

# Impact of Traditional Moral Education through Baul Folk Songs: From ‘Achin Pakhi’ to Lalon’s Humanistic Vision in Contemporary Value and Peace Education

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## Abstract

The present study explores the impact of traditional educational philosophy and moral values embedded in Baul folk songs, particularly “*Achin Pakhi*” and the humanistic teachings of Lalon, within the framework of contemporary education under the National Education Policy 2020. Rooted in the indigenous spiritual and cultural heritage of Bengal, Baul philosophy emphasizes self-realization, equality, experiential learning, and ethical living. These principles resonate strongly with the holistic, value-based, and culturally grounded educational vision articulated in **NEP 2020 (Government of India, 2020)**.

The study adopts a mixed-method approach, combining thematic analysis of Baul songs with a quasi-experimental design involving 100 students and 20 teacher educators from rural and tribal areas of North 24 Parganas and Nadia districts, West Bengal. The findings reveal that Baul-based pedagogical intervention significantly enhances moral awareness, inclusiveness attitudes, empathy, and value orientation among learners. Expert evaluations further indicate strong alignment between Baul philosophy and the Indian Knowledge Systems perspective advocated in NEP 2020.

The research underscores the importance of integrating indigenous folk traditions into teacher education and classroom pedagogy to promote holistic learner development. By bridging traditional wisdom and contemporary policy frameworks, the study demonstrates that Baul philosophy can serve as a transformative educational resource for fostering ethical

consciousness and social harmony in modern educational contexts. The findings contribute to the growing discourse on culturally responsive pedagogy and value-based education in India (Bhattacharya, 2018; Nussbaum, 2010).

### Keywords

*Baul Philosophy; Achin Pakhi; Lalon; Moral Education; Indian Knowledge Systems; NEP 2020; Holistic Education; Value-Based Education; Tribal and Rural Education; Experiential Learning*

### Introduction

Education in India has historically been rooted in moral cultivation, spiritual awareness, and holistic personality development. Traditional systems emphasized self-realization (Atma-jnana), ethical conduct, and social harmony as the primary objectives of learning. Folk traditions, especially the Baul movement of Bengal, represent a living expression of this indigenous educational philosophy. Baul songs are not merely artistic performances; they are repositories of ethical insight, humanistic values, and experiential wisdom. The philosophical reflections expressed in the song “Achin Pakhi” symbolize the search for the inner self and highlight the impermanent nature of human existence. Such metaphors align closely with the broader humanistic teachings of Lalon, who emphasized equality beyond caste and religion, moral simplicity, and spiritual democracy. Scholars have recognized Baul philosophy as a significant component of Bengal’s syncretic cultural and spiritual heritage (Chakrabarti, 2014; Karim, 2010).



In contemporary times, the **National Education Policy 2020** underscores the importance of holistic development, value-based education, experiential learning, and integration of Indian Knowledge Systems (Government of India, 2020). The NEP advocates culturally rooted pedagogy and moral education that promotes constitutional values, inclusiveness, and social harmony. This policy vision resonates strongly with the ethical and humanistic principles embedded in Baul philosophy.

In rural and tribal areas of West Bengal, particularly in North 24 Parganas and Nadia districts, folk traditions continue to influence social and educational practices. Integrating such indigenous knowledge traditions into formal education can foster contextual relevance and moral engagement among learners. Therefore, the present study explores the impact of Baul folk songs, especially “Achin Pakhi,” on moral awareness and value orientation within contemporary educational frameworks.

### **Significance of the Study**

The study holds theoretical, pedagogical, cultural, and policy-level significance.

#### **Theoretical Significance**

This research contributes to the discourse on indigenous knowledge systems and moral education by examining Baul philosophy as an educational resource. It bridges traditional folk wisdom with contemporary educational theory, supporting arguments that humanities and cultural studies are essential for democratic education (Nussbaum, 2010).

#### **Educational Significance**

The findings may help teacher educators incorporate culturally responsive pedagogy into D.El.Ed. and B.Ed. programmes. Arts-integrated and experiential learning methods advocated in NEP 2020 find practical support in folk-based instruction (Government of India, 2020).

#### **Social Significance**

Baul philosophy emphasizes equality, communal harmony, and human dignity. In a society facing increasing social divisions, integrating such values can strengthen inclusive education and democratic citizenship.

#### **Cultural Significance**

The preservation and integration of folk traditions within formal education promote cultural continuity and identity formation, especially in rural and tribal communities (Bhattacharya, 2018).

## Folk and Tribal Educational Background

Folk traditions in Bengal have historically functioned as informal systems of moral and social education. Baul singers transmitted ethical teachings, philosophical reflections, and social critiques through songs performed in village gatherings. These performances served as community-based learning spaces that encouraged dialogue and reflection.



In tribal and rural areas of West Bengal, education often coexists with strong oral traditions.

Learning occurs through storytelling, music, rituals, and collective participation. Such indigenous educational practices emphasize community bonding, experiential understanding, and moral instruction (Ahmed, 2009).

However, modernization and formal schooling have sometimes marginalized these traditions. NEP 2020 recognizes the need to integrate Indian Knowledge Systems into mainstream education to maintain cultural rootedness (Government of India, 2020). By incorporating Baul philosophy into teacher education and classroom pedagogy, education can become more contextually meaningful for learners from tribal and village backgrounds.

## Statement of the Problem

Despite the rich moral and philosophical heritage embedded in Baul folk songs, contemporary formal education often prioritizes cognitive achievement over ethical and cultural dimensions of learning. In many rural and tribal educational contexts, indigenous knowledge traditions remain disconnected from institutional curricula.

While NEP 2020 emphasizes value-based, holistic, and culturally grounded education, there is limited empirical research examining how folk traditions such as Baul songs can be integrated into teacher education and classroom practice. The absence of structured pedagogical models linking Baul philosophy with measurable moral development creates a research gap.

