

An Analysis of Baul Lalon Shah's Songs of Humanity through the Device of Communication Theory

Correspondent Author: **Md. Abul Kalam Azad**

PhD Candidate, University Putra Malaysia

<https://orcid.org/0009-0005-7083-9236>

Email: akaazadupm@gmail.com

Abdul Mua'ti @Zamri Ahmad, Ph. D

University Putra Malaysia,

<https://orcid.org/0009-0003-8692-9629>

Email: abmuati@upm.edu.my

Moniza Waheed, PhD

University Putra Malaysia

Email: moniza@upm.edu.my;

<https://orcid.org/0000-0002-4470-1381>

Sharifah Sofiah Syed Zainudin, PhD

University Putra Malaysia

Email: sharifahsofiah@upm.edu.my

<https://orcid.org/0000-0002-4589-6176>

DOI: <https://doi.org/10.5281/zenodo.14558465>

Abstract

This research employs the rhetorical theory of method to conduct a detailed analysis of Baul Lalon Shah's songs, focusing on their rhetorical and humanist dimensions. The study bridges intradisciplinary fields, such as rhetorical criticism and literary analysis, and interdisciplinary fields, including cultural studies, philosophy, and religious studies. By integrating these disciplines, the research examines how Lalon's mystic songs challenge societal norms, particularly regarding caste discrimination and human equality, offering broader implications for the humanities and social sciences. The data collection method involves qualitative analysis of Lalon's songs, with attention given to his rhetorical strategies such as ethos, pathos, logos, and metaphors. Rhetorical criticisms, including Neo-Aristotelian, will comprehensively critique Lalon's messages. The Neo-Aristotelian method will follow four structured steps: selecting Lalon's songs, studying their content, determining the study focus, and writing the final analysis. The interdisciplinary and intradisciplinary exploration of Lalon's philosophical rhetoric will contribute to a deeper understanding of cultural globalization, spiritual philosophy, and rhetorical methodologies, offering significant insights into both rhetorical theory and cultural studies.

Keywords: *Rhetorical Criticism. Neo- Aristotelian Method. Humanist Philosophy. Baul Lalon Shah's songs. Cultural Globalization,*

Introduction

Baul Lalon Shah, a revered figure in Bengali folk music, is celebrated for his profound lyrical explorations of humanity, spirituality, and social harmony. His songs, rich in metaphor and cultural symbolism, transcend mere entertainment, embodying deep philosophical inquiries into the nature of existence and the human condition. From a communication theory perspective, Lalon's works serve as a compelling medium for examining how messages of love, empathy, and social justice are conveyed and interpreted within a cultural context.

The significance of music as a form of communication has been well-documented, with scholars noting its role in fostering social cohesion and identity. Lalon's songs exemplify this, engaging listeners in a dialogue that challenges societal norms and encourages introspection. Using various rhetorical strategies, Lalon articulates themes that resonate across diverse audiences, facilitating a collective understanding of human values.

This study Utilizes frameworks from communication theory, such as semiotics and narrative theory, to delve into the rhetorical dimensions of Lalon's songs. It seeks to uncover how these musical texts reflect and shape cultural narratives about humanity. This investigation will contribute to the broader discourse on the intersections of art, communication, and social values, underscoring the enduring relevance of Lalon's work in contemporary society.

Donne is an English poet from the 16th century, while Lalon Shah is a mystic Bangladeshi "Baul." Baul songs were recognized by the United Nations Educational, Scientific, and Cultural Organization as "a Masterpiece of the Oral and Intangible Heritage of Humanity" on November 25, 2005. (UNESCO). Bengali is an Indo-Aryan language with a rich history of folklore and folk literature spoken for at least a thousand years. Critical to this heritage is the Baul songs. Although

the origins of Baul's rhyme and song are unknown, they are believed to be very old. Folk songs and rhyme are standard in many languages, although they are often overshadowed by other types of folk literature, such as ballads and stories (Rashid, 2019; Hossain, Montu, and Azad, 2018). This study aims to have a rhetorical criticism of Lalon's songs.

Rhetorical criticism is used to enhance mutual experience (Cloran, 2010). The primary purpose is to evaluate each other's values, behaviors, reasoning, judgment analysis, and evaluation (Carey, 2020). This evaluation is essential in social communication (Rashid 2019, Hossain et al., 2018). It can be expressed through language or gestures. In addition, an analyst defines, classifies, examines, interprets, and evaluates a rhetorical artefact using this method. Through this procedure, a critic investigates the overt and covert meaning of a work of rhetoric using various methods, adding to our understanding of both the artefact and rhetor in general and the area of rhetorical studies in particular. Such an examination, for instance, can show how a rhetor understands the components of a rhetorical situation, how cultural ideologies are expressed in a piece of art, and their motives or ideas. It could also show how the limitations of a particular circumstance influence the terminology used to address it. Some methods relate rhetorical features to the conventional components of a story or play (Carey, 2020).

All study enhances the comprehension of communication in its whole and advances the discipline by facilitating the formulation of new theories. There are three primary research approaches in communication: quantitative, qualitative, and rhetorical. As communication students advance in their professions, one will almost certainly be used significantly more frequently than the others (Foss, 2017). Rhetorical research is a rigorous approach to textual study in which the researcher examines, assesses, and critiques the persuasive power of messages within

a text. This can take various forms, but it always involves choosing a book, choosing a rhetorical technique, analyzing the text, and writing the criticism. For instance, a researcher may be interested in how the media promotes "good degrees" to prospective college students (Warnick, 1993 & Muñiz, 2012).

