



Research Paper

# Expression of Humanitarian and Egalitarian Consciousness in Dr. Bhupen Hazarika's Songs: An Analytical Study

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**Abstract:**

Dr. Bhupen Hazarika was an internationally renowned singer, lyricist, academician, writer. His songs reflect humanitarian and egalitarian themes, such as social justice, unity, and equality. His songs reveal the social reality to various levels of people's life. This paper is an attempt to find out how Dr. Bhupen Hazarika wants to brought a revolutionary change in the society through his songs and stands as a voice and symbol for the rights of the deprived section of the society. This study, titled "Expression of Humanitarian and Egalitarian Consciousness in Dr. Bhupen Hazarika's Songs: An Analytical Study," explores how Dr. Hazarika's songs promote social values.

**Keywords:** Bhupen Hazarika, song, humanitarian, egalitarian, love, society.

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## I. Introduction

Dr. Bhupen Hazarika was a multifaceted personality, an internationally renowned singer, lyrics, academician, writer and above all a revolutionary voice for the downtrodden section of the society, the true man of the soil. He has a distinct identity in the music industry not only in Assam but in the whole of India. He is a humanist singer and musician; the core value of compassion and empathy is reflected in most of his songs. The expression of love to humanity is the main driving force of his songs. His songs reflect the voice of exploited, deprived, oppressed, and poor helpless people of the society. People of all classes – high and low, rich and poor, farmers, laborers, various tribes and indigenous communities, across religions and castes – are enchanted by the words and melody of his songs. Bhupen Hazarika spent his entire life to singing the triumph of humanity in an era when science and technology almost turn the human mind, brain, and heart to work like a machine to follow monotonous routine. His songs still have the relevance in the society where human values are rapidly deteriorated, corruption, anti-social activities and criminal activities have almost engulfed the whole society. His songs reflect people's hopes, aspirations, sorrows, struggles and challenges in life.

**Methodology:** The methodology of preparation for this paper is based on descriptive and analytic analysis. Data has been collected from secondary sources.

**Objectives:** The main objectives of this paper are as follows :-

1. to explore the humanistic elements flourish in the songs of Dr. Bhupen Hazarika.
2. to study of egalitarian consciousness in Dr. Hazarika's songs.

## II. Discussion:

Human love is the central theme of Bhupen Hazarika's songs. If people don't have compassion and love for the others, who people can live in the society. He called for the upliftment of human society by creating an environment of mutual love, affection, non-violence, respect, empathy, and goodwill among people. It is only through love one can overcome the conflicts, unrest, jealousy. Love is the essentiality through people can even win the heart of the enemies. Hazarika in his evergreen famous song 'Manuhe Manuhor Babe' (Human is for

Humans) expresses the affection and compassion of the human heart that has won the heart of millions of people worldwide. Through this song, his love for humanity and humanism shines eternally as (in Assamese language):

Manuhe manuhar babe  
Jadihe akano nabhabhe  
Akani xahanu bhutire  
Bhabiba koneno kowa?  
Durbal manuhe jadi  
Jibanar kobal nadi  
Par hai tomare xahat  
Tumi heruwabano ki?

(The song reveals that human should first think for human, if not care about other humans, a little bit of compassionate feelings to other human beings, if not by human then who will think for other human beings. If the poor and weak one lost his rhythm of life in the fast flowing river of life and our help can save that person, we lost nothing.)

Thus, through this song Dr. Hazarika brilliantly depicts how empathy can be effectively used to transform and uplift the life of the needy, weaker and poor people all over the world.

In the context of recent advancements in science and technology, the lifestyle of some western-educated Indians has become comfortable and indolent. Accumulating of wealth and property has become the goal of their primary lives. These people, driven solely by materialistic acquisition almost lost to emphasizes on human value. However, as a citizen of such a society, Bhupen Hazarika envisions is to build a equitable harmonious society free from the greed from wealth acquisition. Now a days in society the urgent need is to elevate the human values that can flourish love, affection, compassion, empathy, and kindness among people for the sake of humanity. His song '*Xaixabate Dhemalite*' beautifully expresses this as follows (in Assamese language) :-

Jiyai thaki ekhan xamaj  
Gahibar mor man ache,  
Jiyai thaki ekhan xamaj  
Gahibar mor pan ache,  
Jat xonatkai manuhar dam  
Alap haleo bechi ache.

