
Use of Bhupendra Sangeet Among Middle Age Women

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ABSTRACT

In this paper an attempt is made to study the use of Bhupen hazarika's songs among the middle age women. His songs, based on the themes of communal amity, universal justice and empathy, have become popular among the people of Assam. His creations expressed the universal, unexplained rhythm of the human heart. The present study is based on the descriptive research. 100 women were selected as respondents(age ranging from 45 years to 60 years).Samples were collected from Nagaon district of Assam. A closed-ended ranking based questionnaire of Bhupendra Sangeet was developed for the purpose of measuring interest and popularity of Bhupendra Sangeet. The questionnaire comprised of 20 popular songs of Dr Bhupen Hazarika also known as Bhupendra Sangeet. After listening to the songs, they were asked to rate it from 1 to 10 on a 10 point rating scale as per their liking for the particular song. Their responses proved that Dr Bhupen Hazarikas Songs are very popular among the middle age Bhupen Hazarika's songs will forever continue to inspire the ordinary folks to put aside their petty differences and unite for the greater cause of humanity, endlessly.

Key words: *Bhupendra Sangeet,middle age women,communal amity,empathy,folks etc.*

INTRODUCTION

A multifaceted genius, Dr Bhupen Hazarika is a poet, music composer, singer, actor, journalist, author and film-maker of the very highest repute Hazarika was known for his baritone voice and diction; as a lyricist, he was known for poetic compositions and parables which touched on themes ranging from romance to social and political commentary; and as a composer, for his use of folk music. An academically prolific person, he did his Intermediate Course (Arts) in Guwahati in 1942, and went to Banaras Hindu University to complete his graduation in 1944 and post graduation in Political Science in 1946. Soon after, he left for New York, US, where he lived for five years and received his doctorate (PhD) in Mass Communication from Columbia University He also received the Lisle Fellowship from Chicago University, US to study the use of educational project development through cinema. His songs, written and sung mainly in the Assamese language by himself, are marked by humanity and universal brotherhood and have been translated and sung in many languages, most notably in Bengali and Hindi. His songs, based on the themes of communal amity, universal justice and empathy, have become popular among the people of Assam, besides West Bengal and Bangladesh. The people of Assam have got a new cultural idea to try to bring about national unity and integrity. Hazarika's glorious voice and his glorious music will provide us with a glorious future. It is delightful to remember some of his compositions and performances done for the people of all sections. He has been

awarded the Padmashree in the year 1977, Padmabhushan in 2001, and Dadasaheb Phalke Award the highest honour for cinematic achievement, for his lifetime contribution to Indian cinema in the year 1993.

Bhupen Hazarika honored with Sangeet Ratna

Dr. Bhupen Hazarika's contribution to music was recognized by the Ministry of Cultural Affairs of the Government of India and the Sangeet Natak Academy. The noted singer was awarded the fellowship and Sangeet Ratna on Monday 12 January 2009, and was also acknowledged for creating his own gharana of Bhupendra Sangeet.

Previous recipients had received awards for existing gharanas and by recognizing Dr Hazarika's work; it has put the musician in the league of Rabindranath Tagore, who had his own gharana, called Rabindra Sangeet.

BHUPENDRA SANGEET

His songs became to be popularly known as Bhupendra Sangeet from the '80s. Bhupen Hazarika's songs are precious treasures that needs to be preserved for the new generation. Assam's legend Bhupen Hazarika would be remembered for his songs written to present situations and sections of people. As a singer, Bhupen Hazarika is known for his wonderfully crisp voice and flawless diction; as a lyricist. He is also known for poetic compositions and parables that touch on a wide range of themes— ranging from the erotic to social and political commentary; and as a composer for his use of folk music with a touch of the contemporary. Bhupen Hazarika never kept himself stuck to a particular type of songs. Throughout his life, he penned songs on different subjects. His songs are mainly based on folk. Though his songs are also based on the mixture of Indian classical songs and western songs.

His songs themselves portray a variety of themes. There are the love-songs, which embody mostly a young man's passions. Indeed, so firmly ensconced in our culture have these songs become by now, that it is practically *de rigeur* for youthful, courting men to regale their willing sweethearts with a few judiciously chosen Bhupen Hazarika love songs.

There was a time some decades ago when "Modern" songs in Assamese were heavily influenced by Bengal. The flavour of Rabindra Sangeet was obvious in much of the work of several eminent composers of the last century. Bhupen Hazarika, who has his roots in that period, has nevertheless firmly shaken off that effect, and evolved a "Modern" style that is uniquely his. It is also, inevitably, the fruition of many influences that are unequivocally "local". Folk airs unique to this region, where several cultures meet and mingle, weave in and out of his compositions, combined with his own musical imagination. He does not hesitate to work in Western airs, either. Yet the effect of all this blending is never jarring. Always melodious no matter how eclectic and varied the influences, there is a homogeneity in his style which is distinctive and also quite unique. As though being a top-notch lyricist or singer are not enough, Bhupen Hazarika has always composed his own tunes. The melodies of most of his songs are simple, but easily hummable. Several songs are based on folk airs, one or two, such as the effulgent *Snehe Amaar Soto Shrabonor* are based on classical *Raags*. Always, lyric and tune meld seamlessly, to provide the perfect end product.

OBJECTIVES OF THE PRESENT STUDY

1. To short list 10 songs as selected by the women from 20 popular songs of Bhupendra sangeet.
2. To find out the popularity of Bhupen hazarika's song among the middle age women.

RESEARCH METHODOLOGY

The present study is based on the descriptive research. According to the nature of the study, the investigator adopted descriptive survey method. Descriptive survey studies are designed to obtain pertinent and precise information concerning the current status of phenomena.

