



Humanistic Ideals As Found In Bhupen Hazarika's Writings

Ms. Barnalee Bhuyan

Research Scholar, Mahapurusha Srimanta Sankardeva Viswavidyalaya

Assistant Professor, S. M. D. College, Charing

Abstract

Humanism is a popular discourse and well-known subject the globe now-a-days. To guide people to live a more enlightened way of life and to create a better world for future generation is the main objective of Humanism. The basic principle of humanism is to offer service humanity in human nature. The humanistic attitude is reflected in the works of Indian thinkers as well in prominent Assamese thinkers. Bhupen Hazarika is such a remarkable thinker who has desired the all-round development of the people due to his humanistic attitude. Bhupen Hazarika has occupied a special position in Assamese literature with his innumerable writings. We find his writings in various forms, like song, poem and prose. As a true humanist, many of his writings focus on different dimensions of humanism, like love, understanding, compassion, liberty, equality etc. In this paper an attempt has been made to elucidate how humanism of Bhupen Hazarika is reflected in his writings.

Key words: Humanism, Bhupen Hazarika, writing, harmony etc.

INTRODUCTION:

Humanism is the most popular and relevant subject in present day society. The supremacy of human being and the welfare of mankind is the main theme of Humanism. To guide people to live a more enlightened way of life and to create a better world for future generations is the main goal of Humanism. The basic principle of Humanism is to offer service to humanity. The humanistic attitude is reflected in the works of Indian thinkers as well in prominent Assamese thinkers. One of the remarkable humanists of Assam as well as India is Bhupen Hazarika, who is also an international figure. With his multidimensional talent he has made enormous contributions to the field of Assamese as well as English literature. Generally, people know him as a singer, lyricist, composer, film-maker, director, politician, educationist etc. But apart from these, he creates another identity in the field of literature. As a writer Bhupen Hazarika has occupied a special place in Assamese literature. We find out his writings in various forms, such as in the form of song, poem and

prose. As a true humanist, many of his writings focus on love, understanding, compassion, mercy, liberty, equality, nonviolence, tolerance etc. which are the different aspects of humanism. In this paper an attempt has been made to elucidate some writings of Bhupen Hazarika where his humanistic approaches are found.

OBJECTIVES OF THE STUDY:

The objectives of the study are as follows:

1. To give a brief introduction of Humanism.
2. To introduce Bhupen Hazarika as a writer.
3. To find out Humanistic elements in some of the writings of Bhupen Hazarika.

METHODOLOGY:

In order to find out the humanistic ideals in the writings of Bhupen Hazarika used both descriptive and analytical methods. The data have been collected from both primary sources i.e., Dr. Bhupen Hazarika Rachanawali and different secondary sources i.e., books, magazines, articles, research paper, internet etc.

DISCUSSION:

Humanism is a system of thought concerned with human rather than divine or supernatural entities. It is one of the most applicable and well-known subject on the globe now-a-days. The concept of Humanism is generally an ethical as well as a philosophical concept. The word 'Humanism' comes from 'Human' and 'ism' which means a system of thought that regards human being as the starting point of all moral and philosophical enquires. Rather than relying and beliefs on religion, human as capable to live a healthy moral life. The supremacy of man and the welfare of mankind are the main themes of Humanism. Apart from these themes there is also some goals such as to guide people to a more edified way of life and for the next generation to create a better world. It is difficult to define the concept of Humanism in a single sentence. The word 'Humanism' is derived from its Latin root 'Humanitus' which implies a search for perfection of the human soul and the exploration of the full potentiality of man. Humanism can make our life happier and peaceful, because as a system of thought humanism is doing welfare to the entire society. It deals with the value and agency of human being.

One of the most ancient concept of humanism, which is surviving till now. From ancient time to today humanism offers the only hope for the survival of human being. It is a thought process, which is concerned only with human being and their complications, expectations, behaviours etc. It focuses on to discover the all-inclusive ground of human relationship which stresses on human solidarity and respectability. Humanism also considers human being as a sentient being and it is a theory for those in adoration with life. A human being is not merely a biological entity but also a cultural and intellectual entity. The humanists claim human's liberty, patience, self-respect, truthfulness, freedom, brotherhood, uniformities, peacefulness, love in man and sympathy towards other human beings – these are the prime aims of humanism. Humanist assumes liability for their own day to day routines and lives of others.

Bhupen Hazarika is one of the remarkable humanists of Assam as well as India. His ideology is mainly humanistic in nature. He dedicates his whole life to the people of Assam. He advocates Humanism through most of his works. Most of us know him as a singer, lyricist, film maker, politician, educationist and also as a good writer. But above all he is a humanist and humanism is not a religion, but a philosophy in his life. Most of his works focus on Humanism. In his own word he always governed by the problems of human being.

