

# Bhupen Hazarika: The Cultural Contribution in Modern Society- A Study

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## Abstract:

He was a polymath, an artist par excellence and a dynamic cultural therapist of the contemporary India. His compositions in music, poetry and cinematic films reflects deep philosophical approaches which are humanism, multiculturalism, and environmentalism. While he attempts to capture folk realities and folk aesthetics from Assam, his works expressed humane realities which are beyond the regional points. Amongst the songs he has recorded the messages promoting compassion; equality and a better society are liberal. For Hazarika, art was inspired by the principles of Mahatma Gandhi and Rabindranath Tagore whom he wanted to reform society across diverse sectors through art, and empower the oppressed. Substance of his work is the suffering and dream of the ordinary people and his life-long dreams is a border-less world full of compassion and the common heritage of arts; His works also contain respect for nature, which has become an important symbol of him: the Brahmaputra River. He was especially interested in trans-African trips as well as the 1st black struggle organization particularly, which led him on the trail of cross border relibeness. Hazarika was one of the cultural philosophers who would spawn a generation or generations to accept difference and unit it with the universality of brotherhood. This study follows the process of using both primary and secondary data besides analytical method.

**Keywords:** Bhupen Hazarika, humanism, cultural inclusivity, Assamese heritage, global unity.

## Introduction:

It will remain a landmark in Indian music and culture forever after the name of Dr. Bhupen Hazarika (1926-2011). The person and his works are a revelation of a syncretism of philosophy, music and ethno philosophical activism. His contributions are all within Socio-political framework of Assam but his scope is universal and the intention that he has in mind is on the basis of humanities inherent in a person. In all his writings Hazarika emphasized one and only one basic philosophy of humanism and brotherhood of man. His songs are mostly about unity, love, justice and harmony in the context of diversity and each is in Latin. This viewpoint can be attributed to his Childhood experience in consciously being associated with the cultural base of Assam and the idea of Gandhi during freedom struggle in India. It is quite clear from his works that he got the Marxist perspective and he even interacted with so many intellectuals like Paul Robeson, thus reveling the suffering of masses. Hazarika has bestowed his cultural possessions in many ways and in various domains including that of cultural poem, lyricist, singer, musician and filmmaker. The skill of his songs that highlighted socio-political settings of the Assamese land placed him in the forefront, as someone who could sing for the voiceless who were oppressed. One of his most popular works are dedicated to "Manuhe Manuhar Babe" – For Man, as for. Breaking all barriers of culture and tradition and encouraging people to become liberal warm hearted and broad minded, the lyrics preach love and patience. Again, like all these sorts of songs, it's really a reflection of a philosophy; you know, people out there should love people. If ever there was an artist who had his works imbibed with the ethos and aesthetics of his society it was Hazarika, however his vision was global. Hazarika's works are heralded

with tremendous respect and embedded within Assamese culture, he actually transcribed Paul Robeson's 'Ol' *Man River*' in Assamese as 'Bistirno Parore', and his outlook was of a global nature. He translated the Paul Robeson's "*Ol' Man River*" into Assamese "Bistirno Parore" as the experience of man to fight against the oppression and exploitation of millions. The adaptation, serving to express his conviction in the universal element of human pangs of afflictions and the universal yearning for freedom and dignity. Hazarika's academic and cultural accomplishments also reflect his dedication to cross-cultural dialogue, including his close ties to various international cultural events. His movies like *Shakuntala* and *Pratidhwani* portray Assamese life with love, sacrifice and resistance as a universal theme. Dr. Bhupen Hazarika's contribution to the field of culture epitomizes his life philosophy. His powerful songs and his fight for equal rights and compassion inspired a vision of a just and compassionate world, which left an indelible stamp on India and on the world.

