

Annie Besant's Role in India's Struggle for Independence

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Abstract – *The life of Annie Besant (1847– 1933) is set apart by a noteworthy range of commitment which involved various intersections of outskirts and limits outlining social, cultural, ideological, geo-political and sexual orientation refinements. Amid her initial profession she was a noticeable supporter of logic, secularism, women's rights, conception prevention, and socialism. She later swung to Theosophy and settled in India, where she turned into the President of the Theosophical Society and a critical figure in the Indian independence movement. Her life story can to a significant degree be viewed as a self-referential mixing of political, profound and trans-cultural undertakings. While the mix of the political and otherworldly is a component of Besant's life story that is imparted to other contemporary savvy people and pioneers, it picks up an extra many-sided quality as it dove-tails with an express trans-cultural undertaking worried about deciphering thoughts and terms from one culture into another, and proposing it as an answer for what she viewed as an emergency of expansionism and realism, and additionally of old qualities.*

Keywords: Home Rule League, Society Administrations, Equity, National Movement, Vocation, Political Exercises

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BIOGRAPHICAL SKETCH

Annie Besant was born as Annie Wood was born on October first 1847 in London. Emily Morris and William Wood, were her Irish cause guardians. Annie's dad was a specialist who kicked the bucket when she was only five years of age. She was raised by Ellen Marryat, a companion of her mother's, who gave Annie great instruction.

Annie broadly voyaged Europe as a young lady. She got private schooling in over a few nations, for example, France, England and Germany.

She matriculated from London University in 1879 and sought after further investigations in science yet met impediments further the age of twenty she was hitched to Rev.

Straight to the point Besant, and had a child and a little girl from her marriage in particular, Arthur Digby and Mabel separately. In 1874, she joined the National Secular Society and worked with Charles Bradlaugh, MP. She additionally was the co-proofreader for the National Reformer and was a writer to numerous political books and handouts (1874– 88). In 1907, she was chosen as the President of Theosophical society (HQ in Madras).

Initial 20 long periods of her career, she was occupied with social, educational and religious changes. She established the Home Rule League in 1916 and requested self-manage in India. She turned into the principal ever lady leader of Indian National Congress.

WORKS OF MRS. ANNIE BESANT

Out of her various works few of profoundly educational and informational are said here.

"No expressions of mine", Mrs. Annie Besant says in her Autobiography, "can advise the amount I owe to Ms. Marriyat, of information, as well as of that adoration for learning which had stayed with me as far back as a steady fight to study". With Ms. Marriyat, Mrs. Annie Besant from her initial days went far and wide, to France and Germany, amid which she learnt to peruse and compose the dialects of those nations and established the framework for that independence of thought and activity for which she a while later wound up well known.

Her first Free Thought Essay was "On the obligation of Jesus of Nazareth". She composed this in the month to month handout of Mr. Scott. By this written work, she made a little yet important wage to raise

her youngsters. At that point as there started her period of uncertainty, which brought about her at last leaving the Christian confidence, she turned into an Atheist. At that point, in the middle of 1873 and 1877, she composed the book "The Path to Atheism".

She wrote in 1878, a book which should be better realized that it is entitled "Britain, India and Afghanistan". In this book she uncovered the misgovernment of India and the indiscretion of the Imperialist approach of Lord Beaconsfield as connected to that nation and its neighbors in Afghanistan.

It was as of now Mrs. Annie Besant was entranced by India and composed an extremely striking arrangement of stories for kids, "Youthful Folks Library," distributed in 1885. In the principal story, "Ganga and the River house keeper," she gives a portrayal of India, this even before she saw India. Additionally she composed stories about Hypatia and Bruno (she didn't know anything at the season of mysteiy behind these two saints, that they were their own past manifestations) two characters who have left an extraordinary message to humankind. She likewise thought of one handout as of now to be specific "The Natural History of the Christian Devil."

She could be extremely beguiling in her parody of the Christian conventions; this feature of the jewel is something exceptionally appealing. Of numerous works, maybe the one that will last longest is the most captivating book "A Study in Consciousness, for in it there is a profundity of Philosophical presentation that will intrigue numerous an age to come.