Scholars have debated the topic for years and frequently differ on the following points (Sengupta, 2015; McCormack, 2014 & Krishnendu, 2017): Breadth: How many behaviours and activities should be considered communication, and how many should not? Intentionality: Whether or whether the definition has a communication goal (German, 1985). Success: Whether someone could properly transmit a message or attempt to do so without success. On the other hand, most definitions concentrate on five key components: sender, receiver, context/environment, medium, and message. In general, communication study looks at these factors, asking questions about them and seeking to discover solutions to those questions (Carey, 2020).

BaulLalon Shah's songs on humanism play a helpful role in expressing humanist thinking. Rhetorical criticism is an essential method of social communication, which is vital for the study in question and is consistently parallel, so the method mentioned in this study is appropriate. The research's method and subject matter are on the same parallel line. Songs are capable of influencing people's minds (Foss, 2017). The songs contain metaphorical arguments, various religious analyses, evaluations, and interpretations. Songs can have a positive effect. At the same time, it can convey a positive message in social communication (Fleming, 1998). The main message of these songs is the positivity of humanism, which will play a helpful role in positively impacting the propagation of humanism in society and human behaviour (Sengupta, 2015; Mondal, 2013 Kim; 2017).

The main topic of the research paper is the humanistic philosophical consciousness that exists in Baul's message. This paper compares BaulLalon Shah's statement with the various theological and prevailing customs, caste discrimination, and concepts of different human rights organizations worldwide. Therefore, to carry out research according to how this message will spread worldwide. The study focuses on the philosophical thinking of the Bauls of Indian West Bengal and Bangladesh in particular and BaulLalon Shah's human philosophy in the light of Baul philosophy thinking and world Baul philosophy critique between South Asian countries. Baul philosophy exists in other countries besides Bengali folk literature. Which represents humanism?

Rhetorical theory has evolved in the twentieth century, resulting in the predominance of epistemological and logical subjects. If the speaker's speech is analyzed before the critique and, at the same time, the negative and positive things are presented to the listener properly, then a new dimension will be added. If Lalon Shah's songs on humanism are researched rhetorically, then it can be said that they will play an essential role in building society. The goal of rhetoric is to persuade a specific audience. A rhetorician must consider who their audience is, their interests and concerns, and where they will deliver their work.

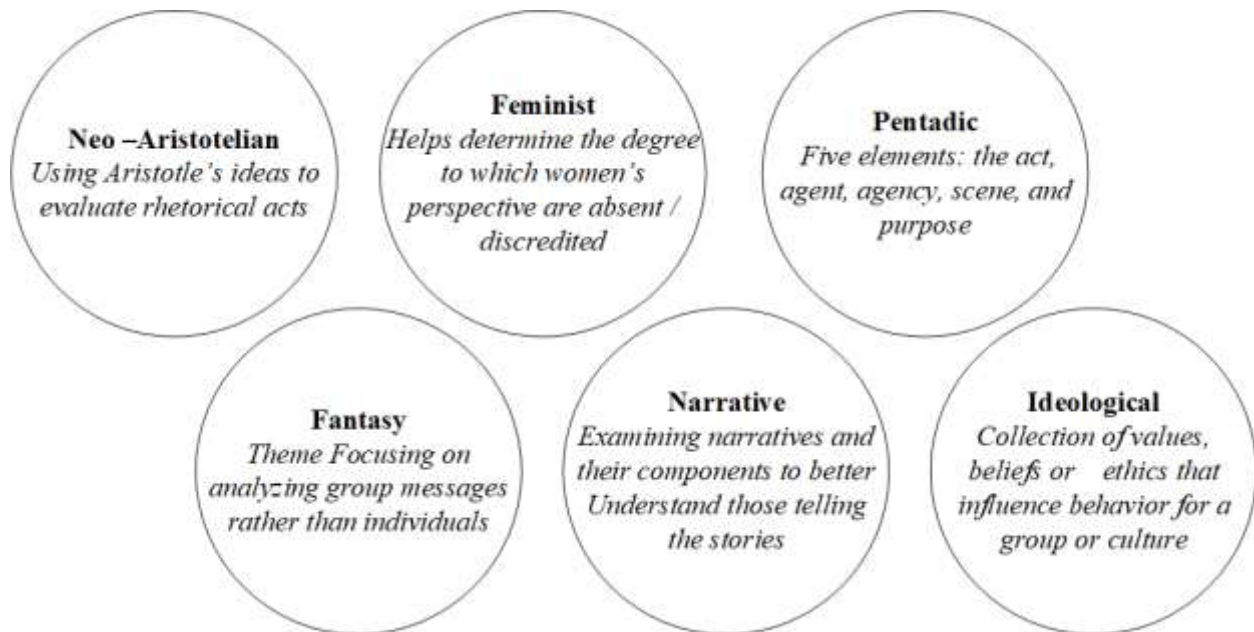
Rhetorical Criticism

No one is more accurate than the other when it comes to using the rhetorical approach to analyze communications. Instead, each allows us to grasp messages and their impact uniquely. The following are some of the most prevalent rhetorical methodologies: Neo-Aristotelian, Fantasy-Theme, Narrative, Pentadic, Feminist, and Ideological (Foss, 2017) (See Figure 1). Moreover, Systematic message analysis may reveal how people communicate and the influence of communication in a specific context. Advertising aims to persuade us to do specific actions, often

purchasing products or services. Advertisers evaluate their messaging effectiveness regarding the number of items sold and how viewers react to commercials in the current cultural and sociological climate (Carey, 2020).