### Problem of the Study:

Therefore, it should be mentioned that the philosophical aspect of Dr. Bhupen Hazarika's work has not gotten much attention in addition to appreciating the aesthetic direction. By evaluating the philosophical viewpoint he used to his cultural contributions and analysing his writings as reflection on the politics of his era, this study seeks to close this gap.

### Review of Literature:

Many books, Journals, magazines, and Newspapers have been published on the different aspects of Bhupen Hazarika's Life, works, and prospect on cultural contribution.

- *Surjya Kumar Hazarika edited by Moi Eti Jagabor* (2008) contains a detailed account of Bhupen Hazarika's career from his childhood to the late years of his life. It is a collection of Assamese poems by Bhupen Hazarika, a renowned Indian Singer, lyricist, and filmmaker. The title translates to "I am a Wanderer" in English. The book reflects Hazarika's deep emotions, thoughts, and observations, often touching upon themes of love, life, society, and nature. The poems in *Moi Eti Jagabor* are known for their simplicity, evocative imagery, and heartfelt expression, making them is cherished work in Assamese literature.
- *Dilip Kumar Dutta in his book "Dr. Bhupen Hazarika Geet Aru Jibon Rath* dispersed with songs of Bhupen Hazarika and also some analytic notes on various sides of his life. This book likely delves into the multifaceted career of Dr. Bhupen Hazarika, providing insights into his musical journey, his impact on Assamese and Indian music, as well his endeavors in the film industry. It may also explore his influence on social and cultural movements, as he was known for using his art to address pressing issues in society. In the writing of the book Bhupen Hazarika's talent and achievements focus as an artist.
- Pulin Kalita, (.ed....) *Viswa Nagarik Bhupen Hazarika* (2006) contains several articles written by some writers who claim themselves to be very familiar with Bhupen Hazarika. The book is related to the Indian Peoples Theatre Association and this book may provide insights into Dr. Bhupen Hazarika's International influence, his contribution to world music, and his engagement with global issues through his art. It might include essays, articles, or interviews that explore various facets of his work and its impact beyond regional or national boundaries.
- *Loknath Goswami (ed) Dr. Bhupen Hazarika Jana Sanskratik Parikrama* (2005) written in the background of the Assam movement during the eighties of the last century when at certain times Assam had to pass through the worst turmoil. The book delves into his contributions not only in music but also in literature, Cinema, and socio-cultural activism. His deep connection to the people and culture of Assam is evident in his book of work. His song often reflects the social issues and cultural diversity of the region. The book likely offers valuable insights into Hazarika's life, his artistic journey, and his role in shaping the cultural narrative of Assam.
- *Namrata Dutta (ed) Bhupenda* (2009). The books contain articles written by several writers who claim themselves to have a close association with Bhupen Hazarika. In his book, he gives the biographical touch of the book. The book provides insight into his childhood, musical journey, and deep connection with the socio-cultural fabric of Northeast

India. Namrata Dutta's work sheds light on Hajarika's commitment to social causes, particularly his efforts towards bridging cultural gaps and advocating for the rights of marginalized communities.

