<td>2001</td>
<td>75</td>
<td>10,069,917</td>
<td>2,505,309</td>
<td>24.88</td>
</tr>
</tbody>
</table>

Table 3.3

Size-class Distribution of Towns

<table>
<thead>
<tr>
<th>Class</th>
<th>population range</th>
<th>Total</th>
<th>Jammu</th>
<th>Kashmir</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I</td>
<td>Above 1,00,000</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Class II</td>
<td>50,00 to 1,00,000</td>
<td>5</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Class III</td>
<td>25,001 to 50,000</td>
<td>9</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Class IV</td>
<td>10,001 to 25,000</td>
<td>15</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Class V</td>
<td>5,000 to 10,000</td>
<td>21</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>Class VI</td>
<td>Below 5,000</td>
<td>17</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>All Clases</td>
<td>All sizes</td>
<td>69</td>
<td>34</td>
<td>35</td>
</tr>
</tbody>
</table>

Source: Table 3.2 & Table 3.3: Census of India, 2001, Registrar General and Census Commissioner, India, Govt. of India.

Note: Census was not conducted in 1991 due to turmoil in Jammu and Kashmir.
Urban Morphology

- The state has 69 notified urban areas, 34 in Jammu and 35 in Kashmir Divisions.
- 52 urban areas were notified after independence.
- These account for only 22.5 percent of the population.
- Srinagar and Jammu are the focal point of urbanization and form about 50.8 percent of the total urban population of the state.
- Srinagar is a metro city, Jammu a Class I city and the rest range between Class II to VI towns.

Table 3.4

Population Profile of the state of Jammu and Kashmir 2001 Census

<table>
<thead>
<tr>
<th>India/State</th>
<th>Population 2001</th>
<th>Decadal increase 1991-2001</th>
<th>% of urban population</th>
<th>Sex ratio</th>
<th>Literacy rate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons Males Females</td>
<td></td>
<td></td>
<td>Persons Males Females</td>
<td></td>
</tr>
<tr>
<td>India</td>
<td>1027015247 531277078 495738169</td>
<td>21.34</td>
<td>27.78</td>
<td>933</td>
<td>65.38 75.85 54.16</td>
</tr>
<tr>
<td>Jammu and Kashmir</td>
<td>10069917 5300574 4769343</td>
<td>29.04</td>
<td>24.88</td>
<td>900</td>
<td>54.46 65.74 41.82</td>
</tr>
</tbody>
</table>

Source: Census of India 2001, Registrar General and census commissioner India, Govt. of India.
Table 3.5


<table>
<thead>
<tr>
<th>State/region</th>
<th>Total/Urban</th>
<th>Rural</th>
<th>Persons</th>
<th>% share in total population</th>
<th>Decadal increase in 1991-2000</th>
<th>% of Urban population</th>
<th>Sex ratio</th>
<th>Literacy rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jammu and Kashmir</td>
<td>Total</td>
<td>Rural</td>
<td>5300574</td>
<td>4769343</td>
<td>100.00</td>
<td>29.04</td>
<td>24.88</td>
<td>900</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>3925846</td>
<td>3638762</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Srinagar</td>
<td>Total</td>
<td>Rural</td>
<td>633360</td>
<td>550133</td>
<td>21.75</td>
<td>31.45</td>
<td>78.59</td>
<td>871</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>131633</td>
<td>121724</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td>501727</td>
<td>428409</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baramullah</td>
<td>Total</td>
<td>Rural</td>
<td>611131</td>
<td>555591</td>
<td>21.44</td>
<td>31.18</td>
<td>16.94</td>
<td>909</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>106686</td>
<td>90988</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anantnag</td>
<td>Total</td>
<td>Rural</td>
<td>608720</td>
<td>561293</td>
<td>21.50</td>
<td>32.70</td>
<td>14.40</td>
<td>922</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>516825</td>
<td>484703</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulwama</td>
<td>Total</td>
<td>Rural</td>
<td>334606</td>
<td>314156</td>
<td>11.92</td>
<td>24.49</td>
<td>10.72</td>
<td>938</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>296973</td>
<td>282212</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Badgam</td>
<td>Total</td>
<td>Rural</td>
<td>329717</td>
<td>302621</td>
<td>11.62</td>
<td>26.50</td>
<td>11.66</td>
<td>918</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>288625</td>
<td>269974</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kupwara</td>
<td>Total</td>
<td>Rural</td>
<td>331783</td>
<td>308230</td>
<td>11.76</td>
<td>38.59</td>
<td>3.95</td>
<td>929</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>316949</td>
<td>297729</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Census of India, 2001, Registrar General and Census Commissioner India, Govt. of India.

*Kashmir region consists of 6 Districts, Srinagar, Baramullah, Anantnag, Pulwama, Budgam and Kupwara.
Table 3.6

Percentage Decadal variation in population since 1971 for state and districts.

