

A Sociological View on Basaveshwara Contributions for Social Change in India

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ABSTRACT

Basaveshwara, became called Basavanna, a Lingayat saint, poet, social reformer and logician who fought towards societal problems of the day, rose up in opposition to inequalities primarily based on caste, magnificence, and gender. He emphasized the glory of labour, monotheism, and non - violence while advocating and practicing the values of equality. His acknowledgement of ladies' forte and rights was certainly one of his many contributions to the regeneration of modern-day subculture-sure society. Basavanna turned into a riding affect at the back of the establishment of AnubhavaMantapa, a spiritual dialogue and experience forum. As a result, a closer exam of the Mantapa's operation need to provide us with a clearer photograph of Basavanna's attitude in the direction of femininity. In spiritual things, women have been no longer taken into consideration not so good as adult males. As a result, women's contributions to religious experience were not only warmly embraced, however additionally substantially valued and sell. Basavanna become a renowned humanist who argued for a brand new manner of existence wherein divine experience turned into primary to life and caste, gender, and social variations have been irrelevant.

Keywords: Social change, mind Transformation, Caste ,Gender, Epoch Maker, Veerashaivism, Social motion, Vachanas, Mysticism, Saint .

OBJECTIVES OF THE STUDY:

- 1) To understand the contributions of social reformation.
- 2) To know about anubhava mantapa.
- 3) To study the hisveerashaiva – movement.
- 4) To study the thoughts of women empowerment.

METHODOLOGY

This is an analytical research paper, used secondary relevant data from other Books, Research articles, Publications to analyze the Social Reformer Basaveshwara different Thoughts..

LIFE –HISTORY

- He turned into born in 1130 in Basavana Bagewadi, Bijapur District, Karnataka.
- Basavanna was an Indian twelfth-century statesman, philosopher, poet, Lingayat saint within the Shiva-focussed Bhakti movement, and Hindu Shaivite Social reformer
- He became lively in the course of the rule of thumb of both dynasties however reached his top of influence in the course of the rule of King Bijjala II in Karnataka, India

- He had married Sharane Neelganaga, the daughter of his maternal uncle, and brought the position of an accountant in the palace of King Bijjala. He became the Finance Minister after which top Minister within the King's courtroom.
- The Basavaraj Devara Ragale by using the Kannada poet Harihara (c.1180) is the earliest available account at the life of the social reformer and is considered critical due to the fact the writer changed into a near cutting-edge of his protagonist
- Basavanna spread social consciousness via his poetry, popularly known as Vachanaas.
- He rejected gender or social discrimination, superstitions and rituals but added Ishtalinga with an photograph of the Shiva Linga, to everybody no matter his or her start, to be a regular reminder of one's bhakti (devotion) to Shiva.
- He installed the Anubhava Mantapa (the "hall of religious enjoy"), a place that Allamaprabhu and Akka Mahadevi have become a part of anubhava Mantapa.
- Anubhava Mantapa was hooked up as a religious and socio-non secular academy. Basavanna grew up in a family with a culture of Shaivism. As a frontrunner, he evolved and inspired a brand new devotional motion named Virashaivas, or ardent, heroic worshippers of Shiva".
- This movement shared its roots inside the ongoing Tamil Bhakti motion, mainly the Shaiva Nayanars traditions, over the seventh- to eleventh-century.
- Basava championed devotional worship that rejected temple worship and rituals led by way of Brahmins and changed it with customized direct worship of Shiva through practices along with for my part worn icons and emblems like a small linga.
- This technique introduced Shiva's presence to all and sundry and at all times, without gender, class or caste discrimination.
- His poems, inclusive of Basavanna 703, talk of sturdy feel of gender equality and network bond, inclined to wage battle for the proper reason, but being a fellow "devotees' bride" on the time of his or her want.

LITERARY WORKS OF BASAWESHWARA

- Numerous works are attributed to Basavanna, which are respected within the Lingayat community.
- Those consist of numerous Vachana along with the Shat-sthala-vachana (discourses of the six ranges of salvation), Kala-jnana-vachana (forecasts of the future), Mantra-gopya, Ghatna Chakra-vachana and Raja-yoga-vachana.

BASAWESHWARA AS A SOCIAL REFORMER:

He becomes a logician and a social reformer who battled against the social problems of the day, consisting of the caste machine and Hindu religious practices. His notion and teachings to beyond all obstacles, addressing the global and everlasting. Basavanna become a renowned humanist who argued for a brand new way of existence wherein divine revel in turned into critical to life and caste, gender, and social divisions had been irrelevant. He fought struggle on all maladies, from socio-financial prejudices and untouchability to gender discrimination. Basavanna promoted devotional worship, which rejected Brahmin-led temple worship and approaches in favour of personalized direct worship of Shiva .

