

# Mahatma Gandhi in Assamese Freedom Movement Songs in the Context of Indian Freedom Movement: An overview of his Ideology and Leadership

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## Abstract:

The songs of freedom movement are mainly composed based on the influence of Mahatma Gandhi in the freedom movement. In the songs calling the women who were being stirred in the Khadi Movement to be entrusted to serve the country, portraying misery of opium eaters starting opium prevention campaign, description of being inspired by Gandhi's "Do or Die" slogan, elimination of untouchability, call to rescue the country with the feeling of brotherhood regardless of race, religion, and caste, non-cooperation in government works, etc. show Gandhi's influence. In the songs, the influence of Mahatma Gandhi in the freedom movement of Assam can be seen from such angle as Influence and expression of the principle of Satya and Ahimsa of Gandhi, Reflection of Gandhi's Liberal Ideal of Religion, Panegyric of Gandhi in the songs of the Freedom Movement and the nature of the Leadership of Gandhi etc. Hence, in the contemporary time, there is a need for practicing these songs. In this paper I am trying to outlook the leadership influences and notable Ideology of Mahatma Gandhi which reflects in the Assamese Freedom Movement Songs.

Key Words: Gandhi, Ahimsa, Satyagrah, Freedom Movement , leadership, ideology, Assam, Songs etc.

## 1.Introduction:

The Father of the Nation, Mahatma Gandhi was the key person behind the freedom movement against the British rule in India. Gandhi had created a ripple of *Satyagrah* and Non-violent movement against the British rule in India through the non-cooperation and Quit India movements. Assam too was widely influenced by these movements. The values and principles of Mahatma Gandhi had inspired several people to sacrifice their lives in police bullets and lathi-charges. The freedom fighters had also composed some songs and lyrics to fuel up the spirit of the freedom movement. The historical facts of the special steps taken by Mahatma Gandhi in the freedom movement are noted in the songs. These songs are entitled as "Swadhinata Sangram Geet" (Songs of Freedom Movement) in the post-independence era. The songs of freedom movement of Assam are excellent resources to discuss the influence of Mahatma Gandhi in the freedom movement of India or the political views of Gandhi. Emphasizing on this aspect of Mahatma Gandhi related studies, the theme "*Mahatma Gandhi in Assamese Freedom Movement Songs in the context of Indian Freedom Movement: An Overview of his Ideology and Leadership*" is chosen.

## Importance of the Study:

The songs of freedom movement are mainly composed based on the influence of Mahatma Gandhi in the freedom movement. In the songs calling the women who were being stirred in the Khadi Movement to be entrusted to serve the country, portraying misery of opium eaters starting opium prevention campaign, description of being inspired by Gandhi's "Do or Die" slogan, elimination of untouchability, call to rescue the country with the feeling of brotherhood regardless of race, religion, and caste, non-cooperation in government works, etc. show Gandhi's influence. Hence, these songs are essential elements of Mahatma Gandhi related studies. But, till today these songs are not practiced that much. So these are the importance of the selection of this subject.

## The objectives of the Study:

Studying this, it is determined to attain the below-mentioned aims and objectives-

### (a) Main Aims:

1. The songs of the freedom movement of Assam will be rated as a document of Mahatma Gandhi's role in the freedom movement.
2. Some aspects of the personality of Mahatma Gandhi's personality portrayed in the songs of freedom movement will be brought to light.
3. Mahatma Gandhi's ideal and leadership related information will be gotten.

### (b) Sub Aims:

1. The characteristics of the songs of freedom movement of Assam will be identified.
2. By studying the songs the contribution of Assam to India's freedom movement will be known.
3. A glimpse of the nature of India's freedom movement will be known.
4. Towards the songs of freedom movement attraction of the new researchers will be increased and through such studies, the citizens of the country will be inspired to make the society beautiful with peace and discipline with 'Gandhibad' in the contemporary situation of social-political anarchy.

## Methodology:

Data analysis Methods:

To achieve the intended objectives the subject is studied through a descriptive-analytical method.

Sources of the data:

As the primary source, the book "Swadhinata Sangramor Geet"(SSG), edited by Jivakanta Gogoi is used. As the second sources help from Mahatma Gandhi related information is taken.