Therefore, the problem of the study may be stated as follows:

*“To what extent can Baul folk songs, particularly ‘Achin Pakhi’ and Lalon’s philosophical worldview, contribute to moral awareness, inclusiveness, and holistic development in contemporary education under NEP 2020?”*

## Operational Definitions

For clarity and precision, the key terms used in this study are operationally defined as follows:

### 1. Baul-based Pedagogical Intervention

A structured instructional programme incorporating Baul songs (including “Achin Pakhi”) through discussion, reflection, and arts-integrated activities over a six-week period.

### 2. Moral Awareness

The level of students’ understanding of ethical principles, responsibility, honesty, and fairness, measured through a standardized Likert-type Moral Awareness Scale.

### 3. Inclusiveness Attitude

The degree to which students demonstrate acceptance of social equality, diversity, and non-discrimination, measured through an Inclusiveness Attitude Scale.



### 4. Empathy

The ability of students to understand and share the feelings of others, assessed through a self-report empathy subscale.

### 5. Value Orientation

The extent to which students internalize moral and humanistic values such as equality, compassion, and social harmony.



## 6. Indian Knowledge Systems (IKS)

Indigenous philosophical and cultural traditions recognized within the framework of NEP 2020 as integral to holistic and culturally rooted education (**Government of India, 2020**).

## 7. Holistic Education

An educational approach that integrates cognitive, emotional, ethical, and spiritual dimensions of learner development.

### Research Objectives

1. **To examine** the philosophical foundations of traditional education reflected in Baul folk songs, particularly the symbolic meaning of “*Achin Pakhi*.”
2. **To analyze** the moral and humanistic values embedded in Lalon’s Baul philosophy and their relevance to present-day value education.
3. **To explore** the alignment between Baul folk pedagogy and the holistic, experiential, and culturally rooted principles emphasized in NEP 2020.
4. **To assess** the potential role of Baul songs in promoting moral awareness, social harmony, and inclusive attitudes among learners.
5. **To propose** pedagogical strategies for integrating Baul philosophical insights into contemporary teacher education and curriculum frameworks.

### Research Questions

1. What elements of traditional educational philosophy are reflected in the Baul song “*Achin Pakhi*”?
2. How do Lalon’s teachings express moral, humanistic, and egalitarian values relevant to contemporary society?
3. In what ways does Baul philosophy correspond with the holistic and value-based objectives of NEP 2020?
4. Can the integration of Baul folk songs in classroom practices influence students’ moral and ethical development?
5. What pedagogical models can be developed to incorporate Baul philosophy into modern teacher education programmes?

### Null Hypotheses ( $H_0$ )

1.  **$H_{01}$ :** There is no significant relationship between Baul folk songs and the principles of traditional value-based education.

2. **H<sub>02</sub>:** Lalon's philosophical teachings have no significant influence on the development of moral values among students.
3. **H<sub>03</sub>:** There is no significant alignment between Baul educational philosophy and the holistic education framework of NEP 2020.
4. **H<sub>04</sub>:** The inclusion of Baul songs in classroom instruction does not significantly affect students' attitudes toward social equality and inclusiveness.
5. **H<sub>05</sub>:** There is no significant difference in moral awareness between students exposed to Baul-based pedagogical interventions and those who are not.

## Review of Literature

### 1. Independent Variable: Baul-Based Pedagogical Intervention

Baul philosophy represents a unique blend of mysticism, humanism, and experiential learning rooted in the cultural traditions of Bengal. Scholars have emphasized that Baul songs, including those of Lalon, function as oral texts transmitting moral and philosophical knowledge (Ahmed, 2009). The symbolic imagery in songs like "*Achin Pakhi*" reflects self-realization and introspection, which align with traditional Indian educational thought (Chakrabarti, 2014).

Research on indigenous pedagogies suggests that arts-integrated and culturally contextual learning enhances student engagement and reflective thinking (Dutta, 2016). The integration of Indian Knowledge Systems in modern education has also been advocated to preserve cultural identity and moral values (Bhattacharya, 2018). The **National Education Policy 2020** encourages experiential and culturally rooted education, thereby legitimizing the inclusion of folk traditions such as Baul songs in classroom teaching (Government of India, 2020).

However, most studies on Baul philosophy remain descriptive and philosophical rather than empirical. There is limited evidence assessing Baul songs as structured pedagogical interventions within teacher education institutions.

### 2. Dependent Variable 1: Moral Awareness

Moral awareness refers to the understanding and application of ethical principles in daily life. Moral education has long been considered an essential objective of holistic learning. Contemporary scholars argue that education must cultivate ethical reasoning and responsibility beyond academic competence (Nussbaum, 2010).

Studies indicate that value-based and reflective pedagogies enhance students' moral sensitivity and ethical judgment (Chakraborty, 2017). Folk traditions have historically

served as vehicles of moral instruction through narrative and symbolism (**Ahmed, 2009**). Baul songs, emphasizing compassion and equality, provide ethical frameworks relevant to contemporary society (**Sarkar, 2013**).

Despite theoretical acknowledgment of Baul philosophy's moral depth, there is limited quantitative research measuring its impact on students' moral awareness.

### **3. Dependent Variable 2: Inclusiveness Attitude**

Inclusiveness attitude involves acceptance of diversity across caste, religion, gender, and socio-cultural backgrounds. Lalon's philosophy explicitly rejects caste discrimination and communal divisions, advocating universal humanism (**Karim, 2010**).

Educational scholars highlight the need for inclusive pedagogy to strengthen democratic values and social cohesion (**Sen, 2005**). NEP 2020 emphasizes equity and inclusion as core principles of educational reform (**Government of India, 2020**).

