

Impact of Bhagvad Gita on Children's Behaviour

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Abstract—In India, schools are seeing an increase in disruptive conduct, mental health problems, and behavior problems. In this context, the Bhagvad Geeta can be seen as a comprehensive source of knowledge, providing solutions to all these issues and contemporary education system problems. The present study strives to find out the impact of Bhavad Geeta module intervention on the govt. residential hostel children and corroborate the perceptions of children, parents, warden and informal observations of the researchers on this module effectiveness. Both qualitative (Observations, interviews, Focus Group Discussions) and quantitative (one group pre-post-test; quasi experimental design) methods are used in the study. The results of the quantitative and qualitative data collected from parents, students, wardens, caregivers, and researchers with the help of the Bhagvad Geeta make it clear that the verses have a positive influence on students in a number of areas, including morality, awareness, psychology, and social and ethical development. Therefore, it can be suggested that the Bhagvad Geeta may become an integral part of the school curriculum to bring harmony in the personality development of the children.

Index Terms—Bhagvad Geeta, Children's behavior, personality development, residential hostel children

I. INTRODUCTION

The "Bhagwat Geetha" is the renowned literature not only in India but also globally, recognized as a universal scripture with a worldwide audience. Its rich and relevant content addresses the development of the inner self and its liberation; the art of performing work; knowledge; devotion; achieving satisfaction of body, mind and heart; the differentiation of the three Gunas, understanding nature, attaining peace, nutrition, environmental science, and more, all aimed at promoting a peaceful and happy life. Etymologically, the term "Bhagwat" is derived from

the Sanskrit root word "Bhagaha," meaning supreme consciousness, and "Geeta" comes from the Sanskrit root word "Gai," meaning song. Together, they form the collective meaning "supreme conscious song." In the words of Swami Krishnananda (1981), Bhagvad Geeta is like a teacher in an educational institution and guides us to rise higher, achieving degrees of the several levels, till we gain the true freedom from all the worldly bondages.

The Bhagvad Geeta is considered as the crux of the knowledge contained in all four Vedas, encompassing Brahma Vidya (the science of self-realization leading to God-realization) and Yoga Shastra (the science of spirituality that unites the material body with the spiritual being, facilitating the practical experience of reality). It addresses all aspects of human life discussed between Shri Krishna and Arjuna. The Gita presents 20 yogas, categorized into three main types: Action (Karma Yoga), Devotion (Bhakti Yoga), and Knowledge (Jnana Yoga). (Arun Jyothi, G., 2022) The Bhagvad Geeta consists of 700 slokas (verses) which are distributed into 18 chapters.

The Bhagvad Geeta is derived from Mahabharata, the great Indian epic, probably written between 400 B.C to 400 A.D. The word, 'Mahabharata' is derived from the Sanskrit word, 'Maha' which means large or huge and 'bharata' is taken from the root word, 'bhr' means to carry or to bear collectively. Therefore, the term Mahabharata together it means 'huge carriers', giving it the literary meaning of carriers of the traditional great knowledge from generations. It carries the history (Itihaas) of Indian subcontinent and its neighbourhood. The writer of both Mahabharata and Bhagvad Geeta is Maharishi Veda Vyasa. Today's students often struggle to cope with both internal and external pressures in an increasingly demanding world. Parents, with their endless expectations, are

often dissatisfied with their children's performance. There is a demand for organization, understanding, and management of thoughts and perception according to the individual nature.

According to Swami Atmashraddhananda, the ardent study of Bhagvad Geeta can help one to become a more competent and a superior individual. (Bhagvad Geeta for Students, 2013) The study of Bahagavad Geeta enriches life with the understanding of philosophy, discipline, wisdom and reality.