## Scope of the Study:

All the songs sung in the freedom movement in Assam are not included in this study. Some songs which directly represent the ideal of leadership of Gandhi are chosen for this study. In that time, some Hindi songs were also sung. Due to the lack of local elements, these are not brought into the range of the discussion. Aesthetic judgment or judgment of the intensity of patriotism is not in this range of study, through the songs how Mahatma Gandhi becomes an idol, discussing this is the prime purpose of this study.

## 2.India's Freedom Movement and Mahatma Gandhi:

In 1915, Mahatma Gandhi returned from South Africa and joined the Indian National Congress. In 1920, he presided over Indian National Congress after the death of Lokmanya Tilak. In 1921, organizing a general assembly, a decision of the Non-Cooperation Movement was taken and he called everyone to participate by traveling all over India. Led by Gandhi, everywhere in India, Khadi Movement, strikes, Prevention of Intoxicants Campaigns, Picketing, "Mustibhiksha Abhiyan" to get red off social boycott, etc. were effectively done. From 11th March to 6th of 1930, he led Dandi March and preparing salt on the shore of the sea, he violated the tax law. Police arrested him for this incident. On the day of 30th August 1930, the Indian National Congress observed Independence Day. The movement was stopped for some days because of Gandhi's going to take part in the 2nd round table conference. Being unsuccessful in the discussion, returning to India Gandhi increased the intensity in the movement. In the Bombay session of Indian National Congress of 1942, to eliminate the British rule, he made a call to "Do or Die" with Quit India Speech and in all over India, a movement called the mass movement of 42 was raised. Although in this movement, some violent events took place, Gandhi sent a message from jail that he did not support violence. As a result of Quit India Movement, on 15th August of 1947, the British government handed over the governance to India. This is the great consequence of planned leadership of Gandhi.<sup>1</sup>

### 3.The idea of the Satyagraha Policy of Gandhi:

The meaning of the term Satyagraha is- interested in the truth. According to Gandhi, it is not easy to identify the truth. Many people think false to be the truth. For a human being, searching for the real truth should be the mantra of life. To follow the path of truth people need love and patience – tolerance. With the coordination of truth and love, Satyagraha is assured. Where there is love, there is no violation. Hence, the only method to Satyagraha Policy is Non-violence. Embracing the truth with non-violence is Satyagraha. The ideal of ‘Satyagraha’ is constructed with three principles: Truth, Non-violence, and Self-sacrifice. The principles of the Satyagraha are born in an amalgamation of “Satyam Nasti Param Dharma” (There is no other better place than Satyam itself) of the ideal of Hinduism, Instances of sacrifice to attain the Moksha as described in *Shreemad Bhagawat Geeta* and Ahimsa Vani (Non-violent Sayings) of the Buddhist religion.<sup>2</sup>Gandhiji took Satyagraha as a method for Indian freedom struggle and performed some activities with the Satyagraha Policy. For example, Gandhi led the activities like fasting, picketing, prevention of intoxicants, civil disobedience, exclusion of foreign cloths, etc. with non-violence and peacefully.<sup>3</sup>

### Result and Discussion:

#### 4.The Characteristics of the Songs of the Freedom Movement of Assam:

In Assam under the guidance of freedom fighter leaders such as Navin Chandra Bordoloi, Tarun Ram Phukan, Gopinath Bordoloi etc, from small kids to old men and women took part in the freedom movement of India and sacrificed their lives in the name of independence. Mahatma Gandhi was the hero and god to them in their freedom sense. Historian Arun Bhattacharjee has discussed broadly about it in his book.<sup>4</sup> To popularize the movement, the freedom fighters composed some songs and singing them they tried to inspire everyone to be involved in the movement. Studying these songs some characteristics can be seen. For example:

