



RELEVANCE OF BASAVANNA AND HUMAN RIGHTS AT THE PRESENT

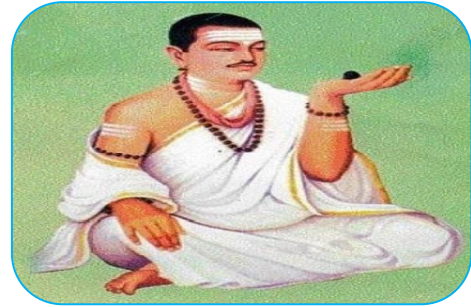
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ABSTRACT

"No achievements without human rights"

One who knows one's importance of human rights enriches oneself and surroundings also. Certainly it is a duty as human. First of humans were and are exploited due to having lack of knowledge of human rights so anyway one should have knowledge about human rights.

Timely the world needs potential personalities for its preservation and upliftment of human beings. It is universally true that man is not free from complexity so it has to be examined or operated through new avenues. In the long history of humanity and its development there were more genuine and generous personalities like Buddha, Basava, Dr B. R. Ambedkar, Gandhiji and so on dedicated a lot to remove inequality and discrimination and who struggled to constitute equality and preached or taught to people the importance of their rights. "All are equally" this concept inculcated the fraternity amongst, at this point almost all struggled to incorporate it. Basavanna is a man of universal Light in all walks of life, he was social reformer of the 12th century in karnataka who abundantly worked for the welfare of people. Through his vachanas he incorporated human rights. He did let all people came together and sit together and had meals together in the AnubhavaMantapa. In this sence most themselves understood. First he brought the people to the main stream of life. This paper presents how Basavanna tried to bring reformation in order to awakening human rights.



KEYWORDS: *Human rights, discrimination, reformation and spirituality.*

INTRODUCTION

It First of all humans essentially need rights to lead life in the right path. Here Basavanna paved the way for people to understand their rights so most expressed their queries or views through their writings especially vachanas in the AnubhavaMantapa. It is said that human rights is very important for every society to live in peace, harmony and brotherhood in this regarding Basavanna collected people scrupulously to discuss and bring them to practice in every walks of life to have beautiful atmosphere or society. He was relevant in order to beautify the stae of minds to free from prejudices. By all means human rights enables to do things effectively, for hunan has consciousness. Law is very essential to protect it.

He was chief treasurer at the kalchuri Dynasty, Bijjala was king at the time. Basavanna was known as devotional treasurer. He was born in the year 1105 AD in Bagevadi, a village presently at Vijayapura district of karnataka. Basavanna not only earned a high ranking official but a valued relative of Bijjala. Basava was a man of progressiveness and eager to establish an egalitarian society. He established AnubhavaMantapa (A Hall of Shiva Experience) it is the first Parliament in the world. Ther

were so many Sharans or Devotees who used to come and participated in order to discuss relevant thoughts like spiritual but through it almost all were concerned for equality and rights of humans, to a certain extent Indian is basically caste based society so at that time discrimination was much more, at this point Basavanna took it serious to make changes. Of course, man is born free but chain of the society attacked and attacks. Actually there is no distinction of any kind.

Undoubtedly it's said that all progressive work depends on right path. Indeed human rights brings equality, fraternity and fulfil a quality of life. Basavanna was religious leader, he was a real hero, who took the initiation strongly to have made understanding of human rights to people specifically downtrodden or neglected. He was a doyen of human rights and champion of downtrodden people. Particularly he revolted against the tyranny of distinction in society based on caste, creed and gender. Therefore he obviously emphasized on equality, liberty and fraternity in order to create a new society, it was the society of Sharan. Human talent is not utilized properly without human rights so Basavanna was fruitfully aware of the importance human rights and then immediately he thought of having built AnubhavaMantapa for discussion such basic views. As a result of this so many people accepted views of Basavanna and participated and expressed and strengthened importance of human rights. Basavanna, as a philanthropist, the first demacrate in the world, thought very seriously and consciously about rights and dignity of humans in order to bring out the talent. None had done like him. And he enshrined the importance of human rights it resulted in writing of vachanas, Vachana literature is source of human life. His first priority to equality and stirred thousands and thousands of minds basis on the concept of Dasoha, Dasoha means free meals or selfless service to all creatures. He is an epoch maker stalwarts along with him are AllamaPrabhu, president of the AnubhavaMantapa, mysterious spiritual Sharan who won the illusion or maya, Akkamahadevi, she also created vachanas and many other Sharans, almost all tried to construct a new equal society, they paid much attention to remove odds and teach right path. Basavanna had broken caste system through intercaste marriage between higher caste and schedule caste.

Indian Constitution focuses on "The Fundamental Rights are guaranteed by the Constitution to all persons without any discrimination. They uphold the equality of all individuals, the dignity of the individual, the larger public interest and unity of the nation".

The Fundamental Rights are meant for promoting the ideal of political democracy. They prevent the establishment of an authoritarian and despotic rule in the country, protect the liberties and freedoms of the people against the invasion by the state.

Meanwhile it is said that everyone should lead life irrespective of caste, gender, colour and status are equal to one and other.

The American Declaration for Independence 1776 drafted by Thomas Jefferson said "we hold the truths to be self evident, that all men are created equal; that they are endowed by their creator with certain inalienable rights: that among these are life, liberty and the pursuit of happiness.

The twentieth century brought new and changing political contexts for human rights and transformed the philosophical and ideological debates about them.