In 1877 her renowned work "The Law of Population," which was the popular Defense of Birth Control, its outcomes, and it's bearing upon Human Conduct and Morals.⁵⁵ She composed this as a result of the arraignment of herself and Charles Bradlaugh for flowing the tract alluded. At a later time, this was converted into German, Italian, French, Swedish and Dutch and was generally circled in India.

ROLE OF ANNIE BESANT

Her role in the politics and social activities of India was a considerable one in achieving India's freedom. She encouraged the Indians to understand the cultural heritage of India and to feel proud of it. It should be noted that she was always particular to protest against being regarded as "a sacrosanct personality beyond and above criticism". Thus, she stood for her own convictions throughout her life career in India between 1893 and 1933. She by her indefatigable efforts was capable of turning out a tremendous task in fields such as politics, society, economy, religion, journalism, education and matters relating to general welfare of the people.

She was constantly called as "Amina" by her actual adherents, they won't specify her name before her, practically think about her a Goddess. Nobody to-day can assert a small amount of her vision, her cognizance and intelligence, not to mention her magnificent expressive blessings, it is the obligation of everybody of us to endeavor a target examination of the different variables that have driven the world to its present pass and perceive how far India can fill the role which Mrs. Annie Besant had imagined for her. She anticipated that a free India would give a profound motivation to the new human advancement. Her devouring affection for the general population of India, her otherworldly insight, her great virtuoso and sublime speech pulled in individuals from everywhere throughout the world.

ANNIE BESANT: AN ATHEIST

Annie Besant continually acting naturally looking at questions soon sneaked in her confidence. It was the long a very long time of anguish through which she had been going, with the apparently purposeless tormenting of her little one as a peak that struck the principal dazzling blow at her faith in god as a lenient father of Men.

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ANNIE BESANT OFFERINS TO THE NATION

Annie Besant while introducing the Home Rule Movement was specific to start swadeshi, blacklist, national education and Home Rule. In the wake of disaffiliating her Theosophical organizations from the Madras University she built up the society for the advancement of national education. Her national education conspire was even affirmed by the Chandragiri Divisional Conference of the Congress on fifteenth September 1918. As all these were executed for advancing Indians, the Government considered national education of Annie Besant as a plain political undertaking and opposition. She was specific that the then accessible education framework as disparaging to the nationalism and that underlined her to interest for upgrading change. So she laid much worry upon the physical education of a country as the genuine establishment whereupon genuine education should be assembled. She chose volunteers for the Reference of India drive they were locked in to get the individuals who came to go to the divisional gathering. The Principals additionally acknowledged

that no move could be made against the understudies who include then in politics and their status as understudies can't be disparaged and corrupted. This was an impression of the thoughts of Annie Besant who censured the keeping of the understudies from politics. Besant was specific that the boss educational need ought to be met with on the national lines and national control. To accomplish this it was continued that the young men ought to be raised through their school and school life, in a climate of unadulterated and enthusiastic patriotism, brimming proudly in their nation. They should be prepared in train and dutifulness.

CONCLUSION

Annie Besant, the erudite scholar, was a major contributor to the Indian society in achieving progress and development. While stressing spirituality as the basis for national growth, she treated national education as a proper vehicle to carry out her services effectively. Her deep concern for India and Indians compelled her to devote her efforts towards the promotion of education at the national level, mainly to unite Indians for united action against the mighty British rule. Imparting real education was treated by her as a social and political right. The different Schools run by the Theosophical educational trust and the New India and Commonweal were utilized to promote her views on education. She recommended selfless education. The Society for the promotion of National Education, The International Board for Theosophical Education too were the supportive organisation for her educational pursuits. Panchama Schools and the College at Baneras stood as acid tests for her educational activities. The works turned out by the Theosophical Educational Trust could not be underestimated on any ground. The National College at Madanapalle too was the first rate Arts College established by her in 1915. From the elementary stage to collegiate level, Besant recommended national education. On behalf of the Board of National Education, she even prepared, a novel scheme of education in 1917. By that, she offered importance to medical inspection, manual training, mental makeup, character building, application of science and technology in agriculture and industries and such a wider perspective of education was the outcome of her own mental make-up. The Besant Educational Fellowship was a great impetus for the students. Through articles such as The Foundation of Education and Neglected Facilities in Education she offered the mechanisms for applied education.

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