The contribution of Bhupen Hazarika in Assamese literature is not less than any other litterateur of Assam. Although mainly he is a prominent lyric poet, he has occupied his position as an editor, writer, columnist etc. in literary field. From his student life he has started his journey in this field. As an editor he has edited the magazines, named New India (1949-50), Gati (1965), Bindu (1970), Āmār Pratinidhi (1965-80) and Pratidhwani (1983-90). In his editorials and other writings, Bhupen Hazarika has revealed some of his thoughts about culture, language, nationality, politics, society etc. and has expressed his view on personality and life of some people, experiences of his journey of various places all over the world etc. All his works in this field are collected along with his PhD thesis, transcript autobiography, speeches, interviews which were collected in different times by different people are published in total three volumes of Dr. Bhupen Hazarika Racanawali edited by Surjya Kumar Hazarika and Ratimohan Nath. Before collection of his writings as a whole, some of his well-wishers have collected some of his writings based on the diversified themes and published as a book in different times. His writings are classified in different categories, like, song, poem and prose.

As a writer Bhupen Hazarika not only has written editorial in his own magazines but also in different news- papers and magazines published from Assam. As a columnist he has written in Prāsaṅik, Āmār Deś, Agraduta, Sādin, etc. The titles of his columns are Śilpir Prithivīt, Mur Deś Mur Manar Kathā, Prasaṅga Sundarar, Deobariā Cintā, Samayar āge āge, Sundar Surjya Dhiāi etc. In his writing named Sahaśrajane mok praśna kare, Bhupen Hazarika has given the answers of the questions of his enumerable readers. Apart from Assam his writings were also been published in many foreign News-papers and magazines. As a lyricist he has written innumerable songs which are divided into different categories like songs of nature, songs of human interest, songs of love, songs of patriotism, songs of revolutionary change, songs of modernity, songs of historical importance etc.

In one of his editorial named 'Cutigalpar katha', he clearly explains how and when humanism come in Assamese literature. Although his songs are categories differently the theme of most of his songs are human beings. With the help of his songs, he has tried to remove the class and caste discrimination, poverty in human life, life struggle of the laboure class people and has tried to establish communal amity and ascertain the rights, freedom and justice to the common people. The central theme of many of his songs is human being and his social life. Although his songs are classified in different categories based on the needs of the society a humanistic attitude is the undercurrent of most of his songs.

From his childhood Bhupen Hazarika has wanted to establish a modern Assam in which all the people of different caste and communities have equal status. To build a new Assam he wanted to make run love through the heart of different people who belong to different cast, community and religion. Before going to do this, he wanted to break the walls of prejudices and build a paradise of equality and through this build a new Assam as well as India. All these reflected in his song 'Agnijugar firingati moi'. In his famous song 'He dola, he dola' (1953) Bhupen Hazarika draws a clear picture of the class division of people. Through this song Bhupen Hazarika explores his humanistic attitude towards the people who are struggling in their life. He always feels the pain of their hard labour. Bhupen Hazarika depicted humanism in his song 'Andhar katir nishate' very clearly and sensitively. Through this song draws a picture of love, poverty, tolerance and optimism which are some common features of humanism just like a story teller. The song 'Manuhe manuhor babe' is very popular in Assam as well as India and has been translated to almost all languages in India and becomes an anthem of humanity. Through this song Bhupen Hazarika establish human being at such a higher position who can only think for others. He maintains in this song that if a weak people could attain success in his life with the help of someone then there will happen no loss to that person. Since it is the duty and obligation of every human being to help other specially the weak and neglected people. As a human being we must think for one another, otherwise we become a demon and to find the humanity among them will become meaningless.

Apart from these songs many other songs of Bhupen Hazarika like, 'Bhang; shil bhang', 'Andhar katir nisate', 'Koto jowanar mrityu hol', 'Xaixabate dhemalite', 'Hezar jonor bezar dekhi', 'Burha luit', 'Ganga mur ma', 'Kahini ata likha sewar bishaye', 'Bhar barishar bane', 'Nami aha sundarare sena silpidal', 'Jagrata manuhor sha dekhi' etc. find his humanistic attitude. He writes these songs with full of hope. The exploitation and injustice done on the people of different part of the world are same for him. His songs in which he depicts humanity prove his sincere belief in a classless and castles society, where people find their own identity, assimilation and harmony. Some songs reveal the appeal of the new generation to cross all social barriers, any form of discrimination and to promote the equality among all members of the society to form a new world of harmony, peace and development.

Bhupen Hazarika has written many poems. It is true that every song of Bhupen Hazarika is a successful poem although all his poems are not song. Sometimes it is difficult to find out the differences of his song and poem. But he has written some poem which are never become song. In some of his poems he clearly depicted humanity. In his poem 'Bandhu' find his love and care for his friend. Through this poem he aware his friend about the real truth of the life of human being and as a well-wisher suggest his friend to avoid harmful things. Bhupen Hazarika has expressed his feelings as a philosopher in his poem 'Perspective' in which observed that in his perspective all human beings are positive. The people of entire world are same for him and in his own perspective every human being is positive. With his positive thinking he has tried to finished all the conflicts which occurs among the human being and overcome all the steps of his life. Through his poem 'Kalikatar Duparia' Bhupen Hazarika has expressed the inner feelings of the human mind. Due to

his alertness about any state of mind of any person he can depicted the mental status of a married woman and her husband very beautifully.

