

Topic: A glance at Dr. Bhupen Hazarika's political ideas and their expression through his songs.

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Introduction: Dr. Bhupen Hazarika, who was special and possessed all the traits of a good person, was born in the remote location of Sadia. He was a talented playback singer, lyricist, music director, social activist, writer, intellectual, humanist, and social reformer. Numerous honorific titles, including Sangit Surjya, Sudhakantha, Padmashri, Sahityacharya, Assam Ratna, and many more, were bestowed upon him. His singing served as a means of communication through the hearts of all people because he had a divine voice that could draw in any crowd. He combined his music with rich Assamese folk tunes, Indian classical music, and themes from around the world to create something wholly original. He was a successful film maker of very high repute and one of the pioneers of Assam's film industry in the North East, and he became the uncrowned king in the North East Indian Cultural World. In addition to Assam and North East India, he also wrote literary works and composed music for the benefit of humanity worldwide. National and international recognition has been given to his outstanding contributions to music, culture, the film industry, literature, and creative art. The Assamese and Indian nations can be built together with the help of his songs. He tried to use his singing and melodic voice to convey his political views.

Aims and objective:

1. It makes an effort to elucidate the political philosophy of Dr. Bhupen Hazarika.
2. It makes an effort to look into the primary causes of his success and failure in the political sphere.
3. It makes an effort to understand how his songs relate to political concepts in terms of meaning and expression.
4. It makes an effort to draw attention to his political views, which are reflected in numerous interviews with news organizations and on social media.
5. It makes an effort to discover and reveal his sympathies and sentiment for the common people in his native land as well as a humanistic attitude.

Methodology: In order to gather the data for my proposed study, I will carry out a conceptual analysis and go to the library. Primary and secondary sources, such as books, journals, interviews found in the book, news articles, online sources, and real-world experiences, should be used for data collection and observation. In the state of Assam, fieldwork and data collection will be prioritized. The information gathered through a thorough survey will be organized and thoroughly examined.

His concept about the political idea: Dr. Bhupen Hazarika is an idealist because of his theoretical beliefs—because he holds to an "ideal" that permeates every one of his songs. He always tries to put his ideas into practice, which makes him a practical philosopher and singer. Regarding the definition of politics, he said, 'Social awareness means politics'¹. He tries to formulate some opinions about the state, society, and other institutions of a like nature. He aims to demonstrate that society and the state can be very effectively shaped in line with his philosophical beliefs and real-world encounters. Karl Marx and Mahatma Gandhi were political figures who had his support. He faced some difficulties in creating a regional political party in Assam so that the tree's root would stay with us and we could succeed.

Dr. Bhupen Hazarika considers the issues affecting society and the government, but not in a theoretical manner. He has no interest in developing a theory of the state or understanding the origins of social structure. He is considering implementing some reforms in the social and political system, which is a pragmatic thought. His assessments of social and political issues are therefore normative. He said, (Interviewed by- Sukumar Pathak., 'Agrudoot' : 3 February: 1993) 'We believe in political ideology. There are three objects of ideologies. He is Gandhiji, Marx after him. Nehru brought the political thought of Marxism. After that it results a conflict. Twenty years later, the idea of single person or a group of people living political thought to the world has come to fruition. Then there is a new change. So, using the brain with change, looking for events, will continue to change or transform'². His political stance is compassionate. His political philosophy centers on ensuring the welfare of the general populace, regardless of caste, creed, religion, or language. He aimed to help those in need and advance Assam's cultural heritage. Regarding regional fundamentalism, In an exclusive interview with Kalpana Khare, CURRENT 15th August 1990, he elaborated on these points- 'As far as I am concerned, my own experience are based on the cycle of upbringing, when I was a small , untouchability prevailed in the north-east parts of India. There were Babus who considered themselves superior. The practice of untouchability created masses of people who hated this religion. They hated being treated as animals. The anger existed. The post independent period has donated us these fundamentals. There were no communal riots in this area till 1983'³. He wanted the clause no. 6 of the Assam accord to be taken

¹ Nath Ratimahan.,(2010) *Sakhatar* Ed. Published by Surya Hazarika, Tarun Nagar, Guwahati, p- 212.

² Ibid., P- 177.