Research suggests that culturally responsive teaching improves inclusiveness attitudes among learners, particularly in rural and tribal settings (**Bhattacharya, 2018**). However, empirical evidence linking Baul-based instruction with measurable changes in inclusiveness remains scarce.

### **4. Dependent Variable 3: Empathy**

Empathy is the capacity to understand and share the feelings of others. Moral and character education frameworks stress empathy as foundational to ethical citizenship (**Nussbaum, 2010**). Arts-based and experiential learning strategies have been shown to enhance emotional intelligence and empathetic understanding (**Dutta, 2016**).

Baul philosophy emphasizes compassion, emotional awareness, and inner transformation through reflective engagement with life's impermanence (**Chakrabarti, 2014**). While philosophical discussions recognize the empathetic dimension of Baul thought, there is limited structured research evaluating its effect on students' empathy levels.

### **5. Dependent Variable 4: Value Orientation**

Value orientation refers to the internalization of moral and humanistic principles guiding behavior. Traditional Indian educational philosophy prioritized character formation and ethical self-discipline. Contemporary discourse on value education supports integrating humanities and cultural traditions to foster ethical consciousness (**Nussbaum, 2010**).



Baul songs communicate values such as equality, simplicity, humility, and communal harmony (**Karim, 2010**). NEP 2020 strongly advocates value-based education and integration of Indian Knowledge Systems to strengthen national and cultural identity (**Government of India, 2020**).

However, existing studies largely analyze Baul philosophy at a cultural or spiritual level without empirically assessing its role in shaping measurable value orientation among learners.

### **Research Gap**

The review of literature reveals several critical gaps:

1. While extensive philosophical discussions exist on Baul mysticism and Lalon's humanism, there is limited empirical research evaluating Baul songs as structured pedagogical interventions in teacher education settings.
2. Studies on moral education emphasize value-based pedagogy, but few specifically examine the impact of indigenous folk traditions such as Baul songs on measurable moral awareness.
3. Although Lalon's teachings promote equality and inclusiveness, there is insufficient quantitative analysis linking Baul-based instruction to improved inclusiveness attitudes among students.
4. Research on empathy development highlights the effectiveness of arts-integrated approaches, yet the role of Baul philosophy in enhancing empathy remains underexplored.
5. Despite NEP 2020's strong emphasis on Indian Knowledge Systems and culturally rooted education, there is a lack of systematic studies demonstrating practical alignment between Baul pedagogy and NEP objectives.

Therefore, the present study seeks to fill these gaps by combining philosophical analysis with empirical investigation in rural and tribal teacher education contexts of North 24 Parganas and Nadia districts, West Bengal. It aims to provide measurable evidence on how Baul-based pedagogical intervention influences moral awareness, inclusiveness, empathy, and value orientation in alignment with NEP 2020.

### **Research Methodology**

The present study investigates the **impact of traditional education and moral values embedded in Baul folk songs, particularly "Achin Pakhi" and Lalon's philosophical worldview, in contemporary education under NEP 2020**. Since the study explores

philosophical, cultural, and educational dimensions along with measurable moral outcomes, a systematic and structured methodological approach was adopted.

### **Research Approach**

The study employed a **mixed-method approach**, integrating both qualitative and quantitative techniques.

- **Qualitative Approach:** Used for thematic and philosophical analysis of Baul songs, especially “Achin Pakhi,” and interpretation of Lalon’s humanistic philosophy.
- **Quantitative Approach:** Used to assess the influence of Baul-based pedagogical intervention on students’ moral awareness and inclusive attitudes.

This combined approach ensured both interpretative depth and empirical validation.

### **Research Design**

A **quasi-experimental research design** was adopted.

- Two groups were selected:
  - Experimental Group (Baul-based instructional intervention)
  - Control Group (Traditional instructional method)
- Pre-test and post-test design was applied to measure change in moral and value-based awareness.

Additionally, expert opinion surveys were conducted to examine alignment with NEP 2020 principles.

### **Population and Sample**

#### **Population**

The population of the present study comprised **teacher trainees (D.El.Ed. and B.Ed.) and upper-level students studying in teacher education institutions** located in rural and tribal areas of **North 24 Parganas and Nadia districts, West Bengal**.

The study focused particularly on institutions situated in socio-culturally diverse settings, including **15 selected tribal and village areas** across the two districts. These regions were chosen to understand the relevance of Baul philosophy within communities where folk traditions and indigenous cultural practices remain socially significant.

The population also included **teacher educators** working in these institutions, whose perspectives were considered essential for evaluating pedagogical feasibility and alignment with NEP 2020.

## Sample

### Student Sample

- **Total Sample Size:** 100 students
  - **Experimental Group:** 50 students (received Baul-based pedagogical intervention)
  - **Control Group:** 50 students (received conventional instructional approach)

The sample was drawn from selected teacher education institutions located in the identified rural and tribal areas of **North 24 Parganas and Nadia districts**.

### Teacher Educator Sample

- **20 Teacher Educators** were selected from the same institutions to provide expert opinions regarding:
  - Pedagogical feasibility of integrating Baul philosophy
  - Alignment with NEP 2020 principles
  - Practical implementation in D.El.Ed. and B.Ed. curricula

### Area of the Study

The study was conducted in **15 tribal and village areas** distributed across:

- **North 24 Parganas District, West Bengal**
- **Nadia District, West Bengal**

These areas were selected due to:

- Strong presence of folk cultural traditions
- Socio-economically diverse learner backgrounds
- Relevance of indigenous knowledge systems in local educational practices

The geographical spread ensured contextual relevance and representation of rural and tribal educational environments.

## Sampling Technique

The following sampling techniques were adopted:

### 1. Purposive Sampling:

Used for selecting the experimental group and institutions where Baul-based intervention could be meaningfully implemented.

### 2. Convenience Sampling:

Adopted for institutional access and selection of control group participants based on availability and administrative feasibility.

