

A STUDY OF DIGNITY AS CORE VALUE OF HUMAN RIGHTS**Dr. Pralhad V Chengte**Associate Professor of Political Science, Government First Grade College
Humnabad.Karnataka.**Introduction:**

This Article embodies the concept of Natural law which has occupied a pervasive role in the realm of ethics and law, from the time of Greek civilization. The central notion is that there exist objective moral principles which depend on the essential nature of the universe which can be discovered by natural reason. And ordinary human law is only truly law if it confirms to these principles.

The term “born free” means indicates that every individual is a product of nature. To whatever school of thought one may ascribe, a democrat or socialist, a believer or atheist, the truth remains that in creation of every human being, the nature has its share, and therefore all man are equal.

The term ‘equal in dignity and rights’ means that every individual has some worth which is common to all that there are certain rights which are inherent in man, by virtue of being man himself and these rights belong to them permanently.

Basaveshwara, believed and advocated that all men are born they are worth the same in dignity.

Unless the flow of blood appear,
There is no harbourage
Wherein the embryo may dwell.
The function of the seed is e’er the same.
Greed, lust, anger and joy,
All other passions are the same,
Whatever you read or hear, what fruit?
What is the rule to judge a caste?
“The embryo needs the seven elements:
It is the same birth out of the same womb;
Same the alliance of self and soul;
What, then, the usefulness of caste?”
You are a blacksmith if you heat;
A washerman if you beat;
A weaver, if you lay the warp;
A Brahmin, if you read the Books!
Is anybody in the world
Delivered through the ear?
Therefore, O Kudala Sangama Lord,
The well-born is the man who knows
The nature of Divinity!

In the vachana, he clearly expresses that all human beings are one and same, because

all are children of God. He says if the embryo of the child has to find a place in the womb of the mother, it has to pass through the same passage. All are subject to desire, anger and joy. How can one conceive high and low? No one has born through the ear.

Look at their hearth, they're poor indeed;

Look at their heart, they're great (dignity)

Their simple touch is bliss;

They're brave from top to toe;

There's nothing they can spare,

But only for the hour that comes;

Kudala Sangama Saranas

Are brave and free!

In this vachana, we see that dignity is something, which cannot be evaluated in tangible terms. Dignity has nothing to do with wealth. Basaveshwara says that, even if the sharana stay in simple houses they are rich in dignity.

By saying that mind is dignified, he means to say that it is something to do with the psyche of people. It is in the mind of the people who hold someone high and some other low. This is true because contemporary philosophers see dignity in the image of man, the image capable of respecting himself and others, constructively participating in the shaping and sharing of all human values. And this is culmination of many trends in thought, secular as well as religious originating far back into antiquity and coming down through centuries. Thus by saying so, he upheld that dignity inherent is same. Today 'dignity' is the basis and a way of assigning institutions and human rights.

Equality and Basaveshwara

'Equality' has had a long history. It has figured prominently in many different contexts, and has been given numerous meanings and definitions. Some have viewed it as a fundamentally religious and spiritual notion, namely that all men are equally the children of God and equal in his sight despite their widely differing circumstances. Others have stressed its affinity with and supposed derivations from the state of nature, wherein all the power and jurisdiction is reciprocal, no one having more than another's; and where all are equal one amongst other, without subordinate or subjection. The famous Declaration on Human Rights have treated equality as a basic political and legal concept, proclaiming in unmistakable terms the self evident truth that all men are created equal and that all are equal in their rights and dignity.

Equality means, not to abolish differences between men, but only those differences which might give birth to difference in the situation of men; not in real leveling of conditions of life, but in equal opportunities offered by the given social system, in creating equal and possibly sample opportunity for self realization.

Social justice and Basaveshwara. :

In the contemporary politico-legal philosophy, social justice is the manner in which benefits and, burdens are distributed among the citizenry. This politically is called the distributive principle.

This distributive principle means each member of the group should enjoy an equal amount of happiness. The 'good' whose distribution is referred may consist either of individual status

(happiness, want, satisfaction, dignity) or of the resources external to the individual (wealth, education) The principle states how the 'good' is to be divided between individuals and what his/her shall be (medical facilities, housing). The principle also specifies how the wealth or recourses of the state should be distributed. That is the distribution of benefits and burdens throughout the society, as it results from its social institutions. Basaveshwara was the champion of social justice. In the contemporary legal philosophy. Social justice means striking a harmonious balance between 'rights', 'deserts(deserves) and 'needs' It is concerned with (A) Distribution of and protection of rights through a legal system; (B) Distribution of power (as a benefit), depending on the power structure and social structure. Power as a benefit includes intangibles such as prestige, self respect and dignity, C) Distribution of wealth or material goods and (D) Distribution or allocation of security measures such as housing, medicine, welfare benefits etc.

Conclusions :

In the contemporary civilized societies more so after the Universal Declaration of Human Rights and the Covenants of 1966, the primary concern has been the promotion and Protection of human rights. It is a subject of interpretation in every religious, political, social and economic ideologies. Modern day Scholars concerned with human rights are constantly in search for a philosophical basis for human rights. The 20th century philosophers have put forwarded many theories based on dignity, justice, respect and concern, with liberty and so on. In their search much is relied on Liberty, Equality and Fraternity of the French Revolution.

However to the author has established in this brief article, Basaveshwara 600 years before the French Revolution and 800 years before UN Declaration on Human Rights used the Dignity, Equality and Justice not only as philosophical basis to assign rights but effectively protected them in his new sub- society formed sharana society. The Human Rights we talk today in Declarations, Covenants, Conventions and Constitutions were recognised, enjoyed and effectively protected by Basaveshwara.

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