³ Ibid., p- 395.

seriously. Because this clause deals with the reconstruction, revival, preservation etc. of the Assamese culture for the next 20 years. Regarding the demand for independent Assam, he gave some opinions. For him, gun cannot completely change the society but in some extent it can attract the society. He is in skeptical that guns will solve anything. He stated that the pace of history is not in favour of changing with gun. Mao Se Tung, the king of Guerrilla warfare and Che Guevara expressed their doubt that guns alone can solve the problem. Guns are not everything. We are the great part of India so we should not be separated from it. 'We forcibly removed the non- given opportunity from Delhi. This is because Kamrupa, Kashmir and Kumarika have been together since the days of Sankaracharya. This triangle has been around for ages. And will last for ages. Kamrupa-Pragjyotishpur has a great tradition'⁴. He claimed that neither Delhi nor Calcutta could oppress us. He believed that staying together with India would be preferable to leaving. It is viewed as a tiny independent state in the context of the global community. The world will soon resemble a village.

At the time of election campaign he assured to peoples and said, 'With every echo of my greatness, I trembled at the Delhi court. I promised, as long as there was a last drop of blood in my arteries, the value of my country and my nation would not be auctioned off in the Delhi market. I will give a worthy response to the neglect any deprivation of Delhi. Today, let us break down the closed door and come to a new horizon of light'⁵. As an artist, he did not want to presume that people would support him in a useless way. He may not be welcomed as a politician by those who liked him as an artist. He understood that the nation was up against stiff opposition, and voters might not be able to believe that he could adjust to a changing world. He humbly asked the Assamese people to refrain from interfering with the development of Assam and the northeast. His efforts to clean up the political sludge were admirable. He argued that in order to develop strong leadership, each and every citizen, male and female, must assume responsibility for choosing the best candidate. He yearned to return to the devastated and pejorative world he had left behind after losing the election. He was addressing the Assam and north-east India's ethnic problems. Great artists like the Guru and revolutionary Bishnu Prasad Rabha served as inspiration for him. He was a gentleman of the tribe. While Dr. Bhupen Hazarika was growing up in Tezpur, he taught him to respect the cultural values of Assamese ethnic groups. He stated that he would accept this issue as the song's theme. Throughout his career, Dr. Bhupen Hazarika wrote songs about the people of Arunachal Pradesh. He was born in Sadia, which is on the border of Assam and Arunachal Pradesh. So, he said, 'It is my blood. Now, politically they are divided, emotions are shattered, integration has gone to dogs. I don't believe in balkanization of the whole country, on the tribes or according to caste. It's wrong. But I respect even the anger of tribal people if they say that they have not been treated equally during the last 40 years after Indian independence'⁶. He was working alone and with groups dedicated to preserving the ethnic cultural patterns of our beautiful country. He drew attention to their problems through his songs, writings, and lectures, and he believed that something needed to be done.

There are some reasons, why he joined in the political party-

- a. He wanted to make his ideals a reality, not a dream.
- b. He considered him selves as a political leader.
- c. He wanted to do for the welfare of villager's people.
- d. He promised to look for electricity in every village.
- e. He wanted to improve road and communication, irrigation system, small scale industries, and so on.
- f. He wanted to create job opportunities for unemployed youths.
- g. 'The influx of Bangladeshi has taken a terrible turn'⁷. So he promised to solve it.
- h. He wanted to solve the dreadful problem in Assam.
- i. He wanted to preserve own religion, cultural heritage and wanted to developed music and film industries.
- j. He wanted to trough out political pollution and communal violence.
- k. He urged to bring into common platform between poor and rich section of people.
- l. He was very impressed to make highlight into the suffering of people and the problems of deprived peoples from the ground of social and political right.

He nominated for election by keeping all those aims and objectives. But there are behind some reasons why he was defeated in the field of political ground. The reasons of his failure in the election were-

1. 'People who liked him as an artist might not want to accept him as a politician'⁸.
2. Now a day, country is in a materialistic mood and the younger generations are frustrated. Voters did not think him as fit for political leader to change the world.
3. He had to lose his seat in Jalukbari constituency in M.P election. The influence of his party in the region, the people of Guwahati and the differences of social structure ensured his defeat.
4. He realized that voters from 'Muslim community casted their vote to Congress party instead of casting vote to him'⁹.
5. In fact, he did not assume himself as a professional politician.

⁴ Ibid., p- 179.

⁵ Hazarika Dr. Bhupen., (2011) *Moi Eti Jajabor* Transcribed by Surjya Hazarika and published by S.H Educational Trust, Tarun Nagar, Guwahati. P-452.