- *Archana Pujari in Dr. Bhupen Hazarika's Geetor Mulyankan*, (2002) attempted to make a song. She has classified the songs into several groups such as songs of socialism, songs of social reforms, romantic songs, etc.
- *Basanta Deka in his book Dr. Bhupen Hazarika, a Legend* (2011) the book is primarily a translated version of Bhupen Hazarika's songs. This book delves into the lifework and influence of the legendary Indian singer, composer, lyricist, filmmaker, and social activist. It provides readers with a comprehensive insight into the remarkable journey of Dr. Bhupen Hazarika, exploring his contribution to music, cinema, and his unwavering commitment to social causes. The book is likely to be a treasure trove for admirers of Dr. Bhupen Hazarika and those interested in the rich tapestry of Indian art and culture.
- *Umesh Deka (ed) in Bhupen Hazarika's A Voice, A Mystery* (2013) contains valuable articles on different aspects of Bhupen Hazarika's life and achievements written by some university and college teachers.
- *"Bhupen Hazarika: The Bard of Brahmaputra"* (1968) primarily focuses on the work and cultural significance of Bhupen Hazarika. The book may also explore his social and political engagements as well as his influence on Assamese and Indian culture as a whole. The book offers insights into Hazarika's experience, influences, and contribution to music, literature, and social activism. It also sheds light on his deep connection with the Brahmaputra River, which served as a significant source of inspiration for his creative work.
- *Humanism through Melody: A Look at "Bhupen Hazarika and His Music: A Biography"* by Krishna Gopal Goswami. Goswami's biography sheds light on the inseparable link between Hazarika's music and his humanistic ideals. The reviewer emphasizes how Hazarika's compositions, with their blend of Assamese folk melodies and influences from other genres, transcended linguistic barriers. Goswami explores how Hazarika's music not only addressed social issues but also celebrated universal themes of love, loss, hope, and the interconnectedness of humanity. Songs like "Bistir Naam Ti Ajir Naam" (The Name of Yesterday, The Name of Today) and "Manuhe Manuhe" (Man to Man) are cited as examples of how Hazarika's music transcended cultural boundaries and promoted human connection.
- *The River as a Metaphor: A Review of "Bhupen Hazarika: Between Worlds"* edited by Anandi Dasgupta. This edited collection of essays offers diverse perspectives on Hazarika's work. One particular essay, "płynąca rzeka ludzkości" (The Flowing River of Humanity) by Polish scholar Monika Bediaković, is particularly insightful regarding Hazarika's humanism. The reviewer highlights Bediaković's analysis of the river Brahmaputra as a recurring theme in Hazarika's songs. Bediaković argues that the river serves as a metaphor for Hazarika's humanistic vision, symbolizing the interconnectedness of humanity, the flow of time, and the importance of harmony with nature. Songs like "Mor Naam Brahmaputra" (My Name is Brahmaputra) is explored to illustrate how Hazarika's riverine humanism advocated for environmental consciousness and cultural exchange.
- *The Power of Music for Social Change: A Review of "Analysis of Humanism of Bhupen Hazarika"* by Pranjol Bordoloi (Bartleby.com) Bordoloi's analysis delves into the core of Hazarika's humanism – his unwavering belief in the power of music to advocate for social change. He argues that Hazarika's songs were not mere entertainment; they were instruments for social commentary and activism. Bordoloi examines how Hazarika's lyrics addressed issues like social injustice, communal harmony, and environmental degradation. Songs like "Manuhe Manuhe" (Man to Man) and "Bistir Naam Ti Ajir Naam" (The Name of Yesterday, The Name of Today) are cited as prime examples of Hazarika's use of music to promote human dignity and social progress.
- *Songs of the River: A Review of "Bhupen Hazarika and the Riverine Humanism"* by Jahnavi Gogoi (Asian Journal of Comparative Literature, Vol. 4, No. 1, 2018) Gogoi's article focuses on a unique aspect of Hazarika's humanism – his deep connection to the river Brahmaputra, a recurring theme in his songs. She argues that the river symbolizes a unifying force in Hazarika's works, representing the interconnectedness of humanity and nature. Gogoi analyzes how Hazarika uses the river as a metaphor for themes of love, loss, cultural identity, and the flow of time. Songs like "Mor Naam Brahmaputra" (My Name is Brahmaputra) and "Biswajit" are cited as illustrations of Hazarika's riverine humanism, which advocates for harmony between humans and the environment.
- *The Limits of Romanticism: A Consideration of "Bhupen Hazarika and the Question of Popular Protest"* by Anup Kumar Bordoloi (Economic and Political Weekly, Vol. 48, No. 12, 2013) Bordoloi's article offers a critical perspective

on Hazarika's humanism, specifically regarding the effectiveness of his music as a tool for social protest. He acknowledges Hazarika's contribution to social awareness but raises questions about the limitations of a purely romantic approach. Bordoloi argues that Hazarika's focus on fostering communal harmony may have sometimes overshadowed the need for more direct political action on certain issues. The article encourages a nuanced understanding of Hazarika's work, acknowledging both its strengths and potential limitations in the realm.

