

“HUMAN RIGHTS IN REAL PERSPECTIVE”

(WITH SPECIAL REFERENCE TO SRI BASAVANNA, SARVAGNA AND KANAKADASARU)



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Human rights like fundamental rights are paramount, eternal and transcendental in nature and ought to be treated as inalienable and inviolable for preserving the dignity of the people. These rights, however, cannot be imagined without the security and existence of a well regulated society. Society and the state can alone guarantee the human rights to the individual but also demand observance of social norms from the citizens. There are rights which are inherent in all citizens, because of their, being human these are the rights which are inalienable because of their, enlightened conscience of the community would not permit the surrender of those rights by any citizen even of his violation. These are the rights which are inviolable because they are not only vital for the development and efflorescence of human personality and for ensuring dignity, but also because without them men would be reduced to the level of animals.

Little effort has been made to create a comprehensive map of the totally of human rights, and there has been little discussion of the detailed content of particular rights. The most startling feature of the concept of human rights is that “they may be difficult to define but impossible to ignore”. Man as a member of the human society has some rights in order to survive as well as to make his life better. “Human rights are therefore, concerned with dignity of the individual. The level of self-esteem that secure personal identity and promotes human community”.

The subject of human rights has agitated the minds of human beings in all ages and all climes at different times of human evolution. But the concept of human rights has been undergoing a change over different ages. The subject has been very basic to human thinking across the globe, and is as varied and wide as human beings themselves. Like all such ideas, the concept of human rights is laden with theory, which includes a general view of man and society of individuality, politics and the ends of governments. Like all such ideas, it is profoundly historical, expressing the aspirations and seeking to remedy the ills of particular place and time. It is thus an idea with a history, an idea that changes in both content and social function. Human rights are a dynamic concept and endeavors to adapt itself to the needs of the day. That is why the definition and understanding of the term human rights depends much upon the conditions and opinions prevailing in a given society at a given time; further, human rights attains new dimensions and connotations with the march of history.

The human rights is the given by nature to the beings to enjoy the free atmosphere without any compartmentalization or groups or status of the individual. The historical roots of human rights can be traced as early as the 12th Century when it was in embryonic and unnoticeable stage.

During the 12th Century the caste system, institutionalized religion, unnatural social practices based on blind faith, superstition and unhealthy traditions, had been taking their toll of human rights in the society. Social and economic inequalities, ill treatment of women and other in human practices contributed to the deprivation of human rights. To raise to the occasion, to fight against these evils in the society, without bloodshed, an early start of the revolution by peaceful means was made by the Philosophers (viz., Shivasharanas, Haridasas, Vachanakaras and Kirthanakaras) with their literacy contributions in the fields of art and culture socially, emphasizing the value of liberty, equality, dignity and respect which the Human Rights ensure and ultimately contribute to the common good to restore the status of the human in all his human dignity.

Sri Basavanna, Sarvagna and Kanakadasaru can be regarded as great Champions of Human Rights. The aim of their movement was to restore the status of man in all its human dignity. They emphasized man's basic rights without which free development of man is not possible. They revolted against social tyranny and pleaded for liberation of man. They asserted Human Rights and thereby lifted society to great heights from the morass into which it had fallen. It was no mean revival, it was a veritable revolution indeed, as the new society the created began to throb with new values and a new outlook.

Basavanna, Sarvagna and Kanakadasaru were also a great revolutionary social reformers who fought to establish a society, based on the democratic principles like liberty, equality and fraternity their thoughts and deeds were the outcome of the rigorous introspection of existing evil system and mainly their personal experiences. They changed whole society from base to the apex they also taught against the social problems like, caste system, superstitious etc. The changes brought out by them were very significant and far-reaching. One can say that, the existing society is the outcome of the efforts made by them.

In the events of irrational and inhuman acts their message of rationalism and humanism is the timely solution and most relevant to our times. Their vachanas, triplets (Tripadi) and kirthanas emphasize the importance of ethical, moral, religious, economic, political and social values which are of great importance and relevance to our times.

They were the earlier torch bearers in the struggle of human rights. Their Vachanas, triplets (tripadi) and Keerthans were simple and impregnated with the message to reach all the human beings and worked as panacea for many of the ills existing in the Society. Their messages were quite successful in bringing the desired results, easily without causing any bloodshed or agony. They are the builders of the modern India which has inculcated their ideas and preachings in the Modern Indian Constitution as a legal law framed by the citizens of India.

Their ideas are relevant to the modern world and might help in solving many a socio religious problems. The society today is facing the problems of caste, untouchability, and exploitation of women, communalism, poverty, unemployment and the problem of inequality which have threatened the dignity of man and hindered the progress of the country. At such an important and critical phase, the teachings of Sri Basavanna, Sarvagna and Kanakadasarus could serve a purpose. Indian democracy may draw sustenance from teaching of Sri Basavanna, Sarvagna and Kanakadasarus. Hence the purpose of the study is to have a better understanding of the teachings of Sri Basavanna, Sarvagna and Kanakadasarus which help the individual to live with dignity and self-respect.