

## The Contribution of Annie Besant and Sister Nivedita In Socio-Political Field of Contemporary India.

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### Introduction:

Sister Nivedita and Annie Besant are and research under Socio-Political discussion on its thought development India is expected. It is important to discuss Nivedita and Annie Besant concerning topic for the life system in the present time the Nivedita and any basement has always is in paying attention and it is Steel needs attention. It becomes even more important for India. It is important to discuss both concerning topics. That is why it this research is the most important for this time.

### Hypothesis:-

Hypothesis is a most important part of research or dissertation. I will try to use old and modern political explanation from new scientific prospective to bring some hidden facts to light and I will try to use all factual dates in my honorary research work wherever needed. Determination of this is also possible thought research and the type of planning is also expected in future. Hence, research hypothesis is clear.

### Literature review:-

A literature review is a comprehensive summary of previous research on the topic. There is some important previous research book on this topic.

1. Singh, Ramjee-Sister Nivedita revolutionary humanies and political dynamism.
2. Ali, Mohd.Mumtaz, The contribution of Sister Nivedita in the Socio-Political field of contemporary India.
3. Raj, Annie Besant rise to power in India 10. Politics, 1914-1917 (concept publishing, 1981),36.

### Methodology of research:-

Based on the use of historical method, it is also necessary to observe status of sister Nivedita and Annie Besant. In addition mini tools and techniques used in history will also be used. A work of sister Nivedita in India especially Bengal under study shall from the basis of the work. But the work of Annie Besant is related to modern India and abroad India. Literary work will be completed from various libraries, particularly at Ranchi, Patna, Varanasi and New Delhi. Intensive field-work will be undertaken to collect primary data. Secondary data Shall be assembled from the published census reports and gazetteers. A few matters concerning channel system cell also be added to the research work.

### Problem to be studied:-

I select the topic The Contribution of Sister Nivedita in the Socio- Political Field of Contemporary India (1898-1911) for Ph.D. Research work Because the work of Sister Nivedita in the field of Social and political spheres of India was seriously and greatly affected me. I feel this topic to be very interesting absorbing and I am hopeful that, I can do full justice to this topic if permitted. I will try to use old and modern political explanations from new scientific prospective to bring some hidden facts to light and I will try to use all factual dates in my honorary research work wherever needed.

Miss Margaret Elizabeth Noble or Sister Nivedita was an ardent follower of Swami Vivekanand and the First ever western lady to enter any Indian Matha' (Monastery). She Came to India in 1898 and dedicated every inch of herself to the hopes and despairs of the ever suffering communities of this country. Sister Nivedita seriously understood Indian glory that was surrounded in slave chain. She explained nationalism, religion, honesty and duties.



Christianity had always left a substantial void in Margaret's critical mind and her religious impulse was ultimately pacified) in 1895, only after meeting the great Hindu monk Swami Vivekanand in England, who at that time was highly acclaimed among the western intellectual elite.

Margaret started regarding Swami Vivekanand as her master. During his second visit to England in 1896, seeking Margaret's commitment, the Swami invited her to India. To lend him a hand in the uplift of the women folk, Margaret accepted her master's request and on a foggy morning on January 25, 1898, she reached Calcutta. On March 11, a meeting organized at the 'Star Theatre' in Calcutta, where the Swami introduced her to the people. She was given a new Sanskrit name Nivedita. She embraced the "Brahmacharya Dharma" and since then known as "Sister Nivedita of Rama Krishna". Later after Swami Vivekanand's passing away, she started calling herself "Sister Nivedita of Rama Krishna- Vivekanand".

The Swami also made arrangements for her Bengali teaching. The same year she along with Vivekanand, traveled many important places in North India including Kashmir, Lahore, Almoraet, in November she visited Rajgir, Nalanda, Bodhi Gaya, Samath. She regarded Buddhism as India's greatest contribution to the world.