The imperialist British controlled with their colonial power until first world War, most of the Asian countries have struggled bravely to get rights especially political rights and political rights is vital in order to maintain things, at this point who disturbed, actually they had stolen fundamental rights, there revolution had been happened, India had struggled against British of their imperialism, they had broken our rights.

Basavanna had enriched human rights through vachanas, terminologically vachana means promise, faith, loyal in kannada language, it means a saying and it is literary form in kannada literature. Sharans had chosen it for their expression of 12th century in order to communicate ideas, thoughts, sentiments, emotions. Vachanas deals with noble ideas or human thoughts. They expressed highest moral and spiritual usages. Vachanas actually constructed human rights with the simplest way. Basavanna had brought together almost all classes of people. First he freed the people from prejudices through his vachanas.

Ravindranatha Tagore absolutely expressed about equality, equality is the first and foremost point of human rights, he says

" Where the mind is without fear
and the head is held high;
Where knowledge is free,
Where the world has not broken up into
fragments by narrow domestic walls,

Here we have high views of Tagore it shows completely freeness from bondage. And Basavanna and Ambedikar paved way for having casteless society. Gandhiji had dedicated restlessly to have good society that is with great rights. Tagore said " India is politically independent but not socially. In Indian caste is the evil or reason to stop major developments. At this point caste has clutched India

The Fundamental principles of Basavanna and others through Anubhava Mantapa V. K. Javali collected:

- (1) All men are equal.
- (2) No man is high or low either by birth sex, or occupation.
- (3) There is no discrimination between man and man, men and women.
- (4) woman has equal rights to with man to follow the path of self-evolution
- (5) Each one should follow a profession of one's own choice.

These are fundamental rights of Basavanna.

Basavanna and Ambedikar significantly contributed "Freedom of Thought and Expression". Ambedikar dedicated a lot in order to have got it. Basava, an original thinker, outstanding intellectual. All members AnubhavaMantapa are free thinkers. Basavanna made such highly intellectual work. By virtue of rights he constructed human rights through vachanas like

The son of the servant-maid in Chennayya's house,
The daughter of the maid in kakkayya's house,
Those two went out to gather dung
And fell together
I am the son born of those two-so witnesses me
Lord KudalaSangama !

Here Basavanna identifies himself as the offspring of the love made by the servant's son of Chennayya and maid servant, daughter of kakkayya. Chennayya was a stable man and the kakkayya the tanner. Both these were Sudras and servants of these two in all probability mean people of still lower status. The main purpose of introducing kayaka was to bring equality which Basavanna ensured through spiritual achievement but not by the traditional values. Kayaka means work done by the body. And through which Basavanna tried to eradicate the discrimination that existed. There was a system or fixed identities like farmer's son should become farmer, a barber's son should become barber and a preacher's son should become preacher and so on for which Basavanna revolted against this system and infused dignity and divinity in one's labour or work. He rejected discrimination on the basis of occupation.

Basanagouda interrogated scrupulously that "Is anybody in the world Delivered through the ear? The well born is the man who knows, The nature of Divinity. Here Basavanna argues that a man should not be identified basis on the occupation or status on the account of there nature can't divide anything separately amongst.

This powerful vachana clarifies and declares that all have same rights. Through such innovative ideas and ideals Basavanna organized and freed people from superstitions. Indeed vachana literature is powerful tool to send relevant messages so since 12th century of his revolutionary ideas people followed and practicing his simple philosophy. He translated himself. Indeed it had fused and beautified humans by noble thoughts. Basava uplifted many with his greater creativition. On the other hand Basavanna declares he is low born. He interrogated many hidden things through his intellectual power and vachanas became media. In this powerful and extraordinary vachana he brought equality because the purpose of discussion in AnubhavaMantapa was to make understanding equality.

Those who have money build
 Temples to shiv: what can I build ?
 A poor man ,Lord ,am I ?
 My body is the shrine,
 It's pillars are my legs,
 The Golden pinnacle, my head
 Hear me, kudalasangama ,
 Ther is destruction for what stands
 But not for that which moves !

This simple vachana interpretes insightfully many meanings . He advises that one can't suffer materially but who can attain spirituality, and that is not the property one-sided or not for only the rich. Here he declares the discrimination, others have also the alternative ways . He made understanding to the poor and low caste people faith and confidence. His constructive thoughts are very helpful. At this point he gave equality concept, it is not discriminated basis on the rich and the poor but basis on their knowledge so he empowered through new ideas and ideals, he filled the confidence, therefore vachanas became way of life and who awoke the people like standing things are fallen but moving one is not instead it strengthens. In simple language vachanas had been composed for the sake of crystal clear understanding. The fact that he revolted against the existing system.

Vachanas: A source of human rights.

Vachana literature interpretes very relevant ideas like declaration, commands , criticism, illustrations. With the rejection of discrimination he gave the first priority to equality. As a social reformer he tried to build up "Utopian" society which he did experiment with his universal concept "Kayakave Kailash" work is worship it makes man genuine or one is aware of one's life purely through which Basavanna believed there would be no differentiation. As much as possible he paved the way for people to involve directly or indirectly in their work so which would purify the heart and mind fruitfully.

In this world everyone has the right to lead a standard of living, well being of health with his family, including foods, clothing and housing and so on.

Conclusion

Thus Basavanna highlighted the importance of human rights through vachanas with establishment of religious Parliament Anubhava Mantapa there many Sharans including Allama Prabhu and Akkamahadevi discussed on various views within touchstone methods and it helped a lot to create vachanas and through which Basavanna ensured human rights and transcended people or uplifted them about their rights, in other words he inspired and influenced on many, the world famous concept or inevitably concept "equality" he constituted.

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