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Educational Policy and Activities of East India Company (1600-1765)

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Abstract: ***The 19th century witnessed a profound transformation in the political landscape of many regions, characterized by the rise of nationalism and the subsequent formation of nation-states. This research work delves into the historical context, key drivers, and consequences of this significant historical phenomenon. The research offers light on a crucial time in global history by investigating the causes of nationalism and its effects on the formation of nation-states.***

Employing a multidisciplinary approach, the research draws from historical, political, and sociocultural perspectives to analyze the rise of nationalism. It delves at how many peoples inside established empires and territories felt a feeling of commonality due to their shared cultural, linguistic, and historical identities. The work delves into the influence of Enlightenment ideas, Romanticism, and intellectual movements that fueled the concept of self-determination and the sovereignty of distinct nations.

The study also scrutinizes the role of key historical events and figures that catalyzed the nationalist fervor. From the unification of Italy led by Giuseppe Garibaldi to the German unification orchestrated by Otto von Bismarck, the work examines the strategies employed to consolidate fragmented territories into cohesive nation-states. It also considers the implications of these transformations on regional stability, diplomacy, and balance of power.

Furthermore, the research investigates the potential tensions arising from the juxtaposition of national identities and existing imperial structures. It delves into instances where nationalism clashed with multiethnic empires, often leading to complex negotiations of autonomy, self-governance, or secession.

Through a comprehensive analysis of primary and secondary sources, this study underscores how the rise of nationalism reshaped geopolitical boundaries, impacted international relations, and redefined notions of citizenship and political allegiance. It also highlights the ongoing debates about the legacy of 19th-century nationalism in contemporary global politics, including its influence on modern nation-building and identity formation.

Keywords: Policy, Activity, Company, British

I. INTRODUCTION

Among the most contentious debates in the study of nationalism is on the topic of origins. It has sparked intense debates, for instance, one between Ernest Gellner and Anthony D. Smith (1996) in the Warwick debate, and more recently, with the release of polemical antimodernist interpretations by Caspar Hirschi and Azar Gat. Most scholars who study contemporary nationalism agree with the modernist interpretation, which holds that nations and nationalism are products of modernity (Breuilly, 2019; zkirimli, 2017), but many scholars who specialize in earlier eras strongly disagree (Hirschi, 2012; Jensen, 2016; Lieberman, 2021; Moreno Almendral, 2021; Weeda, 2021). More and more experts are arguing that national identities have been there since before the 18th century, and that these pre-modern representations are crucial to comprehending contemporary national identities. Even those who disagree with the modernist point of view often agree that the Atlantic Revolutions were very transformative, especially in the political sphere. In spite of this, they stress the wide range of cultural continuity. There are three main lines of defense offered by antimodernists for their insistence on the status quo. The first is that national awareness was already very common before the advent of modernity. Second, that national symbols, mythologies, popular memories, and traditions are used and re-used in meaningful ways across time. Third, the accomplishment of contemporary nationalism is attributable only to the fact that it reworks established identities.

II. VARIOUS POLICIES ADOPTED BY THE BRITISH

During the years 1600–1765, the British East India Company was driven more by profit than by altruism. Initially, the business focused only on catering the requirements of the families of European and Anglo Indian children.

By investing in the education of key Indian figures, the business hoped to gain support from India's elite and strengthen its grip on the country. Thus, the Company set both Hindu and Muslim educational institutions. The Banaras Sanskrit College and the Calcutta Madrasah stood out as the two most significant.

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Missionaries worked side by side with the business to provide educational opportunities. The company's sympathies for this missionary effort were consistent during this time. Sometimes they even helped the mission schools out financially.