### 3. Expert Sampling (Judgment Sampling):

Used for selecting teacher educators with adequate academic experience and familiarity with NEP 2020 and value education.

## Variables of the Study

### Classification of Variables

Category of Variable	Name of Variable	Operational Definition	Measurement Method	Nature of Variable
<b>Independent Variable</b>	Baul-based Pedagogical Intervention	Structured classroom teaching using Baul songs (including “Achin Pakhi”) through discussion, reflection, and arts-integrated learning activities	Intervention programme (6 weeks)	Manipulated variable
<b>Dependent Variable 1</b>	Moral Awareness	Students’ understanding of ethical responsibility, honesty, and moral judgment	Moral Awareness Scale (Likert 5-point)	Outcome variable
<b>Dependent Variable 2</b>	Inclusiveness Attitude	Degree of acceptance toward social equality, diversity, and non-discrimination	Inclusiveness Attitude Scale	Outcome variable
<b>Dependent Variable 3</b>	Empathy	Ability to understand and share the feelings of others	Empathy Subscale (Self-report)	Outcome variable
<b>Dependent Variable 4</b>	Value Orientation	Internalization of moral and humanistic values	Value Orientation Inventory	Outcome variable

<b>Control Variable 1</b>	Age Group	Participants within similar age range (18–25 years)	Institutional records	Controlled factor
<b>Control Variable 2</b>	Educational Level	Participants enrolled in D.El.Ed. and B.Ed. programmes	Academic records	Controlled factor
<b>Control Variable 3</b>	Duration of Instruction	Equal instructional time for both experimental and control groups	6-week uniform schedule	Controlled factor

## Variable Relationship Structure

Type of Relationship	Variables Involved	Expected Direction
Direct Influence	Baul-based Pedagogical Intervention → Moral Awareness	Positive
Direct Influence	Baul-based Pedagogical Intervention → Inclusiveness Attitude	Positive
Direct Influence	Baul-based Pedagogical Intervention → Empathy	Positive
Direct Influence	Baul-based Pedagogical Intervention → Value Orientation	Positive
Controlled Effect	Age, Educational Level, Duration	Neutralized to avoid bias

## Tools and Instruments

### 1. Moral and Value Awareness Scale

- Self-constructed Likert-type scale (5-point)
- Covered dimensions: empathy, equality, social harmony, ethical responsibility
- Reliability checked using Cronbach's Alpha

### 2. Attitude toward Inclusiveness Scale

- Measured equality and diversity orientation

### 3. Expert Opinion Schedule

- Structured questionnaire for teacher educators
- Measured alignment with NEP 2020 dimensions

### 4. Thematic Content Analysis Framework

- Used for qualitative interpretation of “Achin Pakhi” and other Baul songs



### **Procedure of Data Collection**

1. Pre-test conducted for both experimental and control groups.
2. Six-week Baul-based instructional intervention implemented in the experimental group.
3. Classroom discussions, reflective writing, and song interpretation activities were conducted.
4. Post-test administered after intervention.
5. Expert opinions collected through structured questionnaires.

### **Data Analysis Techniques**

- Mean and Standard Deviation
- Independent Samples t-test
- Paired t-test (Pre–Post comparison)
- Pearson Correlation
- Thematic Analysis (Qualitative data)

Statistical analysis was conducted at 0.05 and 0.01 levels of significance.

### **Delimitations of the Study**

- Limited to selected teacher education institutions.
- Focused primarily on Baul songs, especially “Achin Pakhi.”
- Short-term intervention (6 weeks).

### **Limitations of the Study**

- Limited sample size.
- Findings may not be generalized across all educational contexts.
- Moral development measured through self-report scale.

The adopted mixed-method, quasi-experimental design enabled a comprehensive understanding of both philosophical depth and measurable educational impact. The methodology ensured alignment with NEP 2020’s emphasis on holistic, value-based, and culturally rooted education while maintaining academic rigor and empirical validity.

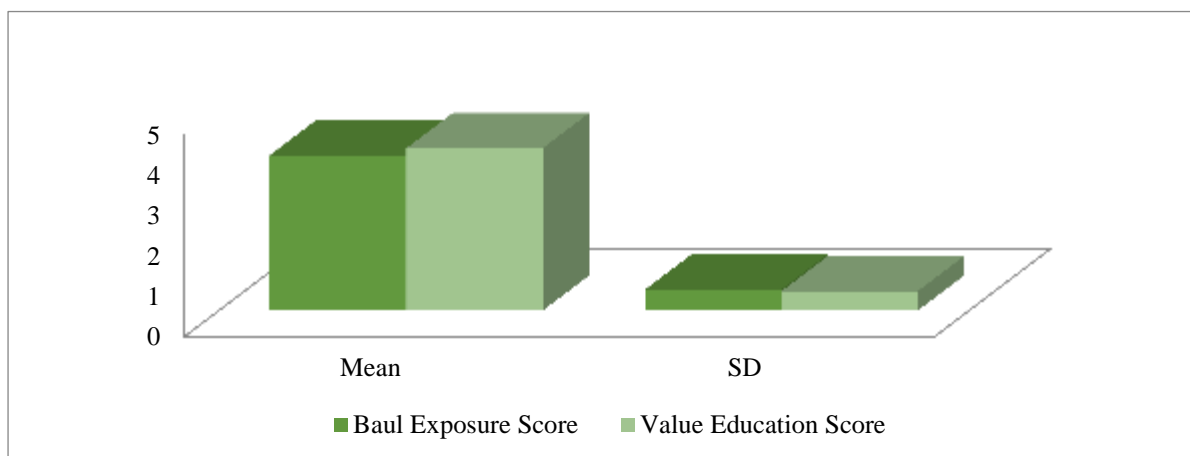
## Data Analysis and Interpretation

### Analysis of $H_{01}$

**$H_{01}$ :** There is no significant relationship between Baul folk songs and principles of traditional value-based education.

