

## DR. ANNIE BESANT AND HER CONTRIBUTION TO EDUCATION IN INDIA

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### ABSTRACT

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*The paper manages the profound education with uncommon reference to Dr. Annie Besant's perspectives on education wherein her life and social way of thinking impact on Indian educational system. The paper additionally manages her theosophical way of thinking dependent on the standards of 'The Unity of God' and of 'The Universal Brotherhood' which are the fundamental piece of profound education. An endeavour has been made to perceive, grasp, discover, break down, combine, assess and fundamentally look at the prevailing variables answerable for reinforcing otherworldly education with respect to Dr. Annie Besant's perspectives. It is education which assists with satisfying the intrinsic limit of people through the Theosophical Idea of Education dependent on Universal Brotherhood, Self-control, Self-investigation, Self-regard, Control of psyche, self-acknowledgment, self-talk with otherworldly arrangement, Love and Sympathy, Service, Freedom, Patience, Peace and Tolerance and to set them up to take care of the ordinary issues. Annie Besant was an Irish political dissident, independent person and Fabian communist. In the wake of grasping Theosophy under the tutelage of Helena Petrovna Blavatsky, a Russian spiritualist, Besant set out on her strategic spreading theosophical standards, and arrived at the shores of India in 1893. In India Hinduism entranced her to such a degree, that she gave herself to advancing Hinduism. She visited the length and broadness of India, and addressed seriously on the grand beliefs of Hinduism. In any case, Besant was of the supposition that nonattendance of strict education in government schools and universities and instructing of Christianity in preacher educational organizations was answerable for strict lack of bias and doubt among Hindu youth, and subsequently the fallen territory of Hinduism. To cure this state, she underlined the requirement for its recovery, and spread the possibility that strict education of Hindu young people should turn into a necessary piece of their education. So as to concretise these thoughts, Besant set up a school for the strict education of Hindu youth in the heavenly city of Benares, in India, in 1898. Besant is generally known in India for her political exercises as author of Home Rule Movement and as the main ladies President of Indian National Congress, the boss ideological group engaged with the battle for national opportunity. Despite the fact that Besant's political profession in India has been widely investigated, little is thought about her educational thoughts and exercises. "She loved India with a fervour and devotion all her own. Our country's philosophy, our history or legends, our spiritual heritage, our achievements in the past, our sorrows in the present, our aspirations for the future were part and parcel of Mrs Annie Besant's own life." – Sri Prakasa in Indian Political Thought.*

**KEY WORDS:** *Theosophy, Education, Renaissance;*

## INTRODUCTION

Dr. Annie Besant (1847-1933), the second President of the Theosophical Society, was one of the best abstract figures of the world. She was an essayist, a strict pioneer of Theosophist development, a profound guide, an extraordinary instructor, a rationalist, an exceptional speaker, a teacher, a social reformer, a progressive, a scholar, an educationist, a genius of educational and otherworldly renaissance, a karma yogi, a compassionate, a pioneer of thought and activity, a writer, an altruist, additionally an incredible mystic. In this association, Sarojini Naidu (1947) fundamentally cites as, "As an essayist Annie Besant had done extraordinary assistance to India. She deciphered the Shrimad Bhagvat Gita in English and spread its message in the west. Through numerous books on comparable subjects she attempted to open our eyes on 'Hindu Dharma', 'Hindu Ideals'. And 'Message of Upanishad'. She kept on composing over a time of 60 years, books covering a huge scope of subjects. Her books and handouts number more than 400".

Annie, prevalently known as Dr. Annie Besant, was born in 1847 at London in United Kingdom. Her dad's name was Sri Wood had a place with Devonshire and her mom was Irish. Her dad was kicked the bucket when she was at 5 years old years. Miss Marryat made game plan for her essential education. She was impacted by her mom who showed her straightforwardness and devotion. She was particularly affected by Miss Marryat, the instructing and reasoning of Madam Blavatsky, originator of the Theosophical Society in London and Charles Bradlaugh.