Educational Policy and Activities of East India Company during 1600 to 1765

1) By establishing Saint Paul's College, Goa in 1542, the Jesuits brought the European college system and the printing of books to India.
2) The Company was required by the Charter Act of 1698 to establish and fund educational facilities in all of its garrisons and the larger industries.
3) The Portuguese founded Bandra College, which evolved into the University of Bombay.In order to prevent the Marathas from using it as a fort, it was demolished in 1739.In fact, it was the first university of its kind in India.
4) Another missionary who served in Madurai was Robert de Nobili (1605-1656), who posed as a western Brahmin and claimed to have carried with him a forgotten veda. Clearly, his goal was to deceive the locals, particularly the Brahmins, by spreading false information. His efforts, however, were unsuccessful.
5) Employees of the firm taught at a secondary school founded by prinleg in 1673 in Madras.
6) Between 1715 and 1731, the company established publicly funded schools at Tanjore and Kanpur in line with its charter from 1698, in addition to Madras and Bombay.
7) Prior to 1717, Mr. Grundler had established two schools in Madras.
8) One was a Malabar school in the black tower, while the other was Portuguese in the white tower.
9) Ziegenbalg established the first school of its sort in India, in the region now known as Tamil Nadu, at Tranquebar (Tharangambadi).
10) In 1758, after Ziegenbalg's death, British Governor Robert Clive asked another Danish missionary, Kiernander by name, to open a Bengali charity school.
11) During this time, Colonel Sleeman set up a small number of schools in Jabalpur for rescued children of the Thugs, General Sir James Outram enrolled the Bhil children of Khandesh (Tribes of West India) in schools, and General Sir James Macpherson did the same for the rescued children.
12) After driving out its European rivals—the Portuguese, the Dutch, and the French—the Company was granted diwani in 1765 and started promoting Indian people' access to education.

In relation to the expansion of schools in the areas of India ruled by the British, they stuck to a tried-and-true formula. It was on par with educational reforms implemented elsewhere in the Empire of Britain. In India, it was merchants and then missionaries who showed up first. The British authorities' arrival after the corporation achieved political dominance led to the progressive secularization of educational policy. Although events in England followed a similar path, the sectarian wars and subsequent effort to free schools from clerical control occurred at about the same times.

The British traders, merchants, and planters in India were "either neutral or hostile to the missionaries because they were afraid about the political consequences of missionary education" between the years 1600 and 1765, when the British East India Company was primarily involved in commercial operations in India.

However, "it should be borne in mind that the first efforts of the Business to diffuse education were prompted by a religious motive viz. the evangelization of Indians and the removal of apprehended trouble owing to the preponderance of Roman Catholics amongst the inhabitants of the places they had settled."

The Company had a more open mind toward missionary work before the year 1765. Company policy shifted once it became a political force. It is because of being a sovereign nation, the Company understands how critical it is to avoid any appearance of religious affiliation for political reasons.

It was forced to renounce its previous propensity for missionary activity as a consequence. The Company's updated policies were criticized by the missionaries who were upset by the change in perspective. For this reason, the missionaries' and the Company's authorities' relationship deteriorated severely after the year 1793.

There was a sluggish start to the Company's training efforts in India. Even without much help from the government, the missionaries continued to be leaders in this area.In order to help manage the property, the business sought out educated local Indians. They were also eager to learn about the intricacies of local legislation. Towards this end, Warren Hastings founded the Calcutta Madrassa in 1781 to instruct students in Muslim law.

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III. BEGINNINGS OF EDUCATION IN ANDHRA UPTO 1854 AD-THE ROLE OF CHRISTIAN MISSIONARIES