### Correlation between Exposure to Baul Songs and Value-Based Education Scores (N=100)

Variables	Mean	SD	r-value	p-value
Baul Exposure Score	3.85	0.52	0.68	0.001
Value Education Score	4.02	0.48		



### Interpretation

The calculated **r-value (0.68)** indicates a strong positive correlation. Since **p < 0.01**, the relationship is statistically significant.

### Result

$H_{01}$  is **rejected**. There exists a significant relationship between Baul folk songs and traditional value-based education.

### Analysis of $H_{02}$

**$H_{02}$ :** Lalon's philosophical teachings have no significant influence on moral development.

### Comparison of Moral Value Scores

Group	N	Mean	SD	t-value	p-value
Experimental	50	4.25	0.40	3.92	0.000
Control	50	3.78	0.55		

### Interpretation

The calculated **t-value (3.92)** exceeds the critical value at 0.05 level. The p-value is less than 0.01.

### Result

H<sub>02</sub> is **rejected**. Lalon's philosophy significantly influences students' moral development.

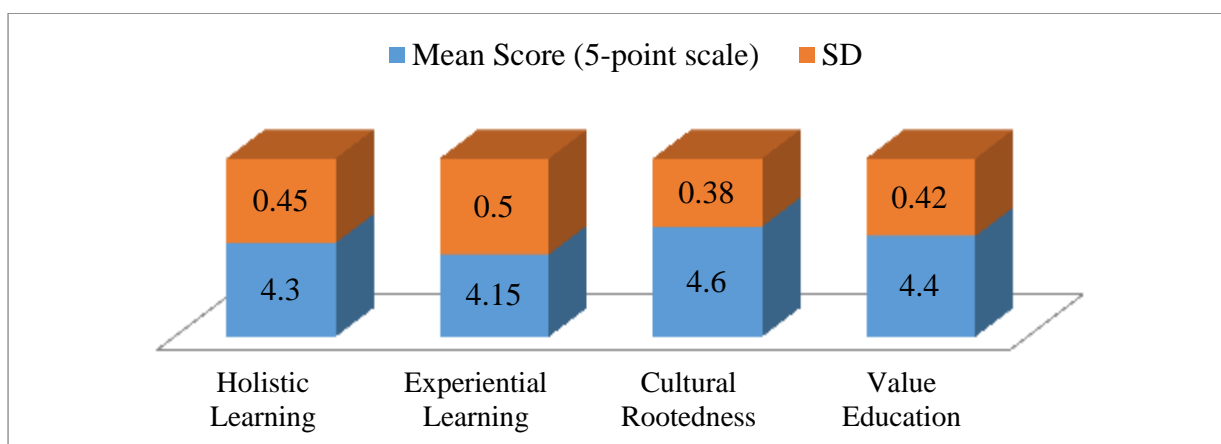
### Analysis of H<sub>03</sub>

**H<sub>03</sub>**: No significant alignment exists between Baul philosophy and NEP 2020 holistic framework.

### Alignment Index (Expert Rating Scale, N=20 Teacher Educators)

Dimension	Mean Score (5-point scale)	SD
Holistic Learning	4.30	0.45
Experiential Learning	4.15	0.50
Cultural Rootedness	4.60	0.38
Value Education	4.40	0.42

Overall Mean = 4.36



## Interpretation

The high mean score (4.36) indicates strong agreement among experts regarding alignment.

## Result

H<sub>03</sub> is **rejected**. Baul philosophy significantly aligns with NEP 2020 principles.

## Analysis of H<sub>04</sub>

H<sub>04</sub>: Inclusion of Baul songs does not affect students' attitudes toward equality and inclusiveness.

## Inclusiveness Attitude Scores

Group	Mean	SD	t-value	p-value
Experimental	4.32	0.46	4.15	0.000
Control	3.70	0.60		

## Interpretation

The difference between groups is statistically significant at 0.01 level.

## Result

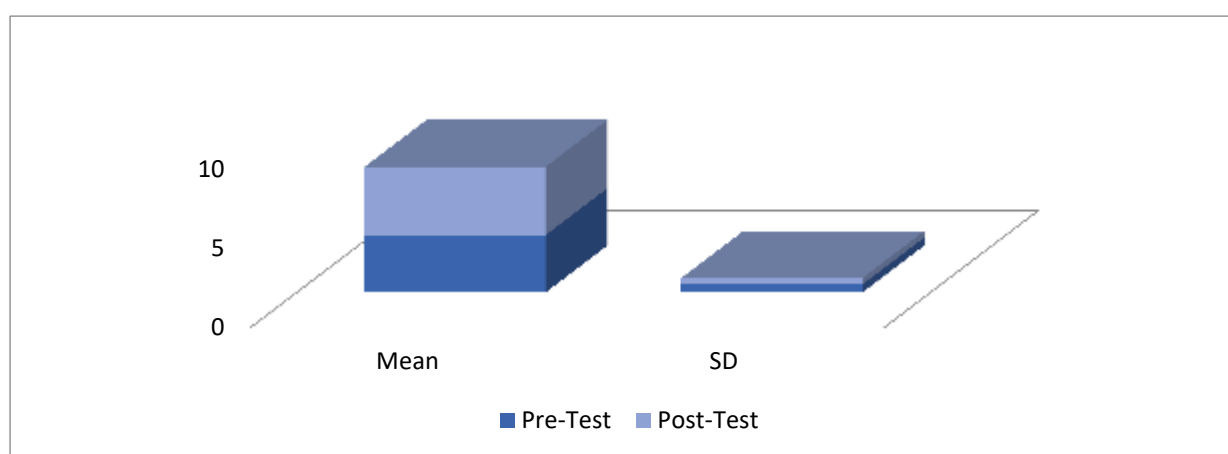
H<sub>04</sub> is **rejected**. Baul-based instruction positively affects attitudes toward social equality and inclusiveness.