1) The songs are tuned in some familiar songs of Assam. The songs are composed in the style of Bihu songs, Husori, Gosha-Pad of Shankardev and Madhavdev. For example, the song “*Senimai Senimai Senimai oi, Naziror ghoroloi keni jai oi*” is composed in the tune of a Bihu song. The forever familiar Assamese song “*Junbai Dexote Xajim Ghorekhoni*” influenced to compose a song of freedom movement- “*Bapujir kripate xajim gaowekhoni*”. Again, in the song “*Mahatmar sobiti jotone aaki loi/Duwarmukhot ulumai thom/Ulaute souk dim/Xumaute souk dim/Rati hole xitanot lom*” an influence of traditional Bihusong can be seen. “Gandhi Vandana” and the song “Biyalishor Bir-Birangana” written by Jogeshwar Bordoloi is written in the style of the Ancient Indian Poetry Literature. This is how the song “Biyalishor Bir-Birangana” began-

*Prothome pronamuhu Guruxokoloko  
Dwitviyote Briddha-Briddha ase joto loko.  
Rosibako Biyalisho kotha Podobondhe  
Pronamiya aarombhilo probhuto probondhe.*  
(Page no. 186, SSG Swadhinata Sangramar Geet)

*(meaning-At first, we greet the preceptors,  
Then we greet the eldest persons.  
To compose the story of the Forty Two Movement,  
Greeting everyone, it is started.)*

2) Most of the writers of the songs of the freedom movement cannot be known. Some songs were written by the pioneers like Nabin Chandra Bordoloi, Ganesh Gogoi, Parvati Prasad Barua, Bishnuprasad Rabha, Dharanidhar Das, Dandiram Dutta, Jogeshwar Bordoloi, etc.

3) The songs of the freedom movement were composed in the themes of Mahatma Gandhi, admiration of spinning wheel, a eulogy of Khadi cloths, exclusion of liquors, ‘Musti Bhiksha campaign’, description of “Shanti Sena”, a tribute to the martyrs, etc.

4) In the literary aspect, though the songs are not of high level, the songs have holy power of patriotism which inspired to construct a new nation. Description of prevention campaign of intoxicated objects.

#### 5.Mahatma Gandhi in the Songs of the Freedom Movement in Assam:

In Assam, from small kids to old people everyone took part in the freedom movement at the call of Mahatma Gandhi. The songs of the freedom movement are evidence of this. In the songs, the influence of Mahatma Gandhi in the freedom movement of Assam can be seen.

## 5.1 Influence and Expression of the Principle of Satya and Ahimsa of Gandhi:

In the instruction of Gandhi, India's freedom movement gained momentum; the songs of the freedom movement give evidence of this. Obeying Mahatma's instruction, courage and resolve for self-sacrifice are portrayed subtly-

*Bola bhai bola bhai  
Birdorpe aaguwai  
Bola bhai bola bhai  
Jononir joygan gai.  
Ei dsh aamar desh  
Sowa taar kongkal besh,  
Dhon-Jon-Pran nohe mulyoban  
Xokoluwe aha aji  
Koru agnisnan  
Mahatmar agya mani  
Diu sobe atmo bolidan. (p.16,SSG)*

*(meaning-Let's go, brothers,  
Forward with a heroic manner,  
Let's go, brothers,  
Singing the song of victory of our mother.  
This country is ours,  
Becoming like a skeleton.  
Money, men, life are not worthy (than our country)  
Let's take the oath,  
Obeying the instruction of Mahatma  
Let's sacrifice our life (for the country).*

The freedom fighters made the general masses aware of the nature of the movement-

*Raij oi raij oi  
Xuni lowa buji lowa andolanor kotha  
Mahatmar mahabani pranpane pala  
Ahingsai param dharma xokoluwe jana. (p.24,SSG)*

*(meaning-Hey peoples!  
Listen and understand the movement,  
Take wholeheartedly Mahatma's speech,  
Know that, Ahimsa Parama Dharma.)*

Exceeding the limit of regionalism, addressing the people of Assam as "Bharatbasi" (Indian), the freedom fighters call everyone to the non-violent struggle-

*O' Bharatbasi,  
Paradhin desh tur aaji  
Hazarae hazare nari oi jailote,  
Kulate kesua loi,  
Hazare hazare neta fatekote  
Ahingsar ronooi goi  
Toinu kio aso roi? (p.29,SSG)*

*(meaning-Hey Indians! (Bharatbasi)  
Your country is subservient.  
Thousands of women are behind the bars with their infants,  
Thousands of leaders in the jail  
After participating in the non-violent struggle,  
What are you waiting for?)*