Before the English East India Company arrived, Andhra was mostly governed by its own indigenous educational system. The instructor would teach Sanskrit, arithmetic, and Telugu from a piala inside his home or outside in the shade. Its nature was that of rote memorization. However, it made no effort to instill in its pupils a love of learning or a love of science. The students' families paid a pitiful amount for the teacher's services. These educational institutions have been there for decades without ever modifying how they operated. This system persisted long after the East India Company government had been established, despite that being said its early leaders did not see it as their duty to ensure that their people had access to quality education. Fort St. George, now a neighborhood of Chennai, was the site of the first school established by the East India Company in AD 1673 with the intention of educating the children of its workers. A rising number of children of school-age from the families Among the business personnel resulted in the establishment of St. Mary's Charity School in Madras (Chennai) in 1715. There was never any wishing that the local community's kids would have access to these centers. When compared to other colonial powers, the East India Company did not prioritize its subjects' education until 1813. Acquisition of land was secondary to its primary goal of expanding its trading network and expanding its economic footprint in India. Christian missionaries led the charge in educating the population since the government showed little interest. Government efforts to advance indigenous education have stalled since the abolition of Munro plan schools in 1836. In spite of these doubts, Andhra found some solace in an effort conducted by George Noble Taylor, sub-collector of the Godavari district in 1852. People in the Godavari area before then were quite worried about their children's education. Initiated by George Noble Taylor. People in the area organized themselves into a society. The goal being to increase participation in educational pursuits in the area. Founded in 1852 by local subscribers and supported by committees made up of prominent citizens of the areas in question, the Anglo-vernacular school in Narsapur served as the headquarters of the district's sub-division and had three satellite campuses in the towns of Palkol (palakollu), Penukonda (west Godavari district), and Achanta. When the government paid little attention to education, Christian missionaries in the Madras presidency, of which Andhra was a part, stepped reaching the plate to impart education to as many people as they could. Even before European colonial forces established themselves, India was now home to Christians. Christians first began arriving in India about the first century AD, according to customs prevailing in the Syrian orthodox community. The early Christian missionaries are largely responsible for establishing the current structure of education in India. Roman Catholics were among the first missionaries to arrive in India. Various Roman Catholic missionaries, including Franciscans, Dominicans, Jesuits, and others, arrived shortly after the Portuguese established themselves in the area and set about establishing evangelistic institutions throughout the Portuguese Empire's colonies. The organizations they established might be divided into four different categories. -Closely associated with churches and mission outposts are the Portuguese and Latin primary schools.

IV. THE PLAN OF THE WORK?

Following a discussion of the relevant political context, an effort is made to track the evolution of education and learning during the Company era and the subsequent three eras (1813–35, 1835–1854, and 1854–58), each of which is characterized by distinct attitudes and developments. In the business's efforts as well as individual ones (like the Missionaries'). What is done under "Learning" is (i) the efforts of the Company Servants to promote learning, (ii) the efforts of some private persons in the same manner, and (ill) the Influence of both on specific people. This story focuses on the Circars and Rayaloseema, two areas that formerly belonged to the Madras Presidency, such that much background on the third region, the Telangana, is unnecessary at the start. The ancient Hyderabad archives pertaining to the Telangana region are not so complete, but one reason is that the records of that Presidency have been properly kept. However, to round out the picture, we also provide some information on the education initiative in the Telangana region. Also, an effort has been made, using the same standards, to compare the state of education in the sister presidencies of Bengal and Bombay throughout this time period.