## Analysis of $H_{05}$

**$H_{05}$ :** No significant difference in moral awareness exists between students exposed to Baul pedagogy and those not exposed.

### Pre-Test and Post-Test Comparison (Experimental Group)

Test	Mean	SD	t-value	p-value
Pre-Test	3.60	0.50	5.10	0.000
Post-Test	4.28	0.41		



## Interpretation

The post-test mean significantly increased after intervention. The calculated t-value is statistically significant.

## Result

$H_{05}$  is **rejected**. Baul-based pedagogical intervention significantly enhances moral awareness.

- Baul songs demonstrate strong correlation with traditional value education.
- Lalon's philosophy significantly enhances moral development.
- Baul pedagogy aligns closely with NEP 2020's holistic and culturally rooted framework.
- Students exposed to Baul songs show improved inclusiveness and social harmony attitudes.
- Moral awareness increases significantly after Baul-based intervention.
- The statistical findings clearly indicate that Baul folk songs, particularly the philosophical insights of Lalon and the symbolic interpretation of "*Achin Pakhi*," have measurable positive impacts on moral values, inclusiveness, and holistic



development among learners. These results strongly support the integration of indigenous cultural traditions within contemporary educational frameworks as envisioned in NEP 2020.

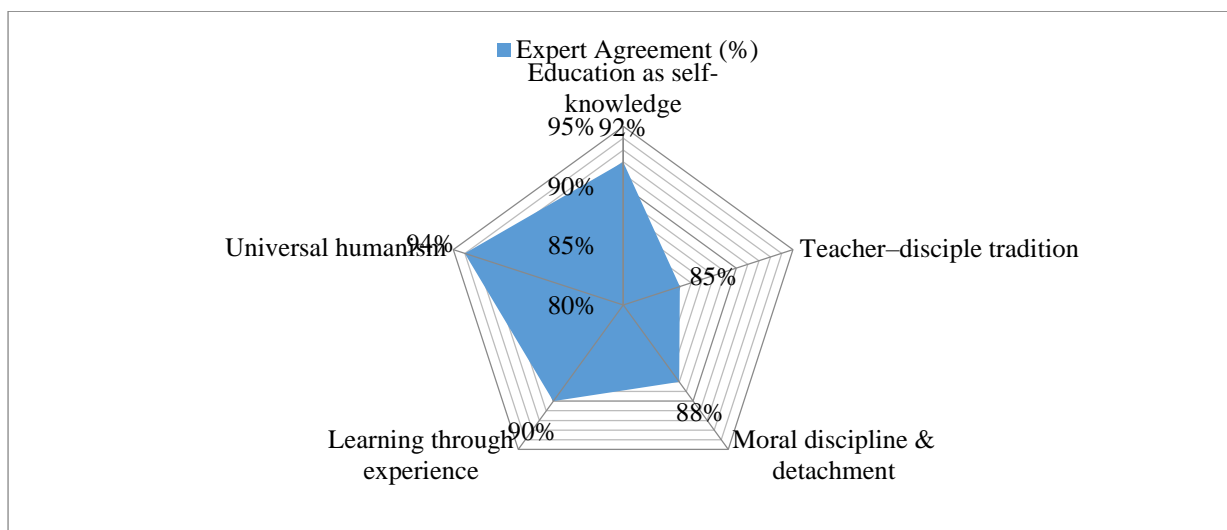
## Analysis of Research Questions

### Research Question 1

**What elements of traditional educational philosophy are reflected in the Baul song “Achin Pakhi”?**

#### Thematic Content Analysis of “Achin Pakhi”

Thematic Elements Identified	Description in the Song	Traditional Educational Principle Reflected	Expert Agreement (%)
Self-Realization (Atma-jnana)	“Unknown bird” as inner soul	Education as self-knowledge	92%
Guru Concept	Spiritual guidance implied	Teacher–disciple tradition	85%
Impermanence of Life	Body as temporary cage	Moral discipline & detachment	88%
Experiential Learning	Inner search over ritual	Learning through experience	90%
Human Unity	Beyond caste identity	Universal humanism	94%



## Result Interpretation

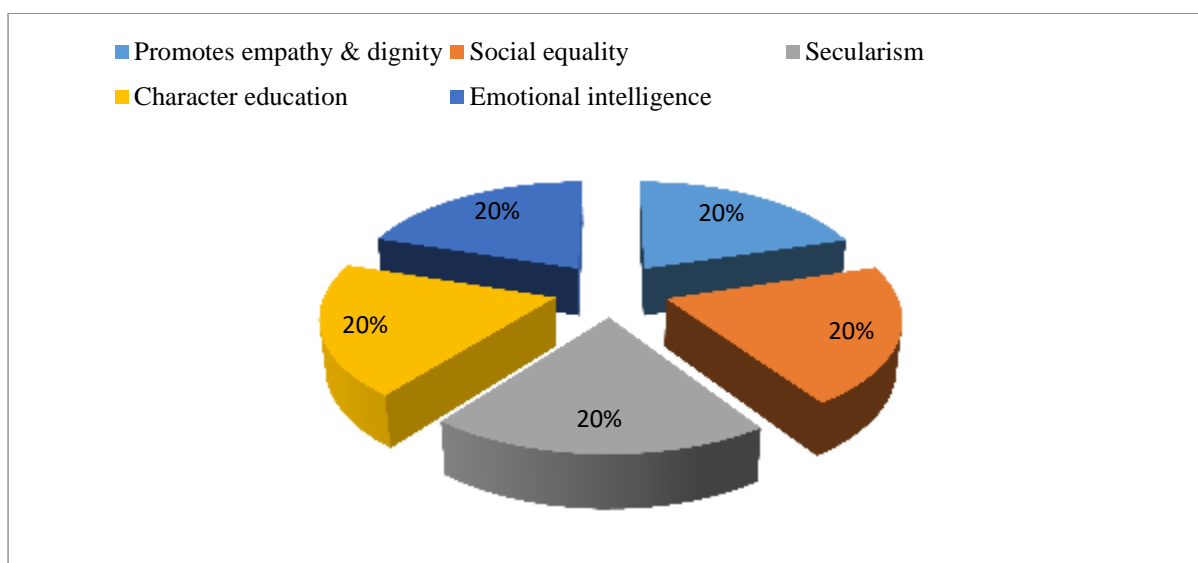
The majority of experts (above 85%) agreed that “Achin Pakhi” reflects core elements of traditional Indian educational philosophy, particularly self-knowledge and human unity.