Bhupen Hazarika has furnished enormous contributions almost all the part of literature. His proses are found in various forms, like article, editorial, column, script for drama or film, speech etc. In most of the writings of Bhupen Hazarika focuses on human related social issues, empathy for the marginalized communities, love, unity, understanding, compassion, mercy, liberty, equality, nonviolence, tolerance etc. The proses of Bhupen Hazarika are classified under the diversified themes viz., Sahitya, Kala-Sanskriti, Bihur Batarat Bichitra Chinta, Desh Bideshar Samayik Prasanga, Dihinge-Dipange, Byakti Aru Pratibha etc. Many of these proses reflect the humanistic feeling. In many of his editorials and articles he has written about the two main festivals, viz Bihu and Durga Puja. Without human being these festivals are meaningless. In his writings Hazarika has focused on human beings who are related with these festivals. He maintains that all festivals come in time and go back but they spread seeds of humanity in human mind. At the time of these festivals people exchange their love to each other. Bhupen Hazarika explores many things to relate with Bihu and has written many writings. The title of some articles is 'Bihu Utsav Milonor Aikyatan', 'Tumi Tumi Tumi', 'Aibeli Bihute', 'Kash Capi Capi Nahibi Nasoni Hatot Dholor Mari Ase' etc. From his writings on festival, it becomes clear that Bhupen Hazarika is deeply connected to Assamese culture as well as Hindu religious festivals and has written various writings in which has reflected his love, care and social issues.

Bhupen Hazarika writes many articles to enlighten the various problems of Assam and entire India. He has seen various social, cultural and political problems of the people of different parts of the world when he has collected love from the people through his voice. He writes many serious articles about many sequences and important problems which occurred at every corner of the world. The aims of these articles are to search the source of these problems and to invent the solution. Most of these articles are with humanistic ideology. Some such type of articles are 'Markin Ganatantrar Kerun', 'Pratiraksha Puji aru Silpi', 'Simat Abaddha Cinta' etc.

In some of his writing on art and culture Bhupen Hazarika has focused on human being, their relation with art and culture and their involvement with both of these. He has realized that every artist has power to create a beautiful society and inspired the research work of the artists and also has inspired new generation to change the society through their artistic mind. All of these has expressed in some of his writings and aware the people against such type of discrimination and has inspired the artist doing for the welfare of human being.

Bhupen Hazarika as a highly educated person has tried to give the taste of English literature to his own people by translating some English writings. Through these translated works he has depicted the humanism of the original author and explore himself as a humanist. Through some of his writings he has recognized, become inspired, introduced the inherent qualities and offer his gratitude to many people of Assam, like Śankardeva, Jyoti Prasad Agarwala, Bishnu Prasad Rabha etc. as well as many people of all over the world. In his nomadic life Bhupen Hazarika has collected various experiences and shared those

experiences among the people through some of his writings which can recognize as travel literature. Most of these writings focused on some element of humanism, like love, forgiveness, hope, peace etc.

Among the various writings Bhupen Hazarika also has written script for two films, named 'Cikmik Bijuli' and 'Siraj', from which he has established himself as a successful scrip writer. In the first script he has tried to depict some real picture of the society, like life struggle of the working-class people, real love, exploited people, faith in each other, help each other, caste discrimination etc. Through the second script he has tried to spread the message of harmony among different caste and class which also recognize as communal harmony. In this script also has developed some ideals of humanism, like love, trust, respect, mutual understanding and so on. From both the scripts find him as a humanistic philosopher.

Apart from these songs, poems and proses Bhupen Hazarika has written many writings in which we find his humanistic approach. Most of his writings are enriched with the feelings of love, respect, faith, equality, freedom etc. towards people. After a deep insight on the writings of Bhupen Hazarika it is very clear that as a writer, he occupies a high position in Assamese literature and most of his writings find his humanistic ideals.

CONCLUSION:

Thus, we come to the conclusion that most of the writings of Bhupen Hazarika express his humanistic attitude, which is enrich with the feeling of love, respect, faith, equality, freedom etc. Humanity is reflected in every sphere of his writings that prove his sincere belief in a classless and castles society, where people find their own identity, assimilation and harmony. He very profoundly appeals the new generation to cross the social barriers for building a new society. Many of his writings have depicted his expectation of an optimistic scenario of human beings. He has wanted to grow a feeling of brotherhood among all the people and tried to give equal status among different castes and communities. Bhupen Hazarika stands against the exploitation, dominance and injustice in any part of the world. Some of his writings reveal the appeal of the new generation to cross all social barriers, any form of discrimination and to promote the equality among all members of the society to form a new world of harmony, peace and development. We can definitely say that through his songs, writings and other remarkable activities Bhupen Hazarika emerged as a world being, a real touch-bearer of Humanism in modern world.

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