Annie Besant had extraordinary education from her early years. She examined a few books identified with theory and religion. In 1866, she wedded with a minister Mr. Franck Besant yet her marriage tie was broken in 1873. She left the congregation and turned into a mastermind. She came India in 1893 and made India her home. She came to India as a pioneer of the Theosophical Ideal of Education and established numerous schools and universities on its standards. She worked for dynamic education and established Hindu College in 1898 and later it is built up as Benaras Hindu University by the remarkable endeavour of Pandit Madan Mohan Malaviya in 1916. She composed a few books on religion, governmental issues, communism, education and the women status. She contemplated Hinduism, and its way of thinking, Shrimad Bhagadgita, the Mahabharata and other otherworldly idea and activity for regard.

## THE SOCIAL AND PROFOUND RENAISSANCE OF INDIA

From the late nineteenth century to the beginning of the twentieth is analysed with regards to the bigger renaissance in India which started with the Raja Ram Mohan Roy (1772 – 1833), founder of the Brahmo Samaj. Regarded the "Messenger of a New Age," Ram Mohan was, no uncertainty, to a great extent liable for laying the preparation for the renewal of the Indian soul. The Brahmo Samaj, considered from a verifiable viewpoint as a huge commitment to the creation of current India, and among the most powerful strict developments to spring forward from Hindu soil. The reason for this was;

- the all-out renaissance of Hindu culture;
- this to be practiced by the dismissal of sacred text as a definitive wellspring of otherworldly truth;
- the forswearing of the faultlessness of Avatars;

- a reprimand of polytheism and icon revere;
- a separating of position frameworks; and
- opportunity of thought as respects the tenets of Karma and Rebirth.

The Arya Samaj was established by the Maharshi Dayananda Saraswati (1824 – 1883), in 1875 who pushed the dependable authority of the Vedas and impugned the excessive admiration and formal love so pervasive in Hindu society around then. This development is important in theosophical history for the reality of the 1878 coalition between the Arya Samaj and the Theosophical Society, this rising out of Colonel Olcott's (1832 – 1907) broad correspondence with the President of the Bombay Branch. This partnership is proof of the significance of Hindu renewal and Hindu restoration in the idea of the theosophical Founders point of view in time. A significant part of the scholarly examination which has been distributed on the life and work of Annie Besant has would in general underscore her political and extremist undertakings; while these are, no uncertainty, profoundly huge parts of her marvellous and energetic life, similarly deserving of affirmation are her incredible endeavours towards the freedom of the otherworldly pith of India in the rejuvenation of Hindu culture and the improvement of education. Such was the effect of her diverse work that recognized people of immensely changed foundations and disposition were consistent in their applause and adoration for her productive struggle, her duty, her unrivalled rhetorical strength, her liberality towards the oppressed, and her reasonableness in managing partners and foes the same.

Annie Besant's life was a fundamentally open one; in reality, she viewed herself as a modest worker and preacher of the Masters in the controlling of humankind along the developmental way. Her job was the complete the external work of the Inner Government of the World by the methods for benevolent help and in the reasonable declaration of the goals of Truth, Unity, Altruism, and Brotherhood. As she composed at the end of her Autobiography:

"I am but the servant of the Great Brotherhood, and those on whose heads, but for a moment, the touch of the Master has rested in blessing, can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace."

After her transition to India, she worked enthusiastically for the strict, social, educational, and political change which appeared to her and the huge populace the same, to be basic to the advancement of another India, liberated from the shackles of colonization. Vital to her effect on the educational progression and rejuvenation of the Indian country was the establishing of the Banaras Hindu University. This was at first planned to be a theosophical school, anyway later came to fruition along the lines of Hindu otherworldliness, as an organization committed the goals of solidarity, soundness, and amicability between varying groups and developments then existent in the Hindu people group. In accordance with her help of Indian self-rule, Annie Besant pushed for putting Indian education in the possession of Indians, and tried to infuse a feeling of nationalism into the creating educational standpoint of the country. In the foundation of a Hindu college, she wanted to rejoin education with the pith of religion, and further to carry it into fondness with the developing fields of Western science and innovation. Like Ram Mohan Roy, Annie Besant upheld for social changes in Indian culture and complimented the upsides of Western education in the rise of the Indian individuals.