The Bhagvad Geeta can be seen as a comprehensive source of knowledge, providing solutions to contemporary education system problems. It offers wide-ranging and convincing insights, emphasizing on action, logic, renunciation, the self-power, knowledge, faith, wisdom, mortality and the universality of the human soul. By practicing and adopting Bhagavad Gita into daily life, one can deepen oneself sociologically, anthropologically, psychologically, and philosophically. (Arun Jyothi, G.; 2022)

The Bhagvad Geeta's moral lessons can be understood primarily through the themes of self-control, detachment, and carrying out one's assigned obligations. (Shunmugam, M. Y. & Sukdaven, M., 2024) The Gita contains four key ideas: Detachment, The concept of self and the doer, Dharma or Duty, and Dhyana or Meditation have particular significance and moral implications when providing psychological support to that in need. (Menon, B., Narayan, S. K., & Bhade, S., 2021) The Bhagvad Geeta's moral idea of nishkama karma, or the renunciation of wants tied to one's duty, is based on its philosophical explanation of dharma, or svadharma. Its theme centers on the significance of developing a universal moral framework for addressing societal concerns, such as defending justice, righteousness, and bias against injustice, partiality, and unrighteousness. (Pathak, K. M., 2015) Gupta invokes that the overall conception of Bhagvad Geeta focused on cultivation of virtues in human beings.(2006). Furthermore, Dabas & Singh found out in their studies that Geeta helps in teaching discipline to the children and in their emotional regulation and assists them to realize the meaning and goal of life. (2018).

A. Significance

In India, schools are seeing an increase in disruptive conduct, mental health problems, and behavior problems. Among children attending school,

disobedience, excessive rage, and a lack of responsibility are becoming commonplace. (Singh, Roy, Sinha, Parveen, Sharma, & Joshi, 2020)

In our country, the majority of parents are being illiterate, making it difficult for them to guide or watch over their wards. As a result, children are learning how to abuse technology in a variety of ways rather than using it to enhance their education. Young brains, which are overexposed to the media are finding it difficult to choose between good and wrong and are more likely to be seduced by the glamour and inaccurate portrayals that movies present. (Graafland, 2018)

Knowledgeable parents put in long hours at work and frequently ignore their kids. Concerns should once again be raised because it seems that those who are able to care for their kids and have the time are preoccupied with putting everything on a plate. Schools are bearing more and more of the responsibility for fostering moral principles and character traits. (Chi, J., & Rao, N., 2003).

For these children, educators and parents are keenly aware of the need for preventive measures of some form. (Dabas, P., & Singh, A., 2018) By evaluating the effectiveness of Indian approaches to the central wisdom of the Bhagvad Geeta, this study seeks to offer a preventative strategy and potential remedy for these frequently encountered issues for the students.

The Gita presents our inner selves; emotions and impulses originate in the intellect, which judges and rationalize the mind. Not only is the moral instruction—particularly the ethical deeds—that permeate the entire Bhagavad Gita vital for our nation, but it is also essential for the global society. The Bhagvad Geeta can yield benefits based on the reader's comprehension and intention. A deeper reading of the Bhagavad Gita can reveal and interpret all facets of educational philosophy, including the meaning, goals, and significance of education as well as learning resources, pedagogy, curriculum, motivational techniques, assessment practices, and the roles of teachers and learners. (Sharma & Ramachandran, 2015) Today's largest issue is the complete disregard for emotional integration and the absence of moral and ethical principles. In this confused and conflicted society, a teacher must assist his students in creating their own set of moral principles. Students can perform better both academically and socially once their ideals are clear. The teachings of the Bhagavad-Gita are

highly applicable today, both inside and outside of schools, colleges, and universities to enhance the values among students and create their ideals. They have the power to drastically alter not just the nation's educational system, but the whole society. (Kalita, 2018)

B. Objectives

1. To find out the behavior of children after the interventions through Bhagvad Geeta
2. To understand the perceptions of parents on the impact of Bhagvad Geeta on children's behavior
3. To understand the perceptions of wardens on the impact of Bhagvad Geeta on children's behavior
4. To corroborate the perceptions of children, parents, and wardens in light of investigators' observations, facilitating a comprehensive understanding of influence of Bhagvad Geeta on children's overall behavior.

C. Research Questions

1. What will be the perceptions of parents on the impact of Bhagvad Geeta on children's behavior?
2. What will be the perceptions of wardens on the impact of Bhagvad Geeta on children's behavior?

D. Hypotheses

There will be changes in Children's behavior after the interventions through Bhagvad Geeta.

E. Operational definitions

Bhagvad Gita- Certain selected poems from Bhagvad Geeta have been identified which will cover holistic understanding on Bhagvad Geeta. The Verses were taught to children and were made to monitor & recite every day, meaning was also explained to children, from Bhagvad Gita.

Morality: In the present study children studying in Govt. Schools & staying in hostels and their behaviour, learning such others behaviour which reflect their morality is considered as morality.