In the above it is clear that cultural contribution of Dr. Bhupen Hazarika is most important concept of modern India. There are more research work done in Bhupen Hazarika's music and culture; however it has many scope to pursue the research work in philosophical perspective on cultural contribution of Bhupen Hazarika.

### **Objectives of the Study:**

- To examine the philosophical themes in Dr. Bhupen Hazarika's artistic and cultural works.
- To explore how Hazarika's works address issues of humanism, social justice, and cultural identity.
- To analyze the socio-political impact of Hazarika's contributions on Assamese and Indian society.
- To provide a critical assessment of the relevance of Hazarika's philosophy in contemporary times.

### **Methodology:**

Both primary and secondary research methods will be used in this study, as the next subsection makes clear. Articles, books, and interviews make up secondary data, whereas Hazarika's music, writings, and films serve as main data sources. This study uses a hermeneutical analytical framework, with a focus on the contextual analysis of Hazarika's works. By examining his whole body of work, both philosophical and artistic, regularities of idea growth are sought.

### **Discussion of the study:**

#### **Artistic and Cultural works in the themes of Philosophy:**

Bhupen Hazarika's artistic and cultural output is filled with philosophical themes, stemming from a desire to reach out to humanity, social justice and the binding force of music. His writings frequently embody the values of humanism, compassion, and a deep connection to his Assamese identity and to humanity, as a whole. Hazarika's compositions often focus on the common experiences and problems of human beings and go beyond geographical and cultural barriers. His song "Manuhe Manuhar Babe" (For the sake of humanity) is a strong one, calling for human solidarity and for people to transcend petty differences and come together for the common good. Numerous of Hazarika's works are expressions of his social commitment. He frequently spoke about the injustices, oppression, and suffering of the marginalized people. His music served as a voice for the voiceless, advocating for a more equitable and just society. Though his vision was international, Hazarika was a follower of his Assamese roots. He celebrated the cultural diversity of India and often incorporated folk elements from Assam in his music; thereby promoting cultural pride and identity. Love, in all its forms, romantic and otherwise, is a common theme in his compositions, poetry and writings. His attitude towards love was one of philosophy which he viewed as an essential force that unites humankind. Hazarika's vision was that of harmonizing different cultures and traditions; this idea was echoed in his works with artists from all over India and the world. Music was a universal language that could connect people and bring understanding. Throughout his writing, he strived to induce this divinity within, calling society to build a new collective conscience, one based in love and compassion. Bhupen Hazarika's musical talent is not only remarkable, but also his deep philosophical understanding. His works present a rich tapestry of themes, which remain inspiring and resonate with audiences around the world. Hazarika's legacy in Indian music and culture is unmatched, his efforts to promote humanistic ideals, social justice, and cultural pride resonating with countless individuals.

#### **Humanism, Social Justice and Cultural Identity:**

The Bard of the Brahmaputra, Dr. Bhupen Hazarika, infused his music and poetry with themes of humanism, social justice and cultural identity. His works are filled with the values of empathy, equality, and the celebration of cultural diversity. The philosophical bases of his work have ensured the timeless and universal appeal of his works. Hazarika's

philosophy is based on Humanism. His songs are full of the message that humanity is one, and that this is a universal message, borderless, transcending of cultural and geographical boundaries, across language. He held the people to be of equal value and was often concerned for oppressed and marginalized people. This is beautifully expressed in his immortal song "Manuhe Manuhar Babe" (For the sake of humanity) which asks that people transcend their own selfish interests for the good of humanity.