Taking the last weapon of non-violent the freedom fighters warned the British to leave India by this song-

*Ja gusi ja Bongal,  
Nij Dekholoi  
Besi din naai tur*

*Amaar dekhhot  
Ahingxar baan xekh astro,  
Korisu nikkhep,  
Husiyar husiyar,  
British bepari  
Ja ja xighre ja,  
Nij dekhholoi. (p.36,SSG)*

*(meaning-Go back British strangers  
to your place  
There are not many days for you  
In our country.  
Non-violent is the final weapon  
We throw  
We warn you to leave and go to your place.)*

The freedom fighter lyricists portrayed the ruthless atrocities of police to the freedom fighters –  
*Gaar saal faati kenekoi dehi oi,  
Tezere dhaar boi jaai  
Hejar nar-naari ahingxa brot loi  
Dole-bole aguwai. (p.10,SSG)*

*(meaning-The skin is torn  
Blood flows  
Thousands of Men-women taking the oath of non-violent  
Come forward.)*

The living hero of the freedom movement Mahatma Gandhi was a ray of hope for the people of Assam as well as the rest of India. Through this song of the freedom movement, the freedom fighters devotion and obedience to the Mahatma is portrayed.

*Dolito Bharator Axar Protik,  
Joi Mahatma Gandhi  
Imur ximur Bharat bhromila  
Gyanar dipee bonti jolala  
Joi Mahatma Gandhi.  
Ahingxa juddhar Xakati kiman  
Bharatbasir xanti abhizan  
Sakshi Biswabaxi  
Joi Mahatma Gandhi  
Dolito Bharator Axar protik  
Joi Mahatma Gandhi. (p.78,SSG)*

*(meaning-The ray of hope for the suppressed India,  
Long live, Mahatma Gandhi.  
You visited all over India,  
You lit the lamp with knowledge  
Long live, Mahatma Gandhi!  
What is the strength of the non-violent struggle!  
The peace mission of the Indian,  
The world has seen.  
Long live, Mahatma Gandhi!  
The ray of hope for the suppressed India,  
Long live, Mahatma Gandhi)*

The ideal of Gandhi's Satyagraha is noted in some songs.

*Borjon korim madokota  
Nischaykoi kom Xotya kotha  
Prosar kori xikhon gaonot  
Allah Ishwar eke naam  
Eke ghor eke kaam  
Xuni hobo hiya horkhito. (p.29,SSG)*



*(meaning-We will give up intoxicants.  
Surely, we will tell the truth.  
We will promote that Allah, Ishwar is the same name  
In the other village.  
There will be the same home, same practices  
The heart will be fulfilled with joy.)*

## 5.2 Reflection of Gandhi's Liberal Ideal of Religion:

Mahatma Gandhi did not want to divide the country based on religion. Hence, he promoted that "Hindus and Muslims are brothers" at the time of the movement. According to him, God is the one in the name of *Ishwar, Allah*, etc. Inspired by this ideal the freedom fighters tried to bring independence by singing songs to unite the Hindus and Muslims. An instance of such songs is-

*Jaag Jaag Jaag aaji  
Hindu Muslim Bhai Bhoni jaag  
Dekhor hole pran boli dim  
Naai amar eku bhoi  
Ahingha amar ron  
Hingkar nai thai  
Hoi korim nohoi morim  
Eyei amar pon  
Jaag jaag jaag aaji  
Hindu Musalman oikyo hobo joi  
Gandhi amar ron neta  
Naai je eku bhoi. (P.173,SSG)*

*(meaning-Hindu, Muslim brothers and sisters  
Wake up!  
We will sacrifice our lives for the sake of our nation.  
We do not have fear,  
Non-violence is our struggle  
There is no place for violence.  
Do or die,  
This is our resolution.  
The Hindu Muslim unity will win  
Gandhi is our leader,  
So we do not have fear.)*

In the song, there is a vivid mark of an attitude of a call to rescue the country with unity among the Hindu and Muslim people taking the oath of "Do or Die", following Gandhi's ideal and instruction. India is a country of people with various religious beliefs. If they didn't think themselves as the offspring of the Bharat Mata throwing away the orthodoxy of religion, the dream of independence would go in vain. Hence, the freedom fighters sang-