II. REVIEWS

Das, P. (2018) suggested that Bhagvad Geeta has to be incorporated in Pedagogy for children to inculcate virtuous knowledge by eradicating ignorance and making them focused towards their duties. Even it

helps for the development of their personality, to accept social responsibilities, to make the children aware about their inner-being, to enhance logical and intellectual faculties, to make them understand the two types of knowledge; Para Vidya (Outside world Knowledge) and Apar Vidya (Realizing the inner-Self and the Creator)

Dabas, P., & Singh, A. (2016) after reviewing roughly forty studies reveals a plenty of opportunities in the field. Positive results from the majority of studies indicate that the Gita's teachings may offer conditioning "mantras" that will support schoolchildren's development of resilience and optimism.

Kalita, S. (2018). Discussed the issue of inadequate value-oriented education has been plaguing developing nations like India. In order to address this issue, the teachings of the Bhagvad Geeta greatly aid in fostering value education in students as well as in institutional leaders. Further it analysed the key components of the Gita's teaching that impact value-oriented education and suggested for the inclusion of Bhagvad Geeta in School curriculum for the development of values among the children and in the society as well.

Singh, S. (2016) found out an approach, which is based on the Bhagvad Geeta teachings. In this approach, the learners' many layers of personality and the ways to develop them at appropriate juncture was also discussed. The eleven actions recommended in this might be understood as the eleven tenets of education for morality and integrity, the two cornerstones of a perfect life steeped in moral principles. These principles are the path shower to achieve self-knowledge and attaining divinity in everything.

Balambika, K. S. (2014). opine that our children will truly experience serenity and happiness if the universal ideals of love, compassion, social service, and equality—all of which are emphasized in the "Bhagvad Geeta"—are applied to education and practice. Thus, it is important to recognize the principles and ideas found in the "Bhagavad Gita." Their rightful place in the national curriculum ought to be found as per his suggestion.

Jeste, D. V., & Vahia, I. V. (2008) found out after reviewing many papers on Bhagvad Geeta that the wisdom it denotes can be learned, at least in part. They suggested that the Geeta's ideas about wisdom can be applied by contemporary psychiatrist to create more

individualistic and holistic psycho-therapeutic interventions that target improving overall wellbeing rather than just treating mental health issues.

Sharma, B., & Ramachandran, M. (2015) addresses the understanding of the meaning of education found in the Bhagvad Geeta, among other aspects of educational ideas. The Bhagvad Gita's interpretation of the entire purpose of education can encourage scholars to explore behind historical curtain for important information. The purpose of this research paper is to investigate the relevance and impact of the Bhagvad Geeta in the current educational landscape and suggests Bhagvad Geeta may be accepted as an educational philosophy.

Sivakumar, K. S. (2018) found out that the Bhagvad Geeta elaborates on the value of intrapersonal skill development and how it contributes to an individual's overall growth. The Bhagvad Geeta states that a person or self is made up of three different dimensions: spiritual, psychological, and bodily. In order to grow oneself, one must first subjugate or elevate the physical dimension beneath the psychological dimension and then the psychological dimension beneath the spiritual level. Because of the Bhagvad Geeta's basis, we might create an Indian equivalent of soft skills and humanities and social science knowledge that would improve the quality of life in our planet.

III. METHOD

This study has adopted mixed methods of both qualitative and quantitative approaches to collect the data and analyze them. This study has used both experimental (One group pre and post-test design) and thematic analysis methods to get the reality of the field to understand and look for the impact of Bhagvad Geeta on children through regular practice and as a habit which continue as a part of future life. This study has planned to come out with the concrete plan for policy to combat the issues of concern of the very purpose of education.

Four residential hostels in Hyderabad have been selected for the study. For this study, two hostels one for boys and one for girls from Malkajgiri and Rajendra Nagar mandals were selected. Additionally, third through tenth grade hostel children took part in the research. Three hundred children in all are chosen for the intervention. Eight caretakers, four wardens,

and forty parents were chosen for semi-structured interviews for the research. When children are included in the study, parents' willingness to participate of their wards is guaranteed.

A. Tools included for the study

1. Questionnaire on perception of the students on impact of Bhagvad Geeta– to conduct pre-test and post-test
2. FGD's for children to know the impact of Bhagvad Geeta on them
3. Interviews with the care takers, wardens and the parents of the hostel children
4. Observations and field notes of the researchers while the intervention
5. Module of Bhagvad Geeta for the intervention in hostels.