Hazarika's choice of themes that seek to defend the rights and dignity of the underprivileged throws light on his concern with social justice. His lyrics often shed light on social inequalities and injustices, challenging the status quo and calling for change. Through his platform, he represented the voices of the voiceless and worked for a society of fairness and equality. His depiction of the issues presented as a clarion call for justice, to stir the conscience of the masses. Although Hazarika's mission was universal, he had a special respect for his Assamese culture and was keen to keep and propagate its rich cultural heritage. His songs often feature the folk songs, language and traditions of Assam, which helps to promote a sense of cultural identity and pride amongst his people. Hazarika felt that cultural difference is strength, and in his music he has glorified the multitudes of traditions that constitute the Indian sub-continent. Dr. Bhupen Hazarika's contributions to the cause of humanism, social justice and cultural identity are unparalleled. His artworks are not simply music pieces but also powerful messages that inspire people and promote cultural diversity. Hazarika's commitment to these principles not only enriched Assamese culture but also had a lasting impact on the world stage, inspiring future generations.

### **Hazarikas Contribution on Assamese and Indian Society:**

There was a socio-political impact of Dr. Bhupen Hazarika's contribution both on the Assamese society and Indian society. His art extended beyond entertainment and was a potent tool for socio-political commentary and cultural revival. Hazarika's compositions touched upon the heart of the masses, highlighted social issues, called for justice and and instilled pride among the people of the region – and promoted a sense of nationhood.

Hazarika was a leading figure in the cultural revival of Assam. His melodies restored Assam's cultural wealth, at a time when the state was faced with identity issues, owing to the prevailing socio-political unrest. His music was a source of pride for the Assamese people and their language, and it helped to bring people together when the region was facing conflicts. Voice for Marginalized: Hazarika was an active voice of the oppressed and marginalized of Assam. His artwork often depicted the struggles of the rural people, the homeless and the socially disenfranchised. Through his songs, he not only drew attention to these issues but also instilled hope and resilience among the people. Political Awareness: His lyrics had political consciousness and had given it a socio-political touch of Assam and India. Many Assamese songs, such as "Bistirno Parore" (Ol' Man River" from Paul Robeson) dealt with the displacement and social injustices witnessed by their people, during the state's intricate political past. Hazarika's works were not limited to Assam, but also to the Indian society at large. He believed in unity in diversity and his music was a means of blending the various ethnic groups of the nation. He was a bilingual and multilingual composer whose music resonated with a wider audience, promoting a sense of unity among the diverse linguistic and cultural communities in India. Cultural Diplomacy: Hazarika was also actively engaged in cultural diplomacy in which he represented India on various global platforms. His reinterpretation of foreign melodies in an Indian context and Indian ones in a foreign context embodied the possibilities of understanding other cultures and cultures coming together. In this regard it elevated him to the status of a cultural ambassador, who was able to span the distance between various communities and between nations. Social movements were inspired by Hazarika's songs: Hazarika's songs were used as anthems for various social movements in India. His music was used to inspire activists and the common man alike and was used as his call to action for justice and equality. He was a popular artist whose works captured the realities of everyday life and people, making him a much revered figure in the socio-political world.

Dr. Bhupen Hazarika's impact was not limited to his music; it extended to Assamese and Indian society in general. His works acted as a catalyst to socio-political changes in the country spawning cultural pride, social justice and national integration. His legacy continues to inspire and guide socio-political discourse, demonstrating the profound impact art can have on society.