Figure 1:

Systematic message analysis



Qualitative Approaches in Rhetorical Critique

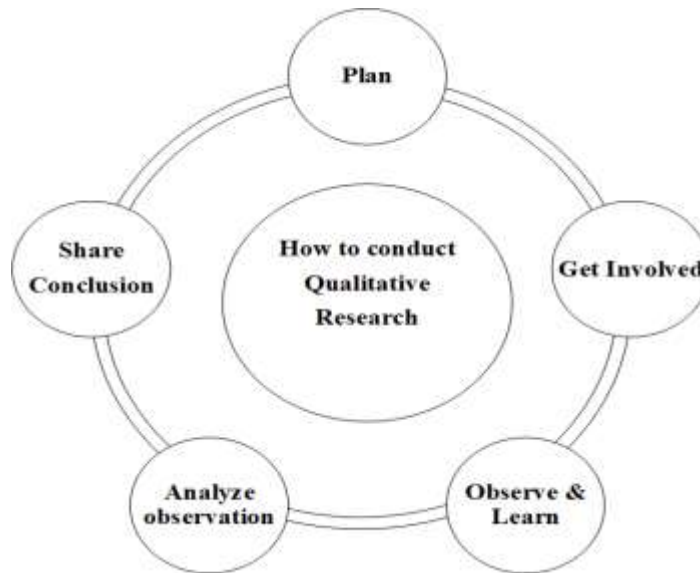
The social sciences, notably Anthropology, Sociology, and Social-Psychology, are heavily influenced by qualitative research approaches. Qualitative researchers are more concerned with understanding the subjective lived experience of individuals they investigate than in scientifically analyzing data or assessing and criticizing messaging (Bruce et al., 2018). In physics, qualitative

research methodologies challenge accepted research rules. As a result, qualitative research management phases differ from the seven critical procedures outlined above. The process of qualitative method analysis is depicted graphically. Even though qualitative research appears straightforward, since plans do not always work out, it can be a "messy" process. Knowing and using the various recognized qualitative techniques available for studies on human communication is one method for conducting "cleaner" qualitative research. (Bruce et al., 2018). The most popular and widely used qualitative research method is ethnography. Researchers can meet with groups of people to better understand their communication qualities through focus group interviews (Creswell and Creswell 2003). *Action Research* is a term used to describe a type of qualitative approach that aims to bring about social change (Simpson et al., 2008). *Unobtrusive research* is a word used to describe qualitative research that is performed in a non-intrusive manner.

Historiography is a qualitative research technique that uses records and narratives to "find what happened during a certain historical period", according to the author. (Bruce et al., 2018). This type of study tries to better understand communication in a past social group or scenario. Case studies require gathering detailed knowledge on certain people, places, or events. This technique gathers data using several methods but focuses on a single case (Hossain, 2018). The objectives of the researcher, the resources at hand, and the research question or questions of interest usually determine the approaches taken in qualitative research techniques to investigate communication. Hard and fast guidelines don't exist in qualitative research. Rather, researchers need to make a number of decisions. (Fleming, 1998).

Figure 2:

Qualitative Methods



Rhetoric in the Modern Era

Social constructionism and postmodernism challenge the canon's assumptions and prejudices (Lutzke and Henggeler 2009). Social constructionism challenges the assumption that scientific or philosophical knowledge can be regarded as fundamentally true (Rashid, 2019). Postmodernism posits that truth is determined by individual and cultural experiences, as well as the interpretative function of language (McCormack, 2014). Fragmentation, nonlinearity, and instability are some characteristics that define postmodernism. Given these characteristics, Moulin Rouge is a superb illustration of a postmodern text. The discourse is presented nonlinearly, but instead as a patchwork of pop songs (Fleming, 1998). Two major challenges to the rhetorical canon have been who gets to speak and whose rhetoric is considered noteworthy. Afrocentric and feminist, present two approaches to this dilemma. From a feminist standpoint, women and other

groups have also been excluded from the scope of rhetorical language (Warnick, 1993; Hossain et al., 2018).

Throughout the second half of the twentieth century, the first significant growth in rhetorical critique was a consistent trend in which its jurisdictional or evaluative assessment diminished. At the same time, its epistemological or logical goal melodramatically rose (Blackstone, 2018). Think about the sample manuscripts that you have encountered in the acritical literature. Marie Hochmuth Nichols reiterated the conventional canon of Thonssen and Baird in this female assembly of addresses *Rhetoric and Criticism*: the rhetorical critic "essential aid his humanity and himself by skimpy and measuring the community speaker's explanation of the creation about him and the strange means of articulating that clarification to his cohort. "Even though Nichols persisted in emphasizing, she encountered criticism that suggested a continued role for manner (Bitzer, 1968). "After Aristotle, we piece together passages from Quintilian, public relations analysis, modern persuasion or reason primers, and method rhetorical substances" (Bitzer, 1968) In the 1960s, he lamented the state of critical methodology, much like many other critics. Rhetoricians are definitely weak in the field of methodology, not only for the study of persuasive speech but also for the organization of all kinds of discourse. What is "typically focused on rhetoricians" frequently "lacks a methodical and one strength, say valuable technique for examining languages."