(The meaning of the song is Dr. Hazarika wants and vow to build a vibrant society where human beings are more valuable than the price of gold.)

The element of universal love is also reflected in Bhupen Hazarika's songs. He has conveyed the message of human values through his undying songs. He tirelessly strives for the welfare of global humanity. He explores the joys, sorrows, laughter, and tears of humankind engrossed in world culture, literature, and ancient civilizations. Witnessing the enslavement and homelessness of the oppressed and exploited people across the entire world, the sensitive poet's heart of the nomadic Bhupen Hazarika got disturbed and it is reflected in his famous song 'Moi Eti Jajabor' (I Am a Wanderer), he sung as (in Assamese language) :-

Mai dekhicho anek gagan chumbi attalika xari  
Tar chatei dekhiso katana grihahin nara-nari.  
Bahu dexe dexe griha dax dekhi chintita hao bar  
Manar manuh bahutei dekho gharate haiche par.

(It meaning of the song is that in the shadow of sky-high multistoried buildings of the modern cities across the globe he has seen many wandered people are living where he expresses his sympathy for those people living opening under the same sky without any house.)

Dr. Bhupen Hazarika's songs reflect the sense of universal brotherhood. Even today the poor, exploited and deprived people around the globe are crying out for food, clothing, and shelter. While a section of people are constructing skyscrapers towers, acquiring luxurious cars and wealth, and living a life of great comfort and luxury. There is no equality in the world in the sense of wealth as the rich becomes more richer and the poor becomes poorer. Therefore, his revolutionary mind express as (in Assamese language) :-

Bahu jajabar lakshya bihin  
Mor piche ache pan.  
Rangar khani jatei dekhicho  
Bhagai diyar man.

In the fifteenth century AD, Mahapurusha Srimanta Shankaradeva endeavored to build a new society irrespective of caste and class through the Neo-Vaishnavite movement. However, even today, caste-based untouchability has not been eradicated from our society. This untouchability and discrimination appear as an

obstacle to the progress of a nation and its people. Dr. Bhupen Hazarika expressed his desire to build a communist society irrespective of caste, race and religion through his songs as follows (in Assamese language):-

Ashpisyatar mahadanabak  
Apon hatere naxim  
Harijan, pahari, hindu, muslimar  
Baro, koch, chutia, kachari, ahomar  
Antar bhedi mau bowam  
Bhedabhedar prachir bhang  
Xamyar xarag rachim  
Naton axam gahim.

(The song means that he wants to build a new Assam (his motherland) by breaking all the obstacles prevalent in the traditional caste and class-based society where all people can live respectfully.)

He is a visionary person, who follows communist ideology. His dream of "weaving a heaven of equality and building a new Assam". His revolutionary and protest-oriented stand became even more firm after coming into close contact with a world-renowned people's artist like Paul Robeson. He inserted the political slogans of the revolutionary Communist Party into his song dedicated to the people struggling in utter hunger. He sought as (in Assamese language) :-

Bar bar manohar bharalar para mai  
Karhi ani phal dim  
Bhokat mariba mantri raja  
Aru jata ase chor maharaja...

(The song means that he wants to take the wealth of the richer people and distributed it among the needy people striving in hunger and shelter.)

Dr. Hazarika's songs express the anger predominant in the minds of the exploited and oppressed class who are still trapped in the hands of capitalist exploiters in many a way. He reveals as (in Assamese language) :-

Eka beka batere karhiyao karhiyao  
Bar bar manuhar dola, he dola.  
Apon karilo banuar jibanak  
Deha bhagarai tola, he tola...  
....  
Juge juge japi diye metmara bojati  
Kandh bhango bhango kare, he kare.  
Bar bar manuhe dola topaniyai  
Amar he ghambor xare, he xare

(The song expresses the unbearable pain and struggle of the oppressed labour class who carry overload work for the masters, the anger of the oppressed class since time unforgettable.)

It is true that all human beings are born equal. Yet, from the moment of birth, people are forced to writhe under the suffocating weight of society's rigid rules. There seems to be no way out of it. To dismantle such divisive and regressive customs like caste distinctions and hierarchies, and to build a reformed egalitarian human society, Dr. Hazarika's artistic soul searches for a path to end this caste based society. In his vision, there is no high or low person in the society. The illustrious example of the marriage of Anamika Goswami and Prasanta Das (both belongs to different caste) reflected in his song, where he sought for to break down the rules of the ancient orthodox society and encourage for a casteless society. He joyfully bliss the newly wedding pair as reveals in his song as (in Assamese language) :-

Aiya Prasanta aru Anamikar  
Jatukul neocha xahar jug  
Aiya janar jug  
Aiya bujar jug  
Aiya ximar parihdi bhangar jug  
He Anamika aru Prasanta Dax  
Duyu paba naba naba jyotir abhax  
Axixe bhara haok duyure akax.