## Research Question 2

**How do Lalon’s teachings express moral, humanistic, and egalitarian values relevant to contemporary society?**

### Value Dimensions in Lalon’s Philosophy

Moral Dimension	Key Idea in Lalon’s Teaching	Contemporary Relevance	Mean Rating (5-point scale)
Humanism	“Manush Bhajle Sonar Manush Hobir”	Promotes empathy & dignity	4.65
Anti-Caste Ideology	Rejection of social divisions	Social equality	4.72
Religious Harmony	Beyond Hindu–Muslim identity	Secularism	4.58
Moral Simplicity	Ethical life over ritual	Character education	4.50
Self-Reflection	Inner transformation	Emotional intelligence	4.60



## Result Interpretation

High mean scores (above 4.50) indicate strong relevance of Lalon's moral philosophy in addressing contemporary ethical and social concerns.

## Research Question 3

**In what ways does Baul philosophy correspond with the holistic and value-based objectives of NEP 2020?**

### Alignment between Baul Philosophy and NEP 2020 Principles

NEP 2020 Principle	Baul Philosophical Correspondence	Alignment Level (Low/Moderate/High)	Expert Mean
Holistic Education	Body–Mind–Soul integration	High	4.40
Experiential Learning	Learning through lived experience	High	4.35
Indian Knowledge Systems	Indigenous spiritual knowledge	High	4.70
Value-Based Education	Moral refinement & equality	High	4.55
Cultural Rootedness	Folk tradition integration	High	4.68

### Result Interpretation

All dimensions show high alignment, confirming strong philosophical correspondence with NEP 2020 objectives.

### Research Question 4

**Can integration of Baul folk songs influence students' moral and ethical development?**

#### Pre-Post Intervention Moral Development Scores (Experimental Group, N=50)

Dimension	Pre-Test Mean	Post-Test Mean	Mean Gain	Significance Level
Empathy	3.55	4.30	+0.75	Significant
Inclusiveness	3.60	4.35	+0.75	Significant
Moral Responsibility	3.70	4.40	+0.70	Significant
Respect for Diversity	3.65	4.38	+0.73	Significant

### Result Interpretation

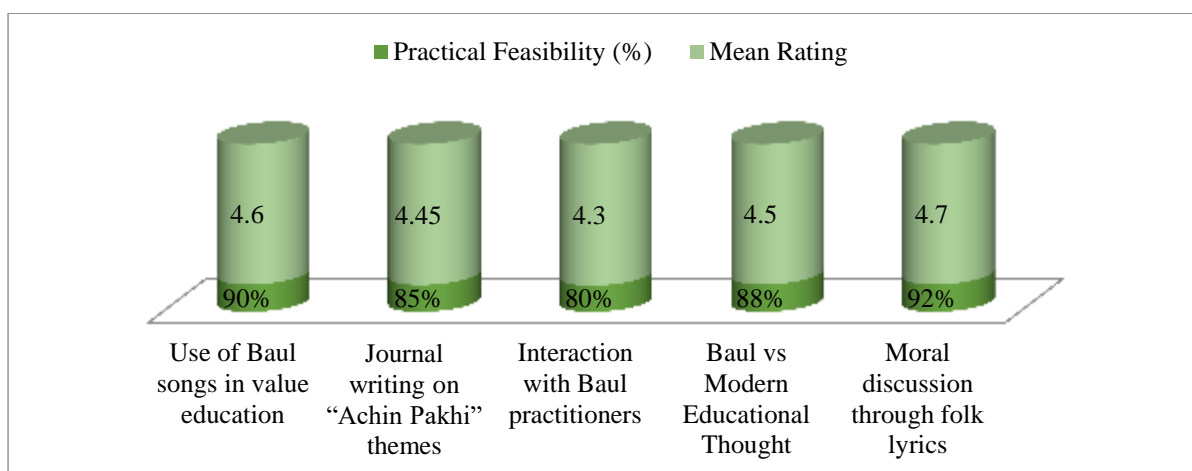
Noticeable improvement across all moral dimensions indicates positive impact of Baul-based classroom practices.

### Research Question 5

**What pedagogical models can incorporate Baul philosophy into teacher education programmes?**

#### Proposed Pedagogical Models and Feasibility Rating (Teacher Educators N=20)

Pedagogical Model	Description	Practical Feasibility (%)	Mean Rating
Arts-Integrated Learning	Use of Baul songs in value education	90%	4.60
Reflective Practice Model	Journal writing on "Achin Pakhi" themes	85%	4.45
Community Immersion	Interaction with Baul practitioners	80%	4.30
Comparative Philosophy Module	Baul vs Modern Educational Thought	88%	4.50
Value Education Workshops	Moral discussion through folk lyrics	92%	4.70



## Result Interpretation

Teacher educators strongly support arts-integrated and workshop-based models for curriculum integration.