*Aha Hindu- Musalman  
Aha Bauddha-Christian  
Aha Sikh,Parsi, Jain  
Xobe Bharat xontan.  
Swadhinata pran mur  
Swadhinata gan mur  
Swadhinata hridayar dhyan,  
Korim swadhin naam  
Hey Probhu Bhagawan  
Swadhinata tumarei daan. (P.169,SSG)*

*(meaning-Come forward, Hindus, Muslims, Buddhists, Christians, Sikhs, Persians, Jains  
all are sons and daughters of India.  
Freedom is my life and song,  
Freedom is the ambition of my heart,  
We will make our land free,  
Hey God!  
Freedom will be your gift to us.)*

### 5.3 Description of prevention campaign of intoxicated objects:

The British businessmen ran the business of intoxicated objects like liquor, marijuana, opium, etc. with the patronage of the government. As a result, there was moral degradation among the Indian people and many families lost everything. There was the scenery of importing liquor, marijuana, opium to Assam at a great rate. In such bad days of Assamese people, Mahatma Gandhi coming to Assam started Non-Cooperation Movement in 1921 and started prevention campaign of intoxicated objects. The leaders of Congress and the volunteers tried to make understand the general public the harmful effects of opium, marijuana, etc. in the meetings, picketing through songs.<sup>5</sup> Some instances of such songs are stated below –

The volunteers sang this song for saying something to the opium, liquor and marijuana consumers-

*O' Bhai kania, kiyonu khuwaiso maar?  
Kani khau buli kandhot bhikhya juli  
Xeyehe bhongaisu haar.  
O' Bhai modopi, kiyonu khuwaiso maar?  
Mod khau buli kandhot bhikhya juli  
Xeyehe bhongaisu haar.  
O' Bhai bhongua, kiyonu khuwaiso maar?  
Bhang khau buli kandhot bhikhya juli  
Xeyehe bhongaisu haar. (P.96,SSG)*

*(meaning-Hey opium-eater brother! Why are you people letting us be beaten up?  
To eat opium, you are begging,  
So we are letting our bones to be broken.  
Hey, alcohols addicted brother! Why are you people letting us be beaten up?  
To drink liquor, you are begging,  
So we are letting our bones to be broken.  
Hey, marijuana addicted brother! Why are you people letting us be beaten up?  
To consume weed, you are begging,  
So we are letting our bones to be broken.)*

In the song, it is described that the volunteers were beaten by the police. *Lathicharge* by the police can be tolerated but they could not bear that their brothers were being destroyed by consuming opium, liquor, and marijuana. So they referred to themselves as 'haar' (bone). In the later part of the song the devious intention of the British Government to run the business of intoxicants is stated-

*Swarthopor Rojaiu hoja Axomiyak  
Bihoke korile xaar  
Kaani di buwaise bhar.  
Swarthopor Rojaiu hoja Axomiyak  
Mod di buwaise bhaar  
Kaani khawo buli hatot potta loli  
Xeyehe bhongaiso haar.  
Bhorite dhorisu kakuti korisu  
Kaani eri diya bhaal  
Taar protifole Ingraajor police-e  
Xokoti khedile gaar.  
Oi Kaani eri dia bhaal  
Mod eri diya bhaal. (P.96-97,SSG)*

*(meaning-The selfish king is letting the Assamese people die by feeding opium.  
The selfish king is letting the Assamese people die by giving liquors.  
To eat opium, you started to sell your properties,  
So we are letting our bones to be broken.  
We request you t give up opium.  
Feeding opium, the Englishmen made you weak,  
It will be better to give up opium and liquor.)*

Through such opium preventive songs inspired the opium eaters to be involved in the freedom struggle by waking up from such death sleep.