This origination of a Hindu college followed in the wake of the foundation of various such strict organizations, testing the to this point carefully Western and mainstream education offered by the current colleges of that period. Among these was were the different universities and schools which had been built up by the Arya Samaj in the late nineteenth century, and the customary gurukuls – comprising of shishya, or students, in a private setting with a master dwelling close by – which exemplified the Samaj’s standards of improved Hindu culture.

At the hour of her thought for the establishing of a Hindu college, she was in contact with one Madan Mohan Malviya (1861 – 1946), an Indian educationalist and government official, famous for his job in the Indian autonomy development. Both cultivated setting up an explicitly Hindu college, and Annie Besant had as of now recently settled her Central Hindu College in Varanasi in the year 1898, with plans for its development. A lack of assets towards this end drove Besant to hold hands with Malviya and Kameshwar Singh (1860 – 1929), the Maharaja of Darbhanga, who were mutually answerable for financing a great part of the undertaking.

It was around this time Annie Besant was additionally establishing the frameworks for the possible foundation of a college in Varanasi under the proposed name of “The University of India.” In April of 1911, she met with Malviya to examine their dreams for such an educational undertaking, and chose to hold submits the establishing of a typical Hindu University in Varanasi. This mutual vision was brought into fact soon thereafter, with a reexamined plan sketching out the requirement for the college and its destinations being given to the overall population.

The seeds having been planted, the college was officially settled in Varanasi in the year 1916. It is today the biggest private college in Asia, with more than 35,000 students. The accomplishment of the undertaking, and its proceeding and noteworthy impact and effect on the educational improvement of the Indian country, puts the establishing of the Banaras Hindu University among the bleeding edge of Annie Besant’s commitments to Indian culture. Undoubtedly, in the point of view of Annie Besant, it is education which lays at the bedrock of an agreeable and just society; the absence of which coherently brings about states of foul play, destitution, persecution, and imbalance. Further, she composed an assortment of books and leaflets on the subjects of human science, material science, physiology, science, and the status of ladies in the public arena.

## NEED AND SIGNIFICANCE OF THE STUDY

Other than intellectual capability and abilities, there is a need of social aptitudes which will develop otherworldly turn of events. National Curriculum for School Education, NCERT (2000) has seen that educational program needs to give learning encounters which will improve person’s musings, emotions and activities. Not very many explores have been created to examine profound education as for Dr. Annie Besant’s Philosophy in India and its commitment to the field of education, otherworldly education is less investigated. The investigation is philosophical in its tendency since it shows regularizing part of education as for point of education, educational plan, and technique for instructing, discipline, students, educators and schools. This examination has sociological bases of education as a result of being identified with social needs as per society. This examination covers

mental part of education for example development and improvement of the students, learning, inspiration, character advancement and change, and so forth. The investigation is likewise logical. It is notable to all that Indian culture is a profound based society. A portion of the researchers felt that after autonomy the otherworldliness bit by bit vanish and it will have no effect on Indian educational framework. India is a neither created nor lacking nation however where improvement is required in every single circle of human life. Profound education and its suggestions are expanding step by step. For the presence of the otherworldliness in the advancement of the educational framework, in this association, Kothari Commission (1966) brings up, “In the improvement that we imagine later on, we trust that the quest for men, material opulence and force would be subjected to that of higher qualities and the satisfaction of the person. This idea of the blending of ‘Science and Spirituality’ is of extraordinary criticalness for Indian Education.” The article shows that an investigation of the different issues of otherworldly education in India in the philosophical, sociological and worldwide viewpoints, might be acknowledged by the analysts and specialists of profound examinations for doing explore on what is required is that the people just as society disguise the comprehension of the Spiritual Education and achieve a unique change in their living examples. It appears that in a nation like our own projects of distinguishing proof and sustaining of ability ought to get an exceptionally high need. More or less there is need and essentialness that we buy in to the rising otherworldly culture. Plainly Dr. Annie Besant’s way of thinking is assuming a noteworthy job in deciding the procedure of profound government assistance of humankind inside the structure of current otherworldly society.