Similar to a lot of the opponents at the time, Nichols (2020) finds motivation in the writings of rivals like Kenneth Burke and I.A. Richards. In contrast to Thonssen and Baird, who connected the practice to critical evaluation and assessment, Nichols articulates technique and critical analysis. The analysis of linguistics, disagreement, and exposition is the aim of the method. There

is no suggestion in how Nichols assessed the national technique in rhetorical revisions; the purpose of the method is the examination of exposition, linguistics, and disagreement. So, while Nichols' description of the function of censure supported a shaky link among Her explanation of technique suggests a reticulation as the method moves away from assessment and potentials with investigative disclosure amid "revealing" and "evaluating," This rethinking of how technique worked in rhetorical criticism can also be seen in the most well-known work of method criticism in the field is probably Edwin Black's *Rhetorical Criticism: A Methodological Education*. Many people agree that Black's work marked the end of neo-Aristotelian critique. Still, we might come back from our exploration of the purpose of criticism and how it relates to technique. Black acknowledges the growing significance of science and scientific concepts in American culture before launching into his discussion. Consequently, "scholars are relied on in all branches of knowledge for cumulative exactness of imagined, clarity of language, and a change in practice. "These pressures are not always satisfied, but the detractor and others feel their persistence. Black lasts long: "There are, without a doubt, specific difficulties (Jasinski, 2001).

Even though discipline has developed, the paradigm for intellectual action and the overall influence of the methodical approach on censure have been beneficial. This influence has made modern opponents particularly conscious of their approaches if nothing else." Oratorical critics would be especially aware of their techniques during the 1960s and 1970s. Criticism has no connection with its theme other than to explain how that theme works, Black argues. Watson (1989) admits, as do his most ardent opponents, the "judicial" measurement of critical repetition and dedicates an entire unit of *Rhetorical Criticism* to the limitations of the neo-Aristotelian

assessment. "It is the assignment of criticism," he writes, "not to quantity. Sermons rigidly defy some limited standard of wisdom" (Watson, 1989)".

How "the intellectual uniqueness of rhetoric depends upon the method used in rhetorical criticism" was explained by Walter Fisher in 1969. The status of the process on the ground was standard with orderliness in the meta critical literature. Other critics were more sceptical about critical methods' gaining prominence. Reviewers have grown "over-concerned with low towards doing it," according to Barnet Baskerville, at the expense of critical repetition. (Hasan, 2015). Since the inception of our field, rhetorical critics have placed a high priority on the methodology, says Sonja Foss, professor of rhetorical criticism at the University of Bath. The recurrence of rhetorical critique is "constituted by agency" and is planned and ambitious by a preoccupation. Masud (2019) William Nothstine, Carole Blair, and Gary Copeland wrote in 1994 that method has been and continues to be of primary concern to most critics. They examine punishing behaviors, demonstrating the "continued significance of method." They lack the systematic or practical consistency that characterizes a system (Autoridad Nacional del Servicio Civil, 2021). Hasan (2015) the two most common designs (theory serves criticism) or critique contribute to theorization through their heuristic volume, illustration, hypothesis testing, and reflexive application of theoretically derived techniques. This emphasizes the relationship between theory, technique, and critical practice. Ivie's 1974 analysis of high-level war speeches demonstrates the first design. I start by summarizing the theoretical notion of "vocabulary of motive," which was developed and refined by Kenneth Burke Carey (2020).

Rhetoric Analysis

According to Kim (2017), Rhetoric appeals to the speaker's credibility (ethos), the audience's emotion (pathos) and the logic of the argument (logos). Oral communication tactics such as intonation, vocal dynamics, and rhythm have been seen in speeches. Rhetorical analysis studies artefacts to determine their purpose in persuading an audience, affecting change, revealing the creator's aims, or transferring cultural beliefs. There are a variety of rhetorical critiques, but five are particularly effective in contemporary research: cluster, ideology, metaphor, narrative, and. *Pentadic criticism* is the sole method that focuses on the author's intentions rather than the item's purpose and impact (Kim, 2017). Clusters are typically preferable for more significant documents—not so much for billboards and other large-scale graphics. There are three steps to successful cluster analysis: This study identifies important phrases, graph clusters centered on the essential phrases, and understand the artefact's explanation. The endeavor to comprehend a biblical text as part of a continuous tale with a cohesive purpose is known as a narrative critique (Rashid, 2019)

One of the first methods of rhetorical criticism was Neo-Aristotelian, sometimes known as neo-classical or conventional critique. Its ultimate goal is to figure out how a document's or speech's context and structure affected the audience for whom it was produced. Although it is an old subject, its importance in modern communication is of immense importance to research. (Saffy, 2018). BaulLalon Shah's songs on humanism will be evaluated as decorative work in the research paper. These songs are as historically valuable as the classical genre. The speaker is the Baul emperor, Lalon Shah, who composed songs on humanism using historical and various religious issues with the help of metaphors in his songs. Consistent with the characteristics of the