In 1899, just one year after Nivedita's arrival plague spread out in Calcutta. A "plague committee" was formed of which she became the secretary, under the auspices of the Rama Krishna Mission Ashram, and herself took the task of going to the houses of the plague victims cleaning the floor and whitewashing the walls. On November 14, 1899, Nivedita established a girl's school in Calcutta. On July 4, 1902, Swami Vivekanand died after a yearlong illness. Nivedita was left completely shocked. However, she did not lose spirit and went on accomplishing the unfinished task of her master. Seeing her love for the people, Rabindra Nath Tagore called her Lok Mata. Besides her social work sister Nivedita also kept a watch on the changing political scenario in India. In March 1903, she addressed a meeting in the Calcutta Town Hall on the Subject "Islam in Asia" and called upon the Indian Muslims to come forward and join the political mainstream to free India from the British subjugation. She openly criticized the British Government in strong words when Annie Besant's plan to open a Hindu College at Varanasi was disapproved by the authority. She maintained that Indians cannot taste liberty by just holding annual meetings and hence supported the revolutionary ideas of Sri Aurobindo. She vehemently spoke against Lord Curzon's Machiavellian move of dividing Bengal in 1905 and called for the public boycott of the foreign goods and thus wholeheartedly supported the "Swadeshi Movement". Sister Nivedita despite her busy schedule wrote several books on Indian religions and culture and her experiences in India. The Master as I saw him, Kali and Mother's Shiva and Buddha, An Indian study of love and Death, Cradle Tales of Hinduism, Studying of an Eastern Home are some of her important books.

In October 1911, she went to Darjeeling to recoup her falling health. But from there she never returned and on October 13, 1911, at the age of forty four, she left for her heavenly abode. A "Samadhi Sthal" has been built at the place where she was cremated in Darjeeling. Generations have passed, but Sister Nivedita for her magnanimity and love for all, still occupies a special place in the hearts of the people of this land as a Lok Mata. I will strongly and honestly try to use historical and modern scientific method in my research work. My focus will be greater on those aspects of her socio-political contribution to Indian society that have not been given due recognition. I will also try to conclude my research work with some selected opinions of historians impartially to bring forth the real color of her hidden personality.

The life and career of Dr. Annie Besant has been an enigma by itself. Born and brought up in England, Dr. Besant adopted India as her homeland and incessantly strived for rousing Indian nationalism at a time when British colonial rule was averse to the cause of Indian Independence. She launched several movements like Home Rule in support of the natives: As a Theosophist, she authored and spread the concept of National Education. She served as the President of Indian National Congress and was in the eye of several tumultuous political and social movements. She incurred the wrath of few powerful sections for opposing Gandhi under whose leadership the Indian national movement then was carried. Dr. Besant herself a prolific writer, was a subject for many

books and treatises. However, she and her work continue to evoke intense feelings among the contemporary commentators. Annie Besant. An Irish by birth became a Theosophist, and since she visited India for the time, she adopted herself to India which she considered as her motherland. She had won public recognition as a great leader in several reform movements in the west by her outstanding oratorical gifts. Her numerous writings reflect her comprehensive understanding of religious, social, philosophic and political subjects.

Mrs. Besant led an agitation for an "Eight hours day for factory She protested workers and she strived for the children of dock- workers, against unfair wages and illegal deductions from wages of match workers. She formed a Match Maker Union for better conditions of the workers. Annie Besant, ever since she became a Theosophist, remained as Mime. Blavatsky's prime disciple. She arrived in India to work for Theosophy. He was Col Wolcott was the founder president of the society till he died. Succeeded in his office by Dr. Annie Besant.

She utilised her energy and inspiration bringing about a new consciousness in every field of humanity. She worked for making Theosophy as a way of life. Dr. Annie Besant's underscoring of India's past glory and civilisation was a part of her strategy. She devoted herself to social reform from her early Dr. Besant strongly felt that the career. Recognition of Indian womanhood depended on India's awakening. She had delivered her first lecture based on the theme that emancipation of women solely depended on the freedom of the people. Her equality and fraternity were the need of the day. Dr. Besant gave much importance for girl's education. She suggested that the Indian girl should have acquaintance with Indian literature, history and other subjects.

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