Tool 1: Questionnaire on perception of the students on impact of Bhagvad Geeta– to conduct pre-test and post-test

The questionnaire consists 17 items and among them 14 are positive items and remaining 3 are negative. A three-point scale as Agree, Undecided and Disagree is adopted to get the responses from the students.

Validity: By taking opinions and suggestions from various experts in Bhagvad Geeta and based on the literature on Bhagvad Geeta, the items are designed and the tool is finalized.

Reliability: To establish reliability, ten percent of the total sample, other than the sample was administered with the tool. The split-half co-efficient of correlation revealed the value as 0.785 which has high reliability and the tool was finalized for the study.

Tool Administration: The children of all four hostels received a pre-test using the validated tool prior to the intervention. The same questionnaire, with minor alterations such as changing the tense, is given to the same children once more as a post-test following the conclusion of four months of intervention.

Tool 2: FGD's for children to know the impact of Bhagvad Geeta on them

Hostel children participated in focus groups to discuss the impact of the module using the semi-structured items. Following the end of the 4-month intervention

of the developed module, the researchers conduct two focus group discussions (FGDs) for each of the four hostels, for a total of eight FGDs for children. Eight students from different groups and classes were involved in each FGD group to help them understand the impact of the module in a variety of ways. With the consent of the children the FGDs were recorded.

The FGD's for students included the following areas:

- Memorization skills;
- Engagement in both academic and extracurricular activities;
- A shift in their enthusiasm for and performance in the classroom.
- Focus throughout class instruction
- Perceptions of health.
- Discipline seen in routine behaviors
- A desire to maintain meditation and yoga poses;
- A moral attitude in behavior; etc.

Tool 3: Interviews with the care takers, wardens and the parents of the hostel children

To learn more about the module's influence on children, semi-structured interviews were held with hostel workers and wardens, as well as hostel children's parents. Interviews are conducted with two workers from each of the four hostels, for a total of eight workers, four wardens, and ten parents from each hostel, for a total of forty parents. When the module intervention was done, the researchers performed personal interviews with staff and wardens. Some parents are interviewed in person when they visited their children at the hostel, while others were interviewed via WhatsApp calls. All interviews were recorded with the prior approval of the hostel workers, wardens, and parents.

The questions posed to the hostel personnel and wardens, as well as the parents of the hostel children, concern whether any beneficial changes have been noted in the youngsters in the following areas.

- Observed changes in students' academic interest and achievement
- Participation in both academic and extracurricular activities
- Memory skills
- Focus in classroom learning
- Concerned about health
- Discipline observed in daily habits.

- Morality in behavior.
- Interest towards practicing yoga and meditation.
- Opinions on introducing and implementing yoga and moral values classes in schools and hostels.

Tool 4: Observations and field notes of the researchers while the intervention

The two Research Assistants who are involved in the module's intervention have taken informal field notes of their observations during regular classes. They closely monitored the changes with the children and noted while conducting the Bhagvad Geeta sloka interventions. As per the understanding and interest of the students the modifications in the module were done.

Tool 5: Module of Bhagvad Geeta for the intervention in hostels

The module of Bhagvad Geeta is developed with the help of experts from Bhagavat Geeta and teachers. Recitation of two verses from Bhagavat Geeta was continued in the hostels for children by the researchers. The Verses were recited with proper pronunciation and rhythm to create the interest towards Bhagvad Geeta. Even the help of the audio recordings were played for the students to encourage their interest. The students were motivated to apply the morals of Bhagvad Geeta in their daily life by explaining them the meanings of the slokas and even narrating them the stories related to them. The module was intervened regularly for four months.

Tool Administration and Data collection

The administration of all the study's tool involved adopting the necessary precautions, adhering to protocol, and scheduling appointments in advance with the relevant hostel wardens and other authorities. By obtaining permission from the authorities, the parents of the chosen sample of children, and the children's willingness to engage in the study, great care was taken to adhere to all ethics surrounding experimentation.

IV DATA ANALYSIS TECHNIQUES USED

With quantitative data, descriptive statistics like mean, percentage, and standard deviation as well as inferential statistics paired sample t-test are computed using SPSS software version 23.0. For Qualitative data, thematic and narrative analysis was used.