B ASAVESHWARA BUILD ANUBHAVA MANTAPA

Basavanna become a firm believer in caste-loose society where each person had an identical chance to grow. To carry out the noble cause, he installed AnubhavaMantapa, a Lingayata academy of mystics, saints, and philosophers that served as a doubt clearing house for thoughts on commonplace human values and ethics. The AnubhavaMantapa, which become presided over with the aid of any other famous spiritual, AllamaPrabhu, covered a massive range of Sharanas — folks from the decrease social strata – as members. Basavanna took part inside the AnubhavaMantapa along different top notch humans which includes Akkamahadevi and AllamaPrabhu. Veerashaiva - movement: Basavanna became an outspoken social reformer. Basaveshwara, become referred to as Basavanna, a Lingayat saint, poet, social reformer and logician who fought towards societal issues of the day, rose up against inequalities based on caste, elegance, and gender. He emphasized the glory of labour, monotheism, and non - violence while advocating and training the values of equality. His acknowledgement of women's distinctiveness and rights changed into considered one of his many contributions to the regeneration of cutting-edge way of life-sure society. His notion and teachings cross past all boundaries, addressing the worldwide and everlasting.

Basavanna changed into a using influence at the back of the establishment of AnubhavaMantapa, a religious discussion and enjoyBasaveshwara, was known as Basavanna, a Lingayat saint, poet, social reformer and philosopher who fought against societal problems of the day, rose up against inequalities based on caste, class, and gender. He emphasized the dignity of labour, monotheism, and non - violence while advocating and practicing the values of equality. His acknowledgement of women's uniqueness and rights was one of his many contributions to the regeneration of contemporary tradition-bound society. His thought and teachings go beyond all boundaries, addressing the global and eternal.Basavanna was a driving influence behind the establishment of AnubhavaMantapa, a religious discussion and experience forum. As a result, a closer examination of the Mantapa's operation should provide us with a clearer picture of Basavanna's attitude toward femininity.In spiritual things, women were not considered inferior to males. As a result, women's contributions to religious experience were not only warmly embraced, but also greatly valued and promote.

BASAWESHWARA AS A SOCIAL REFORMER

He was a philosopher and a social reformer who battled against the social problems of the day, such as the caste system and Hindu religious practices. His thought and teachings to beyond all boundaries, addressing the global and eternal. Basavanna was a renowned humanist who argued for a new way of life in which divine experience was central to life and caste, gender, and social divisions were irrelevant. He fought battle on all maladies, from socio-economic prejudices and untouchability to gender discrimination. Basavanna promoted devotional worship, which rejected Brahmin-led temple worship and procedures in favour of personalised direct worship of Shiva through techniques such as individually worn icons and symbols such as a miniature linga. Basavanna used his poetry, known as Vachanas, to raise social consciousness. Anubhava Mantapa: Basavanna was a firm believer in caste-free society where everyone had an equal chance to grow. To carry out the noble purpose, he established AnubhavaMantapa, a Lingayata academy of mystics, saints, and philosophers that served as a doubt clearing house for ideas on common human values and ethics. The AnubhavaMantapa, which was presided over by another famous spiritual, AllamaPrabhu, included a large number of Sharanas —

persons from the lower social strata – as participants. Basavanna took part in the AnubhavaMantapa alongside other great people such as Akkamahadevi and AllamaPrabhu.

VEERASHAIVA - MOVEMENT

Basavanna was an outspoken social reformer. He rose to become the Veerashaiva movement's leader. He founded a cult that is still widely recognised today. The old priestly class was abolished. The vernacular was chosen as the vehicle for instilling the supreme truth in the masses. It accorded women a significant role in religious and social life. It provided a single realisation ideal for everyone, rich or poor.

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Basavanna was a driving influence behind the establishment of AnubhavaMantapa, a religious discussion and experience Basavanna and his invaluable contributions to humanity are highly remarkable. His acknowledgement of women's uniqueness and rights was one of his many contributions to the regeneration of contemporary tradition-bound society. There is no denying that a woman's status in a society is a crucial indicator of that society's cultural level.

BASAVANNA VIEWS ON WOMEN EMPOWERMENT

As woman's status improves in a progressive society, her subjugation decreases. The ideal society envisioned by Basavanna and the Sharanas in the 12th century was a big step toward women's freedom, and one will be in a better position to assess their epoch-making contribution if one looks at the condition of women at that time. There is a reason to think that women had equal rights to males in the early Vedic period. In every way, the wife and husband were considered equals, and they shared equally in all religious and social responsibilities. Women were actively involved in the community's intellectual and spiritual life. Women penned several of the hymns in the Rigveda. Among the hymn composers named are Vivavara, Apal, Lopamudra, Ghosa, Indrāni, and Sachi. From allusions in Dharma Shashtras, it may be deduced that, women continued to enjoy independence and respect long beyond the Vedic period. However, it is only for a short time. Soon after, the dark phase of women's enslavement appears to have begun.