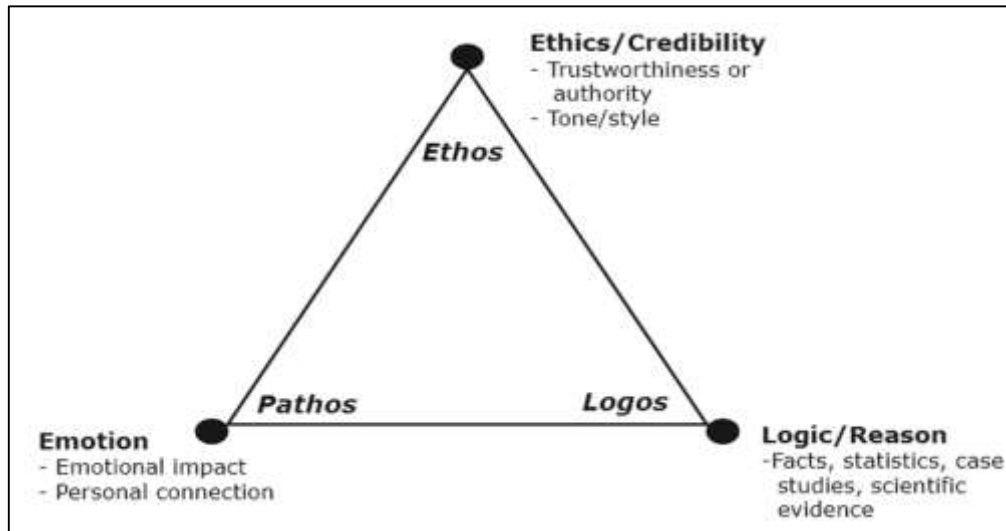
Rhetorical Criticism method, this method is considered suitable for research. Using this method in research will add a new chapter to the genre of rhetorical criticism (German, 1985).

Rhetorical Argumentation is the first manuscript to teach Argumentation using the concept of welcome rhetoric. A rhetorical analysis evaluates the rhetorical situation's audience, goal, medium, and context. Communication, rhetoric, Argumentation, informal logic, critical thinking, and dispute resolution are among the topics covered. Aristotle coined logos, pathos, and ethos phrases, which are still used today (McCormack, 2014).

Ethos: Ethos is a persuasive strategy that highlights credibility to persuade people. Advertising strategies with an ethos aim to evoke a more meaningful "character" from a writer, presenter, speaker, or business. A literary device that plays on emotions is pathos. Pathos is a persuasive technique that plays on the listener's emotions. Pathos makes use of the senses, recollections, sentimentality, and shared experiences. The word "logo" describes an appeal to logic. A persuasive strategy called logos persuades an audience by appealing to reason and logic. "The logical argument" in advertising refers to the use of data, facts, figures, and graphs (Fleming, 1998).

Figure 3:

Qualitative Methods



The rhetorical triangle is sometimes shown as an equilateral triangle, emphasizing the importance of a text's logos, ethos, and pathos are evenly dispersed. Context: The text's original composition and delivery, as well as the time, location, and public discussions surrounding it, may also be judged in a new context, such as how a historical work may be interpreted today by its audience (Fleming, 2016).

Claim: An argument's central notion, thesis, viewpoint, or belief might be proven by the author. The claim should be refuted, and a response to the question "Whatever is the point?" should be provided. **Support:** The comments were made in order to back up the assertion. Facts, evidence, personal experience, expert opinion, evidence from other texts or sources, emotive appeals, and other tactics can all support the case. The audience is more inclined to trust the assertion if the proof is reliable and complete (Hossain 2018) messages. The speaker conveys a fundamental notion to the audience to accomplish the goal. Messages can be overt or subtle, extending beyond

simple content descriptions. A good question is: What was the audience's main takeaway (Carey, 2020)?

The Steps of the Rhetorical Critique Approach

Neo-Aristotelian studies are the profession's rhetorical foundations, particularly Aristotle's contributions. The researcher describes the historical context of the message being investigated so that others can understand it. Speeches and other oral rhetoric were significant emphases throughout the Classical Period. For example, the researcher may look at how the speaker's ethos is increased or lessened by the way the speaker delivers the message (Hasan, 2015).

The speaker is the Baul emperor, Lalon Shah, who composed songs on humanism using historical and various religious issues with the help of metaphors in his songs. Consistent with the characteristics of the Rhetorical Criticism method, this method is considered suitable for research. Using this method in research will add a new chapter to the genre of rhetorical Criticism (Fleming, 2016).

However, this is a watershed moment in humanism's history and a new trend in rhetorical critique. A rhetorical situation has five components: purpose, audience, topic, writer, and context. These elements better portray a piece of writing's settings and contexts. If understood correctly, they can lead to a greater comprehension of the text (Cloran, 2010 & Kim, 2017).

Speaker: An individual, a group, or an organization can be the author of a text. Every writer brings a frame of reference to the rhetorical circumstance that determines how and what they say about a subject. Their frame of reference is shaped by factors such as race and ethnicity, gender and education, geography, and institutional affiliations, to name a few.

Audience: The people the writer interacts with within the text make up the audience. The material is usually created with a specific audience in mind. Audiences come into contact with the material and use it in various ways based on their own experiences, values, and needs, which may or may not be the same as the writers'.

Purposes: The text's and the writer's aim is to accomplish something. When thinking rhetorically about purpose, take into account the reasons behind writers' writing as well as their objectives. Although these goals may be private, they are shared when authors use their writing to connect with readers.

Topic: The subject is relevant to the topic and the writer's, texts, and audience's primary concerns.

Context: Context refers to other direct and indirect social, cultural, geographic, political, and established factors likely influencing the writer, text, and audience in a given setting.