In this paper is an endeavour to perceive, grasp, discover, break down, incorporate, assess and fundamentally look at the predominant elements liable for reinforcing otherworldly education in Dr. Annie Besant’s way of thinking and its effect on education of today and tomorrow in Indian culture. This examination may assist the students with understanding and to take care of the issue of education all the more effectively. They may blossom into incredible of our country. Henceforth the researcher has chosen to lead the current investigation. The research is, from a few perspectives in bringing greatness among people as well as in uncovering the likely interchange among intellectual and non-psychological parts of education.

## STATEMENT OF THE PROBLEM

On this foundation, the issue with the end goal of examination might be expressed as: “**Dr. Annie Besant And Her Contribution To Education In India**”.

## OBJECTIVES OF THE STUDY

The main objectives of the research are given below;

1. To discover Dr. Annie Besant’s commitment with respect to Indian Philosophy and its philosophical viewpoints in the field of education.
2. To break down variables liable for fortifying otherworldly education in Dr. Annie Besant’s way of thinking.
3. To incorporate elements answerable for fortifying otherworldly education in Dr. Annie Besant’s way of thinking
4. To assess factors answerable for reinforcing profound education in Dr. Annie Besant’s way of thinking

## METHODOLOGY

Methodology plays a huge job in an exploration as the dependability and legitimacy of the discoveries rely on the strategies embraced and applied in the investigation. It is mostly founded on auxiliary information and is generally gathered from various sources like books, diaries, articles, and periodicals. This examination is led essentially by drawing upon crafted by Dr. Annie Besant's way of thinking by applying systematic cum expressive strategy for the exploration. The examiner has put forth attempt to communicate profound education in the light of Dr. Annie Besant's way of thinking. Thus, a qualitative approach of the research was adopted for the investigation.

## DELIMITATION OF THE STUDY

Keeping in view, the restriction of time, assets and vitality, the research is constrained to one part of the subject which is profound education in Dr. Annie Besant's Views. It is altogether founded on the auxiliary information concerning models - books, diaries, periodicals, papers and so forth this comprises a significant limitation of the research as the diaries and periodicals are now and then subject to controls and data accessible in them is in authentic nature.

## ANALYSIS AND INTERPRETATION

The idea, which means, points, bearings and standards in the term of profound education have been managed lucidity and profound knowledge. Before we talk about the variables liable for fortifying profound education in Dr. Annie Besant's way of thinking, it is basic for us to know the significance of profound education. The extraordinary spotlight is on the acknowledgment of the yearnings, beliefs and qualities as Dr. Annie Besant's way of thinking and her contribution to education in India. The term 'profound education' has various implications to various masterminds in various setting. As indicated by Dr. Annie Besant, "education is the advancement of the youngster's intrinsic limits." She gave accentuation on the opportunity and profound federation of humankind.

Present day education, lays incredible accentuation on moral education. Maybe, this is accurately the reason why the student looks for just to learn about the Great Soul. With this thought of psyche, Dr. Annie Besant's Philosophy dependent on Theosophical Ideals is simply and unquestionably to satisfy the cutting edge students. It is, notwithstanding, spiritualized education in which there is accentuation on education is the improvement of the characteristic man's innate abilities to turn into a productive member of society of the country. Dr. Annie Besant's Philosophy helps in educational plan advancement and exchange in present day education with respect to otherworldly learning.

## MAJOR FINDINGS

To be very genuine and reasonable, the field of otherworldly education as for Dr. Annie Besant's way of thinking is an excess of tremendous and it is difficult to accomplish an even point of view of what is truly occurring and what is inadequate in our exploration work. The investigation viable has been completed with the perceiving, appreciating, inspecting fundamentally, applying, examining, combining, and assessing that the otherworldly vision of Dr. Annie Besant's Philosophy has extraordinary pertinence to the present-day schools, universities, and colleges or outside and it can realize a powerful change in the educational framework of the nation, yet additionally the world. Here,

the effect of changing examples of the Indian educational framework in the light of Dr. Annie Besant's Philosophy in the provisions of 'The Theosophical Ideal of education' has been investigated top to bottom and in this way it can contribute in taking care of the ordinary issues of people's life imaginatively and valuably in the new circumstance of the socio-psycho-physical condition for their prosperity. The profound increases of happiness and force and its effect in the field of education the ideas which have been recognized dependent on the examination of Dr. Annie Besant's Philosophy are basically founded on the fundamental powerful epistemological and moral tenets in the Theosophical Ideal of Education.