Sample:

100 women were selected as respondents. The ages of the women are ranging from 45 years to 60 years. Samples were collected from Nagaon district of Assam.

Criterion based sampling popularly known as purposive sampling was employed in selecting the sample.

Tools used and Procedure:

A closed-ended ranking based questionnaire of Bhupendra Sangeet was developed for the purpose of measuring interest on Bhupendra Sangeet. The questionnaire comprised of 20 popular songs of Bhupendra Sangeet. A Compact Disc containing 20 songs was given to the women to listen. After listening to the songs, they were asked to rate it from 1 to 10 on a 10 point rating scale as per their liking for the particular song.

The study was conducted on women from Nagaon District. The minimum age of the participants was 45 years and maximum was 60 years. Each and every women was interacted individually. At first a suitable place was selected in their homes and rapport was established with the subject. Following this they were handed over the questionnaire with a request to complete the same by reading the printed instructions. In this manner the entire data was collected and scored.

Debriefing: Women were debriefed about the purpose of the study after the scores were obtained and explained about the magical effect of Bhupendra Sangeet.

RESULT & DISCUSSION:

The data were collected and properly scrutinized. The scoring was done with the help of the above mentioned scoring system. The data consisted of a list of numbers related to the research. Among those numbers, few were repeated twice and even more than twice. The repetition of number is a data set termed as frequency of that particular number or the variable in which that number is assigned. The frequencies of variables in the data are to be listed in the following table, which is known as frequency distribution table and the list is referred as frequency distribution.

TABLE A- FREQUENCY TABLE FOR THE NUMBER OF LIKING REGISTERED
(RANK WISE) IN EACH OF THE PARTICULAR SONGS

SL NO	NAME OF THE SONGS	RANK WISE FREQUENCY									
		I	II	III	IV	V	VI	VII	VIII	IX	X
1	TUMAR USAH KOHUA KOMAL	31	8	8	5	13	5	2	6	4	3
2	AKASHIGANGA BISORA NAI	5	12	8	5	6	6	4	3	6	5
3	BUKU HUM HUM KORE	8	4	1	4	2	5	8	9	3	4
4	BIMURTO MUR NISATI JEN	3	6	7	5	7	6	4	3	7	10
5	AAI TUK KIHIRE PUJIME	11	7	4	6	3	5	9	7	6	5
6	ASOM AMAR RUPOHI	2	8	7	6	3	7	6	10	5	9
7	JONAKORE RATI ASOMIRE MATI	18	11	8	9	8	5	8	9	4	5
8	SAGAR SANGAMAT	2	2	6	3	10	5	3	3	8	5
9	BISTIRNA PARORE ASANKHYA JONORE	1	3	1	5	6	4	2	2	5	4
10	SARADI RANI TUMAR HENU NAM	8	9	8	8	7	10	8	6	6	3
11	KAHUA BON	0	0	8	6	6	7	6	7	4	3
12	KULI KETEKIE INALE BINALE	0	0	0	4	4	3	1	1	2	3
13	MUR GAAN HOUK	3	4	1	5	2	9	4	8	2	5
14	SNEHE AMAR SATA SRAWANAR	1	5	10	6	9	6	10	3	9	6
15	ROWD PUABOR KARONE	0	4	4	4	2	3	3	3	5	3
16	MAHABAHU BRAHMAPUTRA	0	0	1	4	2	4	2	6	2	2
17	MANUHE MANUHOR BABE	4	5	6	5	4	3	4	7	9	3
18	MOI ETI JAJABOR	0	2	0	0	1	0	1	0	2	3
19	NIYORORE FUL EPAH FULIL	1	4	6	6	3	3	6	5	4	3
20	GUPUTE GUPUTE	0	2	2	1	5	4	11	1	4	13

By Observing the above mentioned frequency distribution table, we can see that out of 20 songs surveyed, 10 songs got the maximum number of points.

The ten songs are listed below-

During the debriefing session it was observed that almost each and every women liked Bhupendra Sangeet and they could also sing most of the songs of Bhupen Hazarika very nicely.

RANK	SONG
I	1 TUMAR USAH KOHUA KUMOL
II	2 AKASHIGANGA BISORA NAI
III	14 SNEHE AMAR SATA SRAWANAR
IV	7 JONAKORE RATI
V	8 SAGAR SANGAMAT
VI	10 SARADI RANI TUMAR HENU NAAM
VII	20 GUPUTE GUPUTE KIMAN KHELMIM
VIII	6 ASOM AMAR RUPOHI
IX	17 MANUHE MANUHOR BABE
X	4 BIMURTO MUR NISATI JEN

CONCLUSION

Dr Bhupen Hazarika's Songs are very popular among the middle age women. Today the Assamese are proud of Bhupen Hazarika's achievements. He tried to unite the people with his music. He was a global artist and his compositions were connected with the masses as the lyrics often touched on important social issues affecting the world. His creations expressed the universal, unexplained rhythm of the human heart. A die-hard patriotic at heart, Dr. Hazarika was soaked into India's struggle for Independence. His songs added fuel to the movement and the ones depicting a common man's attachment to his homeland went a long way in giving them the much-needed inspiration. He created national integration. He brought together North-East India, Bangladesh, and Eastern India together on the world map. He added that priceless vibe and aura in every composition of his and touched every issue of the society. This self-confessed 'Jajabor' marked a lasting impact on the mind and soul of each of his admirers with his bold image. He was a true humanitarian because of his peerless dedication towards the people of the entire world. Dr. Hazarika was one of the last balladeers of India and his evergreen songs will forever continue to inspire the ordinary folks to put aside their petty differences and unite for the greater cause of humanity, endlessly, akin to the flow of the mighty Brahmaputra.

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