Rhetorical artifacts can take many different shapes. One might need clarification as to why a specific structure in a city is so significant to a specific group of people. Studying how an advertising campaign affects how women see their beauty may be fascinating. A rhetorical artifact might include any of the following, among many others: Website, Advertisement, Poem, Film, Novel, Song, Billboard, Landscape, and Architecture. Office Environment Report, Vehicle, and Presentation speaks with its voice but is often artificial (McCormack, 2014). Rhetorical Criticism is an essential method of social communication, which is vital for the study in question and is consistently parallel, so the method mentioned in this study is appropriate. The research area's method and subject matter are on the same parallel line. Songs are capable of influencing people's minds. The songs contain metaphorical arguments, various religious analyses, evaluations, and

interpretations. Songs can have a positive effect. At the same time, it can convey a positive message in social communication. The main message of these songs is the positivity of humanism, which will play a helpful role in positively impacting the propagation of humanism and human behavior in society.

Baul Lalon Shah's song is an artifact of the research selected for the article. This study aims to analyze the human philosophy theory of Baul Lalon Shah's songs and evaluate how the songs' messages positively affect the human mind. Method of Neo-Aristotelian Criticism The artifact is examined in three steps: reconstruction of the item's context, application of the five canons to the artifact, and evaluation of the artifact's influence on the audience.

Rhetorical Criticism is the study of evidence concerning the rhetor. The goal of this assessment is not to move a representative profile of the personality's life forward. Instead, the goal is to educate the individual as a rhetor and discover the connections between the rhetoric generated and their history, arrangement, and appeal. Rhetoric education began in the classical Greek and Roman periods and was divided into five sections. These five amounts, or canons of rhetoric, are the stages of the public speaking method.

They are as follows: invention, location, and formation of ideologies; organization, the speech's structure or process; style, the linguistics of the speech; memory, mastery of the subject information, and delivery, or how the speech is delivered (Foss, 2018). Pathos, one of the invention canons of neo-Aristotelian Criticism, shall focus on this examination of Baul Lalon Shah's songs. The job at hand is to ascertain the overall pattern of organization used for the discourse. The task also includes evaluating the outcomes of the overall organization of the speech. Pathos will

evaluate the study depending on the circumstances. The Baul are those who place the most value on the soul. They believe understanding the soul is the only way to comprehend the spirit or Creator. Vaishnavism and Sufism have influenced the Baul ideas. Bauls are religiously liberal and non-sectarian.

Baul Lalon Shah, a spiritual devotee, has given predominance to human beings in his thoughts. He has sung to the people from the place of extreme love and faith with unhesitating joy. Baul portrayed humans as spiritually and philosophically human beings as part of his position (Bengal & Buddhist, 2010). Fakir Lalon has constantly sought out the man of the mind who exists as the elusive entity hidden within man and speaks of the liberation of the only man in the importance of worship. Thinking that as a human being, offering love to human beings, seeking love, and worshipping people, authentic worship can be found in the mind of Lalon-

*“You will the solemn human being
Through offering worship towards man
Otherwise you, crazy, must fail achieve the target”*

(Hossain 2015, 521)

If you worship people in the world and know how to worship people, you can become a golden man. Through worship, man acquires humanity and unites with the soul. In Sufism, the heart of the people of this world is the abode of the great God, the Supreme Spirit. Fakir Lalon believed in his heart and soul that elusive people lived inside the human children of the world. (Mondal, 2013) As a result, he must gain by following the truth; otherwise, he will lose the root. He will have to eat day and night in complete darkness. This tremendous human birth will be

entirely in vain, and there will be no way to the shore. Thus, through worshipping human beings, the people of that elusive mind can find the great God, attain nearness, merge in beauty, and become golden people (devotees) (Masud, 2019).

Baul Lalon has always envisioned a humanitarian society free of religion, caste, or tribe, in which everyone is equal and human values benefit society. Human beings are the finest creatures in the universe, but how they are created must be examined. It is impossible to be superior just by being superior; one must possess the attribute of human superiority to claim supremacy. What does it mean to be a person in this world? His human ideals, or humanity, define a man's identity.

Moreover, it is through this humanity that humanism has arisen. True, humanity, or humanism, is enlightened in the presence of humans. Fakir Lalon intended to awaken that ultimate feeling of humanity in pursuing the devotee's religion. He desired to elevate humanity above all other forms of knowledge. Humanity, or the pursuit of human beings, is the key to human liberty. Fakir Lalon has vocally protested against the prevalent faiths and practices in society, as well as caste, caste, community, and superstitious society; he has publicly stated those things via his knowing great songs with a fearless and protesting attitude (Saffy, 2018). In reality, Lalon has put humanity above human individuals in his views, opinions, and beliefs. Moreover, for this reason, he has always wished for a society free of religion, caste, and class, as he has conveyed in his songs. According to Lalon-

“O how long is to wait

For the birth of a society

Where castes and clans and labels

Like Hindu, Muslim, Buddhist, Christian

Will be forgotten''

(Śāha and Dasgupta 2000, 65)

A human community free of religion and caste is wanted here. Religion, caste, tribe, and no caste will be the victory of only man, humanity. Because human values constantly inspire them, there will be a wave of love for the equality of man and humanity. Humanity triumphs in a casteless society and people are painted in the hues of humanity. (Hasan, 2020). We can, therefore, say without hesitation that Lalon's religion is humanism. His benevolence towards human life and society is the triumph of this human religion. Speaking about a great man like Lalon, the influential literary writer, scholar, and researcher Ahmed Sharif said: "Sitting on the lofty minaret of equality and love in the liberal range of non-discriminatory humanity, Lalon has practiced. He has spoken the message of equality and love in harmony with the best saints and philosophers of the world."