## CONCLUSION

Subsequent to investigating the related literary works on Dr. Annie Besant's Philosophy, it is felt that there is an incredible arrangement has been finished by Dr. Annie Besant to follow the advancement of philosophical and non-material idea and activity with unique reference to profound principles and suppositions, much has additionally been done to spiritualize education at The Theosophical Society, Headquarters in Adyar, Madras, and afterward at others to attract wide a blueprint of otherworldly riches and much has so far been likewise done to explore the otherworldly insight of children's work at The Theosophical Ideal of Education for reproducing and remaking a profound society. As a social reformer and otherworldly pioneer, Dr. Annie Besant was normally worried about otherworldly education. All her useful and imaginative works are connected with profound education. An extraordinary significance was given on the just idea of education as the methods for finding truth. More prominent accentuation is being paid to profound world and an extraordinary arrangement has additionally been finished.

In her compositions, she made an extensive commitment for accomplishing of the otherworldly objective of education. Accordingly, the Dr. Annie Besant's perspectives dependent on The Philosophy and lessons of Theosophical Ideal is along these lines, an information centre point of otherworldly education. All the books and works of Dr. Annie Besant, obviously, yield valuable data with respect to profound learning and direction, and furthermore give subtleties of otherworldly premise of education just as help in dynamic premise of education for the advancement of the students of the otherworldly society all in all.

In spite of the fact that, the researcher, has no much insight, ability and expertise to assess the Dr. Annie Besant's Philosophy with extraordinary regard to otherworldly riches and quintessence and its resulting precepts and presumptions just as its turn of events, yet when we think about the Dr. Annie Besant's way of thinking, the inclination science emerges in his psyche that Dr. Annie Besant's perspectives dependent on temperance of all inclusive fellowship, self-acknowledgment, self-talk with, confidence, self-examination, Control of psyche, Wisdom, Tolerance, harmony, persistence, Control of faculties, love, just as compassion essentially comments, obviously, she was a common sense Spiritualist.

## EDUCATIONAL IMPLICATIONS

Following educational implications can be emerged out from the study;

- Keeping in view the Dr. Annie Besant's Philosophy, the creator finishes up the 'Otherworldly Education' as "it is education which assists with satisfying the inborn limit of the people through

the Theosophical Idea of Education dependent on the Unity of God, Universal Brotherhood, Self-control, Self-investigation, Self-regard, Control of brain, self-acknowledgment, self-talk with, profound approach, Love and Sympathy, Service, Freedom, Patience, Peace and Tolerance and to set them up to take care of the regular issues forever innovatively and usefully in the new circumstance of the socio-psycho-physical condition for accomplishing the most noteworthy information and insight, if the educators empower to alter such sort of standards of conduct of people, - this is otherworldly education.”

- Dr. Annie Besant otherworldly vision dependent on Theosophy, is considered as logical instrument in achieving a tranquil and quiet profound unrest as far as agreement, harmony, love and compassion, persistence, progress and success.
- It might be said that she seems to have gained an impressive ground and advancement by bringing before us the light of Theosophical information and astuteness to profound guidance, otherworldly learning, profound preparing and otherworldly instructing just as profound education. Thus, in this way, she was an extraordinary profoundly keen and equipped character in in this world.
- Annie Besant’s way of thinking of education was established solidly in the standards of Theosophy. Without a doubt, the goals of solidarity and all inclusive fellowship run like a consistent string interlaced all through the tremendous assortment of her life’s exercises and work, pervading each part of the undertakings she brought into realization, both during her time in India and somewhere else around the globe. Her point was to furnish youngsters with the aptitudes they would need to gain a genuine living, by which the states of neediness and desperation might be step by step mollified.
- She stressed the significance of building up the youngster’s capacity to feel for the bliss and enduring of others, and in this manner to encourage a feeling of widespread fellowship and family relationship with the entirety of life. Further, she focused on the teaching of the youngster’s brain in the acumen of right reasoning, right judgment, and right activity.
- Additionally noteworthy to Annie Besant’s commitments to Indian culture and present day national history was the foundation of the Indian Boy Scouts Association, based out of Madras, in 1916.

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