Manu has a few nice things to say about women. He decrees that where women are honoured, the Gods are delighted; nevertheless, where they are not honoured, no sacred ceremony brings rewards. But some of the remarks he makes about them almost exceed the positive ones. He considers them to be morally deplorable beings. In this world, it is in the nature of women to entice men; as a result, the wise are never vulnerable in the company of females. Such verses abound. Manu asserts that, a woman is never capable of self-sufficiency. Her father shields her as a child, her husband as an adult, and her son during old age. They are not allowed to offer prayers, perform penances, go to pilgrimages, recite Vedic Mantras, or worship Gods! As we will see later, this illegal treatment of women - the unwillingness to recognize her the status of a human being - was one of the many old and cruel customs of Hinduism against which Basavanna fought. A religion like this could hardly last long. Buddhism and Jainism were

born out of a reaction to the degenerate Brahmanism's preaching of class divisions. Her salvation appeared to be on the horizon, but it wasn't complete.

Basavanna was born into a twelfth-century civilization that was ripe with blind beliefs and faiths, much like the conventional post-Vedic society. Women were treated as slaves and cattles in this civilization. Basavanna was tasked with freeing women from their conventional shackles and providing them with a dignified existence. Basavanna was a driving influence behind the establishment of AnubhavaMantapa, a religious discussion and experience forum. It was mostly fostered by him, with assistance from AllamaPrabhu and Chennabasava. As a result, a closer examination of the Mantapa's operation should provide us with a clearer picture of Basavanna's attitude toward femininity. Women made up a sizable portion of the Mantapa's membership. A large number of women-saints who participated in the theological discourses at AnubhavaMantapa, one can see evidence of his respectable attitude of women. Basavanna had motivated them to grow and develop, as seen by their fully developed personalities, their ability to think and act independently. When a woman is encouraged by her parents or husband, she is at her best. Basavanna had ushered a new era for women, one marked by honour, economic equality, and social equality. Many more women grew to their full potential as a result of the gentle wind of change that blew. AyadakkiLakkamma had the foresight to tell her husband to return and bring only enough rice for them both for one day, not more! Sharanas does not approve of greed. Hundreds of women-saints are thought to have existed. Unfortunately, we only have thirty vachanas at the present. Akkamahadevi is the one who excelled in everything. Basavanna, Allama Prabhu, Chennabasava, Siddharamayya, and Madivalayya all expressed their admiration for her. A woman who has been treated by only furious stares and sarcastic comments from society arrives at Basavanna's house in Kalyana to be greeted with divine respect and kindness. It expresses both his humility and his acknowledgement of Akkamahadevi's excellence. He has also honoured womanhood by honouring her. It's worth noting that he's the one who introduces her to Allamaprabhu.

Akkamahadevi is crowned as the Saint of Saints. Basavanna, like others, participates in the chorus of appreciation for her Akkamahadevi the great women saint poet who had renounced materialistic and worldly pleasures was supposed to have travelled above the line of spirituality. Women were treated with the utmost respect. There have been many reformers who have tried to ensure women's social, economic, and political rights. But none, on the other hand, fought to ensure equal rights in the area of religion.

Basavanna is the only one who has declared that women, like men, are entitled to religious initiation and redemption. Sociologists frequently link the history of the women's emancipation movement back to Raja Ram Mohan Roy. There is no doubt that Raja Ram Mohan Roy made a huge contribution to the cause of women in the modern era. It is to be remembered that Basavanna's emancipation of women was more remarkable way back in 12th century, but a veritable pillar of religion. He not only foresaw, but also lived and practiced the Hindu Code Bill's spirit, envisioned by another great social reformer and humanist Dr. B.R. Ambedkar. In 2015, India's Prime Minister, NarendraModi, unveiled the Basavanna statue on the banks of the Thames in Lambeth, London. Basavanna is also the first Kannadiga to have a commemorative coin produced in his honour in the celebration of his social reforms. He is also known as Bhakti Bhandari or JagjyothiBasaveswara (literally, the Treasurer of Devotion) (Lord Basava). BasavaJayanthi is observed every year to commemorate the birth of Vishwaguru Basaveshwara, also known as Lord Basavanna

CONCLUSION

Basavanna is regarded as a great savior and divine figure who took birth to set the inequalities. With his highly progressive ideals which were not welcome by majority of upper caste people. But Basavanna decided to break the oldrigid shackles of the blind traditions of outdated religious beliefs. Basavanna was firm in reforming the society as a visionary and as epoch maker for him nothing was more important than the social reformation and social transformation.

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