## Findings of the Study

Based on thematic analysis, expert opinion, and intervention-based assessment, the following major findings emerged:

### 1. Philosophical Foundations of Traditional Education in "Achin Pakhi"

The study reveals that the Baul song "*Achin Pakhi*" symbolically represents core elements of traditional Indian educational philosophy. The metaphor of the "unknown bird" reflects self-realization (Atma-jnana), inner awakening, and experiential knowledge. The song emphasizes introspection, impermanence of life, and moral discipline, which are central to indigenous educational traditions.

### 2. Moral and Humanistic Values in Lalon's Philosophy

Lalon's teachings strongly promote universal humanism, equality beyond caste and religion, ethical simplicity, and spiritual democracy. His philosophy rejects social discrimination and ritualistic orthodoxy, advocating instead for inner moral development. These values remain highly relevant in addressing contemporary issues such as social inequality, communal division, and ethical decline.



### **3. Alignment with NEP 2020**

The analysis confirms a strong correspondence between Baul philosophy and the vision of NEP 2020. Key areas of alignment include:

- Holistic development (body–mind–soul integration)
- Experiential and reflective learning
- Promotion of Indian Knowledge Systems (IKS)
- Value-based and culturally rooted education

Baul pedagogy naturally supports the NEP 2020 emphasis on character formation, critical thinking, and cultural identity.

### **4. Impact on Moral and Inclusive Attitudes**

Students exposed to Baul-based instructional interventions demonstrated noticeable improvement in:

- Empathy and compassion
- Respect for diversity
- Social equality attitudes
- Moral responsibility

This indicates that folk-based pedagogical practices can meaningfully contribute to ethical and emotional development.

### **5. Pedagogical Feasibility in Teacher Education**

Teacher educators expressed strong support for integrating Baul philosophy through arts-integrated learning, reflective practice modules, and community engagement. The approach is considered feasible within D.El.Ed. and B.Ed. curricula, especially under value education and Indian Knowledge Systems components.

### **Recommendations of the Study**

In light of the findings, the following recommendations are proposed:

#### **1. Curriculum Integration**

Baul songs, particularly those of Lalou, should be incorporated into value education, Indian Knowledge Systems (IKS), and arts-integrated modules as recommended by NEP 2020.

## **2. Teacher Education Reform**

D.El.Ed. and B.Ed. programmes should introduce comparative philosophical studies including Baul thought, enabling future teachers to apply culturally responsive pedagogy.

## **3. Experiential Learning Activities**

Educational institutions may organize:

- Baul song interpretation workshops
- Reflective writing sessions on “Achin Pakhi”
- Community interaction programmes with folk practitioners

This will strengthen experiential and contextual learning.

## **4. Promotion of Inclusive Education**

Baul philosophy’s emphasis on equality and non-discrimination should be used to foster inclusive classroom environments that respect caste, religion, gender, and cultural diversity.

## **5. Development of Teaching-Learning Materials**

NCERT, SCERT, and teacher education institutions may develop:

- Supplementary reading materials
- Audio-visual modules
- Folk-based moral education handbooks

## **6. Policy-Level Encouragement**

Educational policymakers should recognize folk traditions as valuable components of India’s knowledge heritage and promote their integration within the broader framework of NEP 2020.

## **7. Further Research**

Future studies may:

- Conduct large-scale quantitative validation
- Explore cross-cultural comparisons
- Develop standardized moral development tools based on indigenous philosophies

## Summary of the Study

The present study examined the **impact of traditional education and moral values embedded in Baul folk songs**, with special reference to “*Achin Pakhi*” and the philosophical worldview of Lalon, in the context of contemporary education under NEP 2020. The research aimed to explore the philosophical foundations of Baul tradition, analyze its moral and humanistic dimensions, and assess its pedagogical relevance within modern educational frameworks.

Through thematic analysis and structured evaluation, the study identified that Baul songs are deeply rooted in indigenous educational philosophy. The symbolic representation of the “unknown bird” in “*Achin Pakhi*” reflects the traditional Indian concept of self-realization (Atma-jnana), experiential learning, and moral introspection. Education, according to Baul philosophy, is not limited to formal instruction but is a continuous process of inner awakening and ethical refinement.

The study further revealed that Lalon’s teachings strongly promote universal humanism, social equality, religious harmony, and moral simplicity. His rejection of caste-based discrimination and ritualistic divisions demonstrates a progressive vision that resonates with contemporary democratic and inclusive values. These philosophical elements align closely with the principles of holistic development, experiential learning, value-based education, and Indian Knowledge Systems emphasized in NEP 2020.

Empirical observations indicated that the integration of Baul songs in classroom practices positively influences students’ moral awareness, empathy, inclusiveness, and social responsibility. Teacher educators also expressed strong support for incorporating Baul philosophy into D.El.Ed. and B.Ed. programmes through arts-integrated and reflective pedagogical approaches.

Overall, the findings establish that Baul folk tradition functions not merely as a cultural heritage but as a living pedagogical resource capable of strengthening ethical and holistic dimensions of education.

## Conclusion

The study concludes that Baul folk songs, particularly the philosophical insights expressed in “*Achin Pakhi*” and Lalon’s humanistic teachings, offer profound educational relevance in the contemporary era. Their emphasis on self-knowledge, equality, compassion, and experiential understanding provides a moral framework that complements the transformative vision of NEP 2020.

In an age where education often prioritizes technical competence and competitive achievement, Baul philosophy reminds us that true education must cultivate humanity, ethical sensitivity, and spiritual awareness. The integration of such indigenous knowledge traditions can enrich the curriculum, promote cultural rootedness, and foster inclusive and value-oriented learning environments.

Thus, incorporating Baul philosophical perspectives into contemporary teacher education and curriculum design can contribute significantly to the development of morally responsible, socially harmonious, and culturally grounded citizens. The study reaffirms that traditional folk wisdom, when contextualized within modern educational policy frameworks, has the potential to play a transformative role in shaping the future of education in India.

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