## 5.4 Description of Gandhi's Swadeshi Khadi Movement:

In the freedom movement of India, one of the important parts was the Swadeshi Khadi Movement. To banish the British businessmen Mahatma Gandhi suggested to make homespun native cloths and to give up foreign cloths. Respecting Gandhi's this small industry project Assamese people started to weave threads with spinning wheels. The freedom fighters of Assam inspired the village women to be involved in this holy activity by singing. The songs were very simple with sweet rhythm. As a proof, we can give an instance of the song 'Paji kati Burhi Aai'

*Paji kati Burhiaai  
Xuta kati lo,  
Xuta kati Borkapur  
Jopat bhorai tho.  
Makhon jen kopah jula  
Rod kasolit poki fula  
Take ani peri dhuni  
Paji kati loi  
Xuta kati jaror kapur  
Boi lua goi. (p.88,SSG)*

*(meaning-Grandmother! Weaving threads make homespun clothes and keep it in the 'Jopa' (a traditional trunk)  
Bring the cotton which is like butter, blooming in the sunshine,  
Weaving threads make clothes for the winter.)*

The gratitude towards Mahatma Gandhi for the instruction to make homespun native cloths and such direction is reflected in the songs. In this aspect, the song 'Dekhote lagise jui' is notable.

*Dekhote lagise jui  
Jui numabolo matise Mahatmai  
Aha nathakiba xui.  
O' mur buwari gaake urali  
Eri kopahor kaam  
Sondukor sika rupbhang xekh korili  
Numali xipinir naam.  
O' mur gabhoru xundarban bakhoru  
Aji laikhuta toi  
Hate xuta kati swarajya ani de  
Kabouti korisu moi. (P.88,SSG)*

*(meaning-The nation is being burned,  
To extinguish fire Mahatma called,  
Do not sleep now.  
My daughter-in-law, you left to weave threads  
Spent the money and lost the pride of being a weaver.  
Girl, you play a vital role in this time,  
Weaving threads again, bring our land to us  
I request you.)*

The practical benefit of weaving threads in spinning wheel is vividly stated in such songs-

*Jotorot xuwola maat Axomiya  
Neothonir xuwola maat  
Mohajuddho lagise aamdani komise  
Britische korise daam.  
Kopah kheti kora, jotorot pokua  
Hatoru borhua kaam  
Nij hate bua swadekhi bostrere  
Bostur komai dia daam. (P.88,SSG)*

*(The sounds of the Jatar (spinning wheel) and Neuthoni are very sweet.  
Because of the World War, the import is being less and British hiked the price.*



*Cultivate cotton tree, weave threads on spinning wheel,  
Reduce the price of native homespun clothes. )*

At that time, not only of Assam, the elite class of all over India had a weakness towards the foreign cloths manufactured in industries and ignored the Khadi clothes, calling them rough. The freedom fighters sang to create attraction towards native cloths, being inspired by Gandhi's ideals as below-

*Pundh maari lua Simlai dhutikhon  
Tar jur kunenu pai  
Hate kati bua Khoddor dhutikhon  
Tar man xuwoni nai.  
Amula Mohori, Ukil, Muktiyar  
Kiyonu ipindha khoddor.  
Khohota kapore aathusaal nisinge  
Nelage Bilati bhactor.  
Mahatma Gandhiye siyori siyori  
Bidekhi borjon kole  
Aan dekhbaxi gole aagbarhi  
Amar dekh oisote role. (P.89,SSG)*

*(Wear the 'Simlai Dhoti', it is the strongest,  
Khadi dhoti is the most beautiful.  
The elite people! Why do not you wear Khadi?  
Rough clothes will not tear your skin, no worries!  
Mahatma Gandhi shouted not to wear foreign clothes.  
Other countrymen went forward; we are still at the back.)*

Thus, some songs make understand the purpose and benefit of the Swadeshi Movement of Gandhiji.

## 5.5 Description of Gandhi's Mustibhiksha Campaign:

At the call of Mahatma Gandhi the patriot women of Assam in corner of their kitchens, stored daily a handful of rice dedicating for the country. The volunteers collected those from the villages, singing song and provided food for the volunteers, which is known as 'Mustibhiksha'. The songs of Mustibhiksha Campaign reflect the greatness of donation, dedication to serving the country with the purpose and sacrifice of Mustibhiksha and non-violence.<sup>6</sup> We can take an instance of the song-