<table>
<thead>
<tr>
<th>S.No</th>
<th>State /Districts</th>
<th>Percentage decadal variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jammu and Kashmir</td>
<td>29.69</td>
</tr>
<tr>
<td>1</td>
<td>Kupwara</td>
<td>27.51</td>
</tr>
<tr>
<td>2</td>
<td>Baramullah</td>
<td>30.82</td>
</tr>
<tr>
<td>3</td>
<td>Srinagar</td>
<td>25.52</td>
</tr>
<tr>
<td>4</td>
<td>Badgam</td>
<td>36.51</td>
</tr>
<tr>
<td>5</td>
<td>Pulwama</td>
<td>28.62</td>
</tr>
<tr>
<td>6</td>
<td>Anantnag</td>
<td>26.68</td>
</tr>
<tr>
<td>7</td>
<td>Ladakh</td>
<td>31.78</td>
</tr>
<tr>
<td>8</td>
<td>Kargil</td>
<td>23.58</td>
</tr>
<tr>
<td>9</td>
<td>Doda</td>
<td>24.27</td>
</tr>
<tr>
<td>10</td>
<td>Udhampur</td>
<td>32.37</td>
</tr>
<tr>
<td>11</td>
<td>Punch</td>
<td>31.27</td>
</tr>
<tr>
<td>12</td>
<td>Rajauri</td>
<td>39.16</td>
</tr>
<tr>
<td>13</td>
<td>Jammu</td>
<td>30.16</td>
</tr>
<tr>
<td>14</td>
<td>Kathwa</td>
<td>32.91</td>
</tr>
</tbody>
</table>


Note: 1991 population figures are interpolated as no censes was conducted in the state in 1991.
Table 3.7

Ranking of Districts by population Size in 1991 and 2001 censuses

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td>1571911</td>
<td>15.61</td>
<td>1224300</td>
<td>15.69</td>
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</tr>
<tr>
<td>2</td>
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<td>942200</td>
<td>12.07</td>
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</tr>
<tr>
<td>3</td>
<td>Anantnag</td>
<td>1170013</td>
<td>11.62</td>
<td>881700</td>
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<td>4</td>
<td>Baramullah</td>
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<td>11.59</td>
<td>889400</td>
<td>11.40</td>
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<td>738965</td>
<td>7.34</td>
<td>582100</td>
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<td>6</td>
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<td>690474</td>
<td>6.86</td>
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<tr>
<td>7</td>
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<td>640013</td>
<td>6.35</td>
<td>461800</td>
<td>5.92</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>Pulwama</td>
<td>632295</td>
<td>6.28</td>
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<td>6.51</td>
<td>8</td>
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<td>9</td>
<td>Badgam</td>
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<td>5.90</td>
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<td>6.01</td>
<td>9</td>
</tr>
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<td>5.40</td>
<td>450100</td>
<td>5.77</td>
<td>10</td>
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<td>11</td>
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<td>478595</td>
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<td>382300</td>
<td>4.90</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>Punch</td>
<td>371561</td>
<td>3.69</td>
<td>290100</td>
<td>3.72</td>
<td>12</td>
</tr>
<tr>
<td>13</td>
<td>Ladakh</td>
<td>117637</td>
<td>1.17</td>
<td>90200</td>
<td>1.15</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>Kargil</td>
<td>115227</td>
<td>1.14</td>
<td>87800</td>
<td>1.12</td>
<td>14</td>
</tr>
</tbody>
</table>

Source: Census, 2001, Regestor General census commissioner India, GOI

Note: 1991 census was not conducted in the state of J&K due to disturbance and thus pop. figures are interpolated
Table 3.8
Region wise break up of pop. during 1981 & 2001, census in terms absolute figures & percentage share in total Population of J&K state

<table>
<thead>
<tr>
<th>S.No</th>
<th>Region</th>
<th>Pop. 1981 census</th>
<th>%age share in total pop.</th>
<th>Pop. 2001 census</th>
<th>Percentage share in total pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kashmir</td>
<td>3134904</td>
<td>52.36</td>
<td>5441341</td>
<td>54.04</td>
</tr>
<tr>
<td>2</td>
<td>Jammu</td>
<td>2718113</td>
<td>52.40</td>
<td>4395712</td>
<td>43.65</td>
</tr>
<tr>
<td>3</td>
<td>Ladakh</td>
<td>134372</td>
<td>2.25</td>
<td>232864</td>
<td>2.31</td>
</tr>
<tr>
<td>4</td>
<td>total</td>
<td>5987389</td>
<td>100.00</td>
<td>10069917</td>
<td>100.00</td>
</tr>
</tbody>
</table>


*1991, census was not conducted in the state of J&K due to disturbance.
### Table 3.9
Total pop, total workers main workers, marginal workers & non workers:

**India & J&K by residence & sex: 2001**

<table>
<thead>
<tr>
<th>India/State</th>
<th>Total / rural / Urban</th>
<th>Persons / males / Females</th>
<th>Total Population</th>
<th>Workers</th>
<th>Non-workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>India</td>
<td>Total Persons</td>
<td>1025251059</td>
<td>402512190</td>
<td>313173394</td>
<td>89338796</td>
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<tr>
<td></td>
<td>Males</td>
<td>530422415</td>
<td>275463736</td>
<td>240520672</td>
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<td>Females</td>
<td>494828644</td>
<td>127048454</td>
<td>72652722</td>
<td>54395732</td>
</tr>
<tr>
<td>Rural</td>
<td>Persons</td>
<td>740255371</td>
<td>310655339</td>
<td>229672348</td>
<td>80982991</td>
</tr>
<tr>
<td></td>
<td>Males</td>
<td>380438194</td>
<td>199199602</td>
<td>169333233</td>
<td>29866369</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>359817177</td>
<td>111455737</td>
<td>60339115</td>
<td>51116622</td>
</tr>
<tr>
<td>Urban</td>
<td>Persons</td>
<td>284995688</td>
<td>91856851</td>
<td>83501046</td>
<td>8355805</td>
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<tr>
<td></td>
<td>Males</td>
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<td>76264134</td>
<td>71187439</td>
<td>5076695</td>
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<td></td>
<td>Females</td>
<td>135011467</td>
<td>15592717</td>
<td>12313607</td>
<td>3279110</td>
</tr>
<tr>
<td>J&amp;K</td>
<td>Total Persons</td>
<td>10069917</td>
<td>3688875</td>
<td>2536509</td>
<td>1152366</td>
</tr>
<tr>
<td></td>
<td>Males</td>
<td>5300574</td>
<td>2641348</td>
<td>2189225</td>
<td>452123</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>4769343</td>
<td>1047527</td>
<td>347284</td>
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<tr>
<td>Rural</td>
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<td>1929238</td>
<td>1520448</td>
<td>408790</td>
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<td>940081</td>
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<td>661807</td>
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<tr>
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<td>Persons</td>
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<td>819556</td>
<td>737787</td>
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<tr>
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<td>1374728</td>
<td>712110</td>
<td>668777</td>
<td>43333</td>
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<tr>
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<td>Females</td>
<td>1130581</td>
<td>107446</td>
<td>69010</td>
<td>38436</td>
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</tbody>
</table>

Source:- Census of India 2001, series - 2, Director of Census Operation, J&K, Govt. of India.
Table 3.10

**Population profile of Urban Kashmir Census 2001**

<table>
<thead>
<tr>
<th>S.No</th>
<th>Description</th>
<th>Population</th>
<th>Percentage share in population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Total population of the J&amp;K state</td>
<td>10069917</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Total population of Kashmir region</td>
<td>5441341</td>
<td>54.03</td>
</tr>
<tr>
<td>3</td>
<td>Total Urban population of Kashmir region</td>
<td>1464946</td>
<td>26.92</td>
</tr>
<tr>
<td>4</td>
<td>Total population of woman in urban Kashmir</td>
<td>671079</td>
<td>45.80</td>
</tr>
<tr>
<td>5</td>
<td>Total population of working woman in urban Kashmir</td>
<td>62094</td>
<td>9.25</td>
</tr>
<tr>
<td>6</td>
<td>Population of woman in organized sector in urban Kashmir</td>
<td>33352</td>
<td>53.72</td>
</tr>
</tbody>
</table>

Source:- Census of India 2001, Registrar General and Census Commissioner India, Govt. of India.

**Calculation of Percentage share in population:-**

1. Percentage share in population = Population of state / 
   Total Population of state x 100
   = 10069917/10069917 X 100 = 100%

2. Population of Kashmir Region / Total Population of state X 100
   = 5441341/10069917 X 100 = 54.03 %.

3. Urban population of Kashmir / Total population of Kashmir Region X 100
   = 1464946/5441341 X 100 = 26.92 %.

4. Population of women in Urban kashmir/
   Total Urban population of Kashmir X 100
   = 671079/1464946 X 100 = 45.80 %

5. Population of working women in Urban Kashmir /
   Total population of women in Urban Kashmir X 100
   = 62094/671079 X 100 = 9.25 %

6. Population of working women in organized sector /
   Population of working women in Urban Kashmir X 100.
   = 33352/671079 X 100 = 53.72%.
Notes and References


5. From “Lala Ruikh” By Thomas moore (1779-1852 A.D) who was an Irish poet, and no Sir Thomas moore who wrote Utopia.”Lala Rukh )1817 A.D. A narrative poem set in an atmosphere of oriental splendour, gave Moore a reputation rivaling that of Byron and Sir W. Scott.


11. These syllables mean that through an invisible method and wisdom, one can transform one’s impure body, speech and body into the pure exaulted body, speech and mind of a Buddaha .

12. Lawrence, W. Sir, op.cit.


22. Grover, V., op.cit


32. Kapoor M.L., op.cit


41. Dhar, T.N. op.cit


46. Dhar, T.N. op.cit


52. “Italics are our own”

53. “Italics are our own”

54. “Italics added and the term referred” are our own.

55. “Italics added and the term referred” are our own.


57. Garden of sages means (Ryesh Vaer in Kashmiri).


60. “Kashmir Panorma”, op. cit.

61. “1991 census is projected, as this census was not conducted in the state of Jammu and Kashmir”