Baul Lalon says:

"O my mind! Render your worship to an indoctrinated man

You might have the warm touch of the Supreme Being.

If you offer your prayers to the feet of man

Your life will be meaningfully successful

Otherwise, all your gains go in vain

Do not dillydally at all to submit yourself''

(Hossain 2015, 211)

The people have mainly sung the compositions and songs of the saintly Bauls of Bengal. Humanity has been elevated above religion and caste. Being a fakir is all about adoring people.

Because if people love others when they worship, the illusive, that is, To the soul, is placed in the people of the mind. This is how our folklore literature expresses this notion and philosophy. Music has paved the way for other human interests to be associated with music in society. That is why the pious fakirs want to make the people of Bengal stand in line in this India without any discrimination. Religions, castes, and tribes want to keep people under one sky of equality and love, forgetting discrimination. Rabindranath Tagore, in his introduction to Muhammad Mansur Uddin's "Haramani," has said the correct thing: "Only the fakirs have kept the unity of this India."(Sengupta, 2015). Mahatma Fakir Lalon's songs have many similarities with the Sufis of Persia in their thoughts and beliefs and the issue of devotee's religion in this subcontinent. Sunil Gangopadhyay: Lalon believed that caste is the biggest obstacle to the union of people in this society. He had extreme protests against this caste. Lalon wanted to tie people under one sky without casteless love (Hossain, 2018). Mahatma Lalon was the personification of humanism and love. He spoke and thought about humanity's emancipation; even so, he did not stop fighting for humanity's liberty. People and humanity are placed much above religion, caste, and caste. Moreover, it is for this reason that to find human beings, one must follow the road of authentic and beautiful human existence.

Baul Lalon says:

"Tell the truth and go on the right path.

Oh, my mind

If you do not know the right path,

Human philosophy cannot be found. "

(Hossain 2015, 87)

BaulLalon's thoughts and beliefs about people and humanity are reflected in how he has captured this subject in his being and presented it in songs. The researcher has influenced people and has so far been influenced by the triumph of man and humanity in his songs and philosophy. Well-known poets, writers, intellectuals, philosophers, and thinkers from home and abroad are practicing and researching him today. Across the borders of Bangladesh, his thoughts and philosophy are being researched in foreign lands, and his songs are being translated into different languages. (Masud, 2019).

Nettl's *Elephants* surveys the history of ethnomusicology and the effect of music on other disciplines. Nettl examines theorists' research and contributions to the field within the study. John Blacking's *What is Man's Musical Ability?* It became a crucial prism through which to approach music. According to Blacking, examining music composition must be done via several scopes." (Carey, 2020). Steven Feld's book adds another layer to the idea of music being humanly ordered and processed. He argues that music is a social, meaning-making activity seen as a conversation between human beings. Music is a form of communication that humans use to express them and establish societal norms. It can also be used to motivate groups of people to take action through its power to engage them in a shared experience (Masud, 2019)

Brian Vickers explores the relationship between rhetoric and music in his article 'Figures of Rhetoric/Figures of Music?'. He demonstrates what Johannes Nucius casually describes, for example. The rhetorical figure *aposiopesis*, which means "cutting off a phrase," is substantially different. Because music lacks a trope counterpart and instead relies on schemes, Burmeister is more engaged in polyphony than in 'humanist' ideas (Bose, 1996).

Hymns were more than just a one-of-a-kind musical phenomenon. Early Christians utilized hymns to express their faith throughout the Reformation era. Music was inextricably linked to rhetoric in classical education, so using it as a means of communication was logical. Marcus Aurelius has the oldest discussion of music as basically rhetorical. The Institution oratorio of Fabius Quintilian (c.35–c.100), which functioned best for Renaissance humanists, was a textbook on rhetorical. (i.e. Quintilian (the study of proper speech and the understanding of classical poetry) argues that music and oratory are similar in that they both use "voice" Using "modulation" to communicate concepts with sublime elegance and powerfully influence the sentiments of listeners. "Music is one of the oldest arts tied to literature via the testimony of the greatest poets," Quintilian writes. The importance of rhetoric to music is debatable, and it is critical to evaluate, first and foremost, the rhetorical link. There has always been a divide between poetics and prose in ancient literature. Classical poetics is concerned with lyric, epic and dramatic discourse (Kim, 2017).