⁶ Nath Ratimahan., (2010) '*Sakhatar*' Ed. Published by Surya Hazarika, Tarun Nagar, Guwahati, P- 386

⁷ Ibid., p- 455.

⁸ Ibid., p- 456.

⁹ Ibid., p- 455.

6. He couldn't get involved in conspiracies and he did not belong to any particular group nor did he flatter. Therefore he was defeated.
7. He entered politics with a void, nor shield and no sword. He was alone who attempted to win the war.
8. He was a man who prefer to dignity, non-violence, democracy, freedom of speak, right to information and religious tolerance. His intension was not greedy for money and power. So, he was honesty defeated in the election to the Loka Sabha.

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He said, 'I tried to understand the cries of the oppressed masses in the struggle for survival. This is why in my songs, in my words, in my tunes, there is story hatred toward the ruling-exploiting class and Silence of millions of freedom-loving people. I wrote after listening to the class; Haven't you heard the silent expression of millions of freedom- loving people?'¹⁰. So, he writes-

*'Muktikami Lokhojonor
Mowno Prakash Sunisane Nai ?
Jivan-Akhasat Natun Sahokhor
Parise Jyoti Dekhisane Nai ?'*¹¹...

His heart breaks when he sees the demon, like ruler, being pushed to the brink of death. So he wrote a song about it-

*'RaijnAji Bhaoriya
Dekhei Natghar
Kone Ki Bhao Loba Aha
Samai ye Takor I'*¹²...

His deep-seated feelings of sadness and joy for Assam and its residents grow stronger every day. Nothing else in the world likens to the wind, the water, the people, and the courage that can be found in Assam. So he performed a song:

*'Asom Amar Rupahi Gunorw Nai Khekh
Bharotore Purba Dikhor Surya Uthar Dekhl
Gwotei Jivan Bisarileo Alekh Divas Rati
Asom Desor Dore Nepao Eman Roshal Mati'*¹³ ...

Delhi is more biased against Assam and the north-east in post-independent India. He was furious at that place. Were we third-class passengers, he himself questioned? He then sang:

*'Pratham Nahoi Ditiyo Nahoi
Tritiyo Srenir Jatri Ami
Jivan-Relor DobatAmi
Tritiyo Srenir Jatri Ami'*¹⁴ ...

He wanted to talk to every voter, well wisher, admirer and his every friend. He wanted to share his thoughts and feelings to express his feeling about the selection of path of politics. He said, 'when I was surprisingly invited by Atal Bihari Vajpayee to join in BJP party and to lead north-east group. I felt from the bottom of my heart'¹⁵.

When his name was not included in the list of Rajya Sabha nominees, he was persuaded by the Assamese people's warmth and anger. He assumed that every Assamese wants to be elected to parliament as an M.P. He saw this as a fantastic opportunity in his life to preserve art and culture. Unfortunately, despite his best efforts, he was unable to win the election. He was defeated in the 2001 M.P. election. He said, 'I feel like I'm actually being deceived. This is because of the fact that I feel defeated in my own land, in the presence of my own land. In the last 75 years, I have been working for the socio-cultural and political development of Assam as well as the north-east'¹⁶. Despite being defeated in the election, he was not depressed and examined the entire situation to determine the reasons for his failure in life. It is true that he did not belong to any particular group, nor did he flatter. He worked as a social worker. He wished to find a permanent solution to the Assam problem. He had no intention of being greedy for money or power. His political philosophy is that every ordinary citizen should have equal rights and opportunities.

¹⁰ Hazarika Dr. Bhupen., (2011) '*Moi Eti Jajabor*' Transcribed by Surjya Hazarika and published by S.H Educational Trust, Tarun Nagar, Guwahati. p-448.

¹¹ Hazarika Surya Kanta., (Ed)(2015) *Dr. Bhupen Hazarika Geet Samagra* published by S.H Education Trust, Tarun Nagar, Guwahati, P-396.

¹² Ibid., p-440.

¹³ Hazarika Dr. Bhupen., (2011) *Moi Eti Jajabor* Transcribed by Surjya Hazarika and published by S.H Educational Trust, Tarun Nagar, Guwahati. p-450

¹⁴ Ibid., p-450.

¹⁵ Ibid., p- 454.

¹⁶ Ibid., p-454