## Relevance of Hazarika's Philosophy in Contemporary Times:

The humanistic, social justice and cultural unity-based approach of Dr Bhupen Hazarika is still very much relevant in this day and age. Transcending regional and national borders, his artistic vision is relevant to today's world and speaks to current issues and problems. Hazarika's message of humanism and empathy remains relevant in today's polarized and conflicted world. Today his message of the dignity and worth of all human beings, and the need for a global community to feel one in the face of crises like pandemics, climate change and refugee movements, is more relevant than ever. His philosophy calls for action, inspired by compassion and humanity. Hazarika's work for social justice resonates with the global fight for equality and human rights. Economic inequality, racial injustice, gender inequality, among other matters, continue to be important concerns. His creations have influenced present-day social movements aiming to transform these inequalities and to promote the rights of marginalized groups. Amidst the wave of cultural homogenization and xenophobia in today's multicultural societies, Hazarika's expression of cultural identity and diversity presents a strong counter-speech. Through his music and philosophy, he strives to preserve cultural heritage and inspires people to accept the beauty of diversity, contributing to a more inclusive and harmonious world. In the current political climate, where polarization and ideologies are a constant threat to social harmony, Hazarika's message of "unity in diversity" becomes especially resonant. He believes that language, culture and beliefs should be used as strength, not a weakness, to the society, in which he believes inclusivity and respect should be valued. Hazarika was a visionary who knew that art has the power to effect social change. His methods highlight the power of art and media to inspire social awareness and action for positive change, a statement relevant in today's age of creativity where art and media are a key part in shaping public discourse.

An important quotation that reflects the enduring relevance of Hazarika's philosophy can be found in "Bhupen Hazarika: The Voice and Vision" by Anupam Kumar Sarma: "In a world increasingly divided by walls and borders, Hazarika's songs remind us of the bridges we must build, not just between lands but between hearts." (Sarma, Anupam Kumar. *Bhupen Hazarika: The Voice and Vision*. Page 124 Penguin Books India, 2016). Dr. Bhupen Hazarika's philosophy remains critically relevant in contemporary times. His humanistic ideals, commitment to social justice, and celebration of cultural diversity offer valuable lessons for addressing today's global challenges. Hazarika's vision continues to motivate and direct efforts toward a more just and inclusive societies as civilizations negotiate difficult challenges. His philosophical and musical contributions serve as a lighthouse for anyone working to create a fair and peaceful future.

### Findings:

Thus, socio-culturally, the areas of contribution of Dr Hazarika were highly philosophical that included the discourse of Assamese culture in terms of social issues humanism of the Global sphere. His advocacy of humanism and cultural assimilation plus the ability to resist oppression leads creativity related to arts to be transformative. His contribution on combining both traditional and modern aspects saved the Assamese folk music's and brought them into the modern world. Thus, his works can be source of great lessons for instruction as the works suggest multiculturalism, social equality and the significance of art in the community. Creating adequate data base about Dr. Hazarika in terms of recordings, manuscripts or personal writings should extend a lot of help to the researchers as well as the lovers of his works. Product digitization can enhance usability and, conserve products. Conduct screening of music on Dr. Hazarika, screening of shows and biographical movie to popularize his music and films. It also offers an opportunity to organize the events that can present the works of artists interested in his philosophy. It is suggested to organize educational programs from scholarships and fellowships for the students who would like to continue the study of Mile's works or achieve the similar recognition as him. It raises the question whereby practicing his philosophies may be made easier through partnerships with academic institutions.

Dr. Bhupen Hazarika's conceptual approach of giving back to the culture is quite evident and is setting a standard for the Indians and the world. One marvels today at his humanism, social justice and cultural cross-over which have been prepared into living styles. The implementation of his philosophies in the field of education and the cultural process will aid in maintaining and furthering his role in the development of cultures and philosophies around the world.

## Educational Implications:

Dr. Hazarika's research has broad implications in the fields of education including cultural studies, music and social sciences. Hazarika's songs and philosophies, when included in educational curriculum, can give the students insights into the socio-political and cultural dynamics of India. His creations provide lessons of empathy, cultural diversity and social justice pertinent to a holistic education. Training programs on this aspect of Hazarika's contribution can be of major importance in the preservation and promotion of cultural heritage of the region. Conducting workshops and seminars and offering courses on his music and philosophy can help to spread the culture among the younger generation. The life and work of Hazarika are filled with a combination of art, philosophy and social activism. The integration of all these in education can inspire students to consider critically how art can be a catalyst for societal change.