*Ahise bhikhyari gaoloi bisari  
Swarajor julunga kandhote loi  
Iyok poisa saul paat emuthi  
Amaar logoriyaxokololoi  
Grihastar dharmha bhikhya diya karma  
Jodi para kora ei maha dharmha  
Nokori polom alom bilom  
Diyok bidai amak kori joton..  
Asol bhorai diya he  
Muktipothor karma koru  
Dekhor sekhi hahakar  
Birbekhe  
Xaju ami  
Matripujat bhag lou  
Swadhinata juddhar hante ami kisu nodorau. (P.91,SSG)*

*(meaning-We are baggers, coming to the village seeking 'Mustibhiksha' for our comrades.  
Householder, without being late, give us some rice, money or whatever you can.  
Seeking freedom, seeing lamentation of the nation,  
We take part in worshipping our mother without any fear.)*

## 5.6 Panegyric of Gandhi in the songs of the Freedom Movement and the nature of the Leadership of Gandhi:

At the time of the freedom movement, Mahatma Gandhi and Jawaharlal Nehru were like God to the Assamese people. The general masses were so much influenced by the Non-Cooperation Movement and Quit India Movement that some Mahatma Gandhi centric songs were composed. This is certainly a result of ideal and leadership of Gandhi. We can see love and devotion with loyalty, praising the ideal of Gandhi and a record of the activities of Gandhi in the freedom movement. In India's freedom movement the role and influence of Gandhi can be realized in the following song-

*Gandhi namor noukakhoni  
Jawahar namor botha  
Swaraj Jodi pabo lage  
Xuta katu aha.  
O' amar aaitahot  
Kopah dhunahi  
Elah tundra tyag kori Xuta kathahi  
Thupi thupi nemu tenga oi  
Bojarore Lun  
Amar Gandhi bohi ase  
Purnimare jun. (P.102,SSG)*

*(meaning-Gandhi is the boat,  
Jawahar is the oar,  
If Swaraj is aspirated,  
Let's weave threads.  
Grandmothers! Giving up idleness, weave threads.)*  
Another notable song which describes devotion-love and praises him-

*Dolito Bharator akhar protik  
Joi Mahatma Gandhi  
Muhon rupere jogot muhila  
Premor dulere bandhi  
Joi Mahatma Gandhi.  
Sarba dharma artha bujila  
Prasari amrit bani  
Mahamanabor jyoti mahan  
Bishwapremei xakkhi  
Joi Mahatma Gandhi.  
Kristi porokhonor amrit banire nakhila duskriti prani  
Akolkhore bonti jolaa  
Hingkha endhar khedi  
Joi Mahatma Gandhi. (P.77,SSG)*

*(meaning-The ray of hope for the suppressed India,  
Long live, Mahatma Gandhi.  
You fascinated the world by your look,  
With love.  
You promoted the Amrit Vani understanding every religion.  
Your great glory is the evidence of 'Vishwaprem'  
Long live, Mahatma Gandhi.  
By the speech of virtue, you banished the mischief  
You lit the light alone,  
Banishing the darkness.)*

The song 'Gandhi Bandana' composed in the style of the Ghosha and Pada of 'Chaturvinshati-Avatar-Varnan' of the Kirtan reflects the ideal and influence of Gandhi to the freedom fighters-

*Gandhi Bandana  
Ghosha- Neuthani kerkerai kun bate paji  
Takurite Xuta kate Axomiya kaji.*



*Pad- Prathame pranam karu Mahatmar saran  
Dwittiyate pranamu mai xabhaxadgan.  
Buddhit pandit Gandhi ajanulambit  
Sarbbadaye sintisile Bharatar hit.  
Dakkhin Afririka sari xagara upare  
Bharatar prati daya janmile antare.  
Tara pas ahi Gandhi Nagpura paila,  
Mahaxabha pati xabaku janaila. (P.81,SSG)*

*(meaning-Ghosha- \*neuthani(bambo thread roller)calls where the \*paji(a roll of cotton for spinning thread)  
assamese \*kajis(weaver experties) spin thread by \*takuri(bamboo spinning machine)*

*Pad-At first I do \*namaskar(greetings)under mahatma's feet-pair  
secondly,i do namaskar the whole assemblies.  
Gandhi is the \*aajanulambita(highest) \*pandit(scholar)in intelligence  
who wished allways well for Bharata  
above four ocean had been staying in South Africa when  
raising pity to Bharata in his hearth then  
after then Gandhi moved to Nagpur from there  
had informed to whole by organizing great assembly)*

In such songs, we can get a description of the leadership of Gandhi and the influence at the independence aspiring Assamese society of that time.