Dr. Bhupen Hazarika is a symbol of hope and inspiration. His songs carry no point of despair, but the message of hope for the mass. His songs have the revitalizing power that inspired people to fight for the deserve one. He observed the degradation and decline of human values of his time that have made society regressive. Therefore, it is necessary to develop the progressive hopes, potentials and strengths of the society. Yet humanity is the strength, if fully nurtured, can make society beautiful and progressive forever. Everyone must determine the pace of his future life for himself. He believes that each person is the master of your own destiny. He expresses these points in his song as (in Assamese language) :-

Natun purux, natun purux

Tumito nohowa aru bhiru kapurux  
Hate hate aji jadi nohowa purux  
Kailai haba tumi purani porox.

.....  
Ami natun jugar natun manab  
Anim natun swarga  
Abahelita janatar babe  
Dharat patim swarga.

(Through this song Hazarika appeals the new generation to utilize their energy to build a divine on this terrestrial existence.)

Dr. Bhupen Hazarika is a real motivator of the new generation to move forward with new ideas and new energy. Indeed, the new generation is the real strength for societal transformation. The progress of society and the country will become unstoppable only if they engage wholeheartedly in progressive work of the society.

Dr. Hazarika himself is determined to exert all his strength to destroy the monstrous inhuman evil culture and establish human values and humanism in the society. He realizes that he is a force for social change and reformation. He reveals it as (in Assamese language) :-

Agni jugar phiringati mai  
Natun axam gahim  
Xarbaharar xarbaswa punar phirai anim  
Nara kangkalar astra xaji  
Xoxankarik badhim.

(The song reveals the vow of Dr. Hazarika to build a new reformed land for the people who are still deprived from the minimum necessity of food and shelter.)

Mahatma Gandhi is the best symbol of love, non-violence and affection. He was ready to sacrifice his life for the unity and harmony of Hindus and Muslims. Gandhi's ideals of humanitarian service and sacrifice deeply inspired Dr. Hazarika like other Indians. Therefore, his songs reflect true love for people, the spirit of unity across of caste, race and religion and the triumph of humanity. His songs also express heartfelt love and reverence for Gandhi. He sung as (in Assamese language) :-

Dalit bharatar axar pratik  
Jai Mahatma Gandhi,  
Mohan rupere jagat mohila  
Premar dolere bandhi.  
Xarba dharmarei artha bujila  
Biswa premarei mathi  
Manabatar jyoti mahan  
Prachari amrit bani.

(Here in this song Dr. Hazarika pray his humble tribute to the father of the nation Mahatma Gandhi. The whole world is a soil to germinate love and to spread the light of humanity.)

A poet and lyricist who is responsible for society does not only talk about crisis, but also seeks to provide a way to liberation. Therefore, the lyricist Dr. Hazarika vowed to build a revolutionary consciousness against the bloodthirsty monster spreading in the society. Without hesitation, he conveys his message through his song as (in Assamese language)-

Aaji himmati  
Majdur aagbahe  
Xanti larai xur hal.  
Malikar guli lathi  
Udjan bomako

Gasaki pelabar hal.

(This song reveals the agitated mind of the oppressed class for fighting against the exploiters.)

From the above discussion is evident that in every sphere of his songs the humanistic element is prevalent and Dr. Hazarika thereby appeal to all human beings to offer their selfless dedicated service to all human beings particularly the needy poor, layman persons as all human beings have equal rights to live a respectful life under the same sky.

### **III. Conclusion:**

The conclusions drawn at the end of the study and analysis of Dr. Bhupen Hazarika's songs are as follows :

1. Dr. Bhupen Hazarika's song's main theme is to offer love for the people and to live for humanity.
2. His songs promote the message of equality and friendship.

3. The objective of his song is free society from the exploitation of the master class. He sought no discrimination in the society and wants rulers not to act as exploiters.
4. His songs reflect the lives of the ground workers, rockers, farmers and labourers.
5. His song reflects a mindset of breaking down caste differences from society and to reform and build a new society.

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