V. CONCLUSION

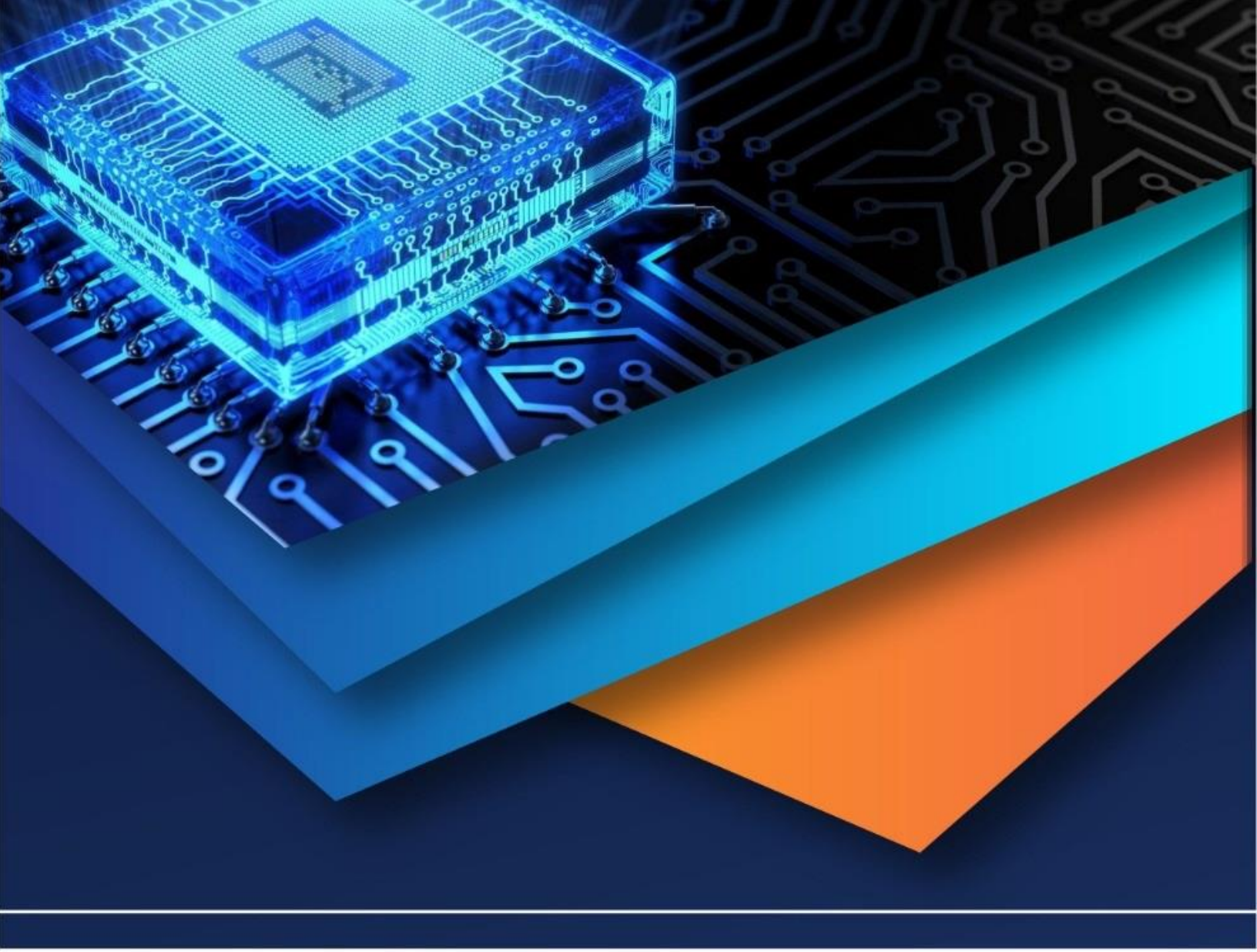
Under corporation domination, education had a low priority. The 1813 Charter Act allocated a mere $100,000 for educational purposes. When he founded a few schools in the Madras Presidency, Sir Thomas Munro, the first governor of Madras, solely advocated for elementary education. Lord William Bentinck was instrumental in the official adoption of the English language in 1835.The British also declared in 1844 that candidates who could speak English well would be given priority for any post in the public sector. The Madras government was forced by these occurrences to set strict standards in the sphere of education.

In addition to the government, a considerable number of enlightened Indians and Christian missionaries also contributed to the development of modern education.

Founded in 1841, Madras University High School developed into Nellore were first established only by private groups and missionaries. To further their goal of spreading Christianity, the missionaries established several schools specifically with the goal of converting the students to Christianity. In 1837, the Reverend John Anderson stated, "The objective of the school is to convey through the channel of a good education as great amount of truth as possible to the native mind, especially of Bible truth." Permission was granted to missionaries to construct churches and schools in primarily Hindu communities, and the government supplied funding for the schools under their supervision. The authorities allowed missionaries to communicate the gospel with prisoners even within the jails. In addition, the missionaries' fundraising efforts relied heavily on the support of prominent judges, legislators, and others, much to the disdain of the Hindu community. The principal relief that Andhra received from these East India Company-era events was the cessation of hostilities in the Circars and Rayalaseema. The company's dominance caused economic hardship for the Andhra people., and their religious beliefs came under intense assault. The overall state of their health eventually deteriorated.

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