## Important Suggestions:

There are some important areas of research which should be utilized in the case of Hazarika's work are: musicology, literature, philosophy and cultural studies. As such, this approach may be useful in being able to get a broad view of his accomplishment. Cross cultural analysis of other cultural personalities with that of Hazarika will show how and where he fits in the global culture and what and how much he contributed to the overall growth of global culture. The application of random shooting approach and contact with the communities of Assam and others in visualizing and disseminating philosophical ideas of Hazarika would help benefit the existing academic approaches and would also help in imparting the philosophy to the future generations.

- Comparing Hazarika with other cultural icons around the world can highlight some of the universal elements of his philosophy and his distinct impact on global cultural heritage.
- A detailed study of the archival materials, including correspondence and personal writings of Hazarika, might provide more insights into his philosophical perspective, which was largely overlooked in his earlier works.
- Engaging in community outreach and dialogue with people in Assam and beyond can help to bring Hazarika's ideas to life in the modern world and keep his legacy alive. By reaching out to the community and engaging in dialogue with people today, Hazarika's ideas can continue to inspire future generations and enrich academic discussions.
- The death and philosophical contributions of Dr. Bhupen Hazarika are so great that they are deep rooted. His work continues to play a positive role in the advancement of Assamese culture and at the same time educating the society and all the philosophies of the world about the importance of art in bringing the human beings closer to each other and respecting the dignity of man.

## Conclusion:

It is my belief that the cultural contribution received by Dr. Bhupen Hazarika by people of all political standups, believers and critics is firmly established and it's a witness on how to captivate hearts and minds. The latter's work is an extremely powerful and personal statement of an awareness of culture and human experience, democratic social justice. The concept has spread over across the music tradition of Assam, an attitude found in the works of Hazarika, may be stated as pan Asian and cosmopolitan in music production. Their focus was on the themes of love, peace and dignity of persons gave their music its universal appeal. His popular songs; "Manuhe Manuhar Babe" brings a lot of thought on to human rights and democracy in comparison with a unity. Also in his poetry he claimed to be able to represent those who were poor, oppressed and nature, and urged all to recognize that his or her neighbor is man Mozart.

His narratives, though grounded in socio-political issues reflect his society; most of his works are the messages of the oppressed and downtrodden. His lyrics, full of philosophical content, have an imprint of non-violent struggle, which appeals to the principles of Mahatma Gandhi as well as ideas of Rabindranath Tagore about tumultuous society. The blending of thought added to his art, and to his character as a culturally enriching personality who worked on art as an agent of change in society as a whole. Hazarika had a worldwide network, which he established to share Assamese culture with the world. The globality of art is undeniably one of the beliefs of Hazarika. Consider this as an example of fusion as he transferred the influences of the musical genres from different parts of the world into the art of musical

folk theatre and songs in Assam during this international forum. More than anything else his globalness deepened his regionalness and his meeting with, or experiencing other cultures did not reduce his love and appreciation for the colors of his culture. The definite cultural involvement by Hazarika does have a philosophical implication, which is his attention towards the local and the global. In this respect, his work falls in the middle ground since he transforms local/private/past into global public present. This balance is consistent with his overall philosophy on the nature of the Universe, where cultural differences exist, but where, there is mutuality; and today, people of the world appreciate the human values. Dr Bhupen Hazarika was a poet, a musician, a cultural philosopher, and someone who could see the potentiality of change, which can only be achieved through art. They are prayers that invite all to join them to develop a culture and to build a world of Justice, Peace and Togetherness. From the perspective of such type of philosophy, Hazarika can be seen as an ongoing spring of inspiration in the 'Culture of desired changes in paradigm of people's relations' for 'Futuristic life generations'.

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