Conclusion

Exploring Baul Lalon Shah's songs through communication theory reveals insights into the interplay of art, culture, and social values. Lalon's lyrics reflect his philosophies and convey universal messages of humanity, love, and social justice, engaging listeners in a dialogue that fosters shared identity and collective consciousness. A notable aspect of Lalon's work is his ability to articulate complex philosophical ideas using accessible language and vivid imagery. His songs employ rhetorical strategies metaphor, narrative, and symbolism to address existential themes and societal issues. Through a semiotic framework, we can see how symbols like the river, journey, and beloved convey deeper meanings that resonate with listeners, prompting reflection on their own lives. From a narrative theory perspective, Lalon's songs encapsulate the human condition's

struggles, hopes, and aspirations. They challenge social norms and injustices, fostering individual reflection and communal responsibility. His music acts as a catalyst for social change, invoking unity and empathy, inspiring movements for equity. The performance context amplifies the impact of Lalon's songs. The Baul tradition's communal gatherings create an environment where music fosters collective identity and resistance, showcasing its transformative potential to connect diverse groups. In contemporary society, Lalon's messages resonate as people face issues of division and inequality. His themes of humanity and compassion remind us of our shared humanity and the importance of empathy. This study highlights the significance of analyzing Lalon's work through communication theory, revealing how his songs serve as vehicles for meaningful discourse. Bauls, as a socio-religious community, risk losing their identity if disconnected from their fruitful history. Lalon, a prominent Baul saint, challenges social binaries of class, caste, gender, and faith, influenced by the Bengali Renaissance. This research will employ rhetorical criticism, emphasizing invention and organization among the five rhetorical canons. It will reveal pathos within the components of invention, accepting the speaker's message as data. Lalon's presentation of humanism in his songs is unparalleled, contributing valuable insights to the field of humanism and offering a foundation for future research in rhetorical criticism.

References

- Bitzer, Lloyd F 1968. "The rhetorical situation." *Philosophy rhetoric*:1-14.
- Blackstone, Amy. 2018. *Principles of sociological inquiry: Qualitative and quantitative methods*: Saylor Academy Open Textbooks.
- Bruce, Nigel, Daniel Pope, and Debbi Stanistreet. 2018. *Quantitative methods for health research: a practical interactive guide to epidemiology and statistics*: John Wiley & Sons.
- Carey, Triauna. 2020. *The Revolution Will Be Spotified: A Rhetorical Analysis of Music as a Mode of Resistance in the 21st Century*: Bowling Green State University.
- Cloran, Carmel 2010. "Rhetorical unit analysis and Bakhtin's chronotype." *Functions of Language* 17 (1):29-70.
- Creswell, John W, and J Creswell. 2003. *Research design*. Sage publications Thousand Oaks, CA.
- Fleming, David 1998. "Rhetoric as a Course of Study." *College English* 61 (2):169-191.
- Fleming, David 2016. "Quintilian, progymnasmata, and rhetorical education today." *Advances in the History of Rhetoric* 19 (2):124-141.
- Foss, Sonja K. 2017. *Rhetorical criticism: Exploration and practice*: Waveland Press.
- German, Kathleen M %J National Forensic Journal. 1985. "Finding a methodology for rhetorical criticism." 3 (2):86-101.
- Hasan, Sheikh Mehedi. 2015. "Lalon Shah: A Baul Bard of Existential Humanism."
- Hossain, Ā.I. 2015. *Fakir Lalon Shah and His Songs*: Afser Brothers.
- Hossain, Amzad, Sayedul Islam Montu, and Md Abul Azad. 2018. "The Baul Tradition in Bangladesh: Sustainability activism for a meatless dietary culture." In *Handbook of*

- Research on Social Marketing and Its Influence on Animal Origin Food Product Consumption*, 163-171. IGI Global.
- Hossain, PM. 2018. "The Sage and Society: Lalon Shah and 19 i th Century Social Movements in Bengal." University of Dhaka.
- Kim, Hyun-Ah 2017. "Music, Rhetoric, and the Edification of the Church in the Reformation: The Humanist Reconstruction of Modulata Recitatio." *Journal of Early Modern Christianity* 4 (1):1-20.
- Krishnendu, Jj. 2017. "Baul Tradition: A Study On Ekthara Kalari." Loyola College of Social Sciences.
- Lutzke, Jaclyn, and Mary F Henggeler. 2009. "The rhetorical triangle: Understanding and using logos, ethos, and pathos." *School of Liberal Arts, Indiana University*. .
- Masud, Syed Farhan. 2019. "Reclaiming Lalon and his philosophy: Deho-Totto, transcendentalism, and our academia." BRAC University.
- McCormack, Krista C 2014. "Ethos, pathos, and logos: The benefits of Aristotelian rhetoric in the courtroom." *Wash. U. Jurisprudence Rev.* 7:131.
- Mondal, Anirban 2013. "Lalon, Lalon geete, and society: A humanitarian socio-philosophical discourse." *The Criterion* 12:1-7.
- Muñiz, Kemp Nishan. 2012. "Burke, Rhetoric and The Doctor: A Rhetorical Analysis of Doctor Who."
- Rashid, Saifur. 2019. "Lalon's Philosophy, Baulism and Folk Musical Tradition in the Midst of Continuity and Change." World Assembly and Scientific Conference of International Organization of Folk Art (IOV) on'Folk Culture: Present and Future Pathways.

Saffy, Edna Louise. 2018. "Aristotle's Five canons of Rhetoric."

Śāha, L., and S. Dasgupta. 2000. *Songs of Lalon*: Sahitya Prakash.

Sengupta, Jayita 2015. "The Baul sursadhak: The tradition and individual talent." *Journal of Literature Art Studies* 5 (2):151-157.

Warnick, Barbara. 1993. *The sixth canon: Belletristic rhetorical theory and its French antecedents*: Univ of South Carolina Press.

Watson, Duane F 1989. "A rhetorical analysis of 3 John: A study in epistolary rhetoric." *The Catholic Biblical Quarterly* 51 (3):479-501.