## 6.The relevance of the Mahatma Gandhi related Songs of the Freedom Movement in the Contemporary Society:

Attempting to bring changes in society through songs is an activity from the ancient age. The songs were used as a strong weapon in many notable movements of the world. In the Indian movement also songs were used as a prime weapon. Because this struggle was a non-cooperation movement directed through the ideals of Satyagraha and Ahimsa of Mahatma Gandhi. It was peaceful and weaponless. There are always relevance of the Gandhism and activities like Khadi campaign, Intoxicants prevention campaign, Construction of Indian national unity with an urge of harmony of Hindu and Muslim people, helping hand to the freedom fighters with Mustibhiksha campaign, peaceful procession, and non-violent objection, etc. in a welfare state. Still, in India the colonialist eco-social status is present. Still, there can be seen ignorance towards the native products and attraction towards the foreign product among the educated Indian society. As a result of such a mentality, the small industries of the country are being abandoned. Gandhi promoted his speeches of sacrifice and non-violent accumulating the gist from *Gita, Bhagavata, Puran*, etc. But the current generation is seemed to ignore to realize and follow the morals of these great books. In such a perspective, modern thinkers start to think twice about the importance of the ideals of Gandhism. In the current situation, to prevent the business of liquor in the patronage of the government in Assam as well as the rest of India, the song of the freedom movement will help effectively. Recently, some devious people of the country create anarchy doing non-cooperation movement through the violent way. The Maoist militants are being created daily. In such situation, in hearts of every countryman, there can be brought the feeling of patriotism with the songs of the freedom movement which have a strong urge with the ideals and leadership of Gandhi. In contemporary Indian society, a sensitive issue is communal clashes. The songs with the liberal religious ideal of Gandhi will help this problem to throw away. Hence, in the contemporary time, there is a need for practicing these songs.

## 7.Conclusion:

By discussing the theme *Mahatma Gandhi in Assamese Freedom Movement Songs in The Context of India's Freedom Movement in Assam: An overview on his Ideology and Leadership*, the following decisions can be obtained:

- 1) The songs of the freedom movement in Assam are excellent resources of Mahatma Gandhi related studies.
- 2) In the songs of the freedom movement, there is a reflection of the personality of Mahatma Gandhi.
- 3) In the songs of the freedom movement, the devotion of the Assamese people to Gandhi, along with the ideology and leadership of Gandhi is portrayed. Important steps of the freedom struggle like the Khadi Movement of Gandhi, the intoxicant prevention campaign, the Mustibhiksha campaign, the harmony of the Hindu and Muslim people, etc. are noted.
- 4) Mahatma Gandhi is centred in most of the songs of the freedom movement. The lyricists of most of the songs are not known. Some others are composed by the pioneers.
- 5) The songs of the freedom movement in Assam have some features. For instance: praise of Gandhi, promotion of spinning wheel, the description of the aims, objectives and nature of the freedom movement as directed by Gandhi, reference of freedom movement-

related historical facts, call of harmony among the Hindu and Muslim people, call towards the youth and women of the nation to be involved to serve the nation, the style of Assamese folk songs and *Padashaili* of Shankardeva and Madhavdeva to attract the people, etc.

- 6) In contemporary society, there are the relevance of the songs of the freedom movement in several aspects-
- a) The songs will help in constructing the great Indian national unity breaking the wall of communalism.
  - b) It will help to construct the country by motivating to awaken the feeling of patriotism in the hearts of the countrymen.
  - c) It will inspire to strengthen the village economy by developing small industries.
  - d) It will help to banish the current violent defendant approaches.
  - e) It will stand as obstruction against the newborn Maoist militants.
  - f) It will be a helping hand to prevent the liquor business ran in the patronage of the government.

In this paper, Mahatma Gandhi in the songs of the freedom movement is explored to a small extent. Various new aspects of the freedom movement and Mahatma Gandhi will come to light after studying the songs of the freedom movement in all over India. In this regard, the attention of the new researchers has been drawn.

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