A. Analysis

Table No. 1: Perceptions of the students on impact of Bhagvad Geeta (pre-test)

Dimensions	Disagree		Undecided		Agree		Total
	F	%	f	%	f	%	
Awareness on Bhagvad Geeta	141	62.9	58	25.9	25	11.2	224 (100%)
Psychological	140	62.5	42	18.8	42	18.8	224 (100%)
Moral	182	81.3	0	0	42	18.8	224 (100%)
Social	135	60.3	44	19.6	45	20.1	224 (100%)
Total	149	66.8	36	16.0	39	17.2	224 (100%)

According to the pre-test results, most students disagreed or were not certain about the Bhagvad Geeta's effects before the intervention. Regarding awareness, the majority of students disagreed (62.9%) that one should be aware of the Bhagvad Geeta. Merely 11.2% of respondents agreed. Comparably, 62.5% of students denied that the Bhagvad Geeta has any psychological influence, followed by 18.8% who were unsure and another 18.8% who agreed.

With 81.3% of students expressing disagreement, the moral dimension was found to have the highest level of disagreement. Remarkably, none of the students opted for undecided option, and 18.8% of them agreed that there was a moral impact. In the social dimension, 19.6% of students were undecided, 20.1% agreed, and 60.3% of students disagreed with any social impact. Prior to the intervention results show that the majority of students did not observe any impact of the Bhagvad Geeta across these dimensions. It appears from this that the students are not aware of the Bhagvad Geeta's possible advantages or influence.

Table No. 2: Perceptions of students on impact of Bhagvad Geeta (post-test)

Dimensions	Disagree		Undecided		Agree		Total
	F	%	F	%	f	%	
Awareness on Bhagvad Geeta	3	1.3	5	2.2	216	96.4	224 (100%)

Psychological	30	13.4	69	30.8	125	55.8	224 (100%)
Moral	33	14.7	0	0	191	85.3	224 (100%)
Social	33	14.7	0	0	191	85.3	224 (100%)
Total	25	11.0	19	8.3	181	80.7	224 (100%)

The post-test results show that, after the intervention, students' opinions on the significance of the Bhagvad Geeta significantly changed. There was a considerable improvement in agreement regarding awareness, with 96.4% of pupils now stating that they are aware of the Bhagvad Geeta. Compared to the pre-test, when most people disagreed or were unsure about their awareness, this represents a significant difference. The psychological component also saw a significant shift, with 55.8% of students now concurring that the Bhagvad Geeta has a psychological impact. Compared to the pre-test results, this indicates a significant improvement.

The greatest change was shown in the moral and social domains, where the great majority of students (85.3%) concurred that the Bhagavad Gita has had a beneficial influence. Many students disagreed with any perceived impact in these aspects on the pre-test.

Overall, it is clear that the intervention program has improved students' opinions on the Bhagavad Gita. The notable rise in agreement on all aspects indicates that students have a better grasp and awareness of the text's potential influence.

Table No. 3: Showing paired sample t-test between the post-test and pre-test scores of Students' perception on impact of Bhagvad Geeta

Pairs	Between Post-test and Pre-test scores	Paired Differences		T	df	Sig. (2-tailed)
		Mean	SD			
1	Morality	2.75893	.98186	42.055	223	.000
2	Awareness on Bhagvad Geeta	2.49107	.79793	46.725	223	.000
3	Psychological	13.72321	2.72576	75.352	223	.000
5	Social	2.55804	1.33132	28.757	223	.000

6	Total Bhagvad Geeta	21.53 125	3.521 73	91.5 03	22 3	.000
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Significant variations between the post-test and pre-test scores of students' perceptions on the impact of Bhagvad Geeta are revealed by the paired sample t-test, demonstrating the intervention's beneficial effects. There were significant differences between pre-test and post-test scores in all domains: morality, awareness of the Bhagvad Geeta, psychological, and social. The standard deviation was 0.98186 and the mean difference was 2.75893 for the morals dimension. The t-value that was obtained, 42.055, showed a significant difference between the pre-test and post-test scores, with a p-value of .000. The awareness of the Bhagvad Geeta component also showed significant differences (mean difference: 2.49107, SD: .79793, t-value: 46.725, p-value: .000).

The mean difference in the psychological dimension was 13.72321, with a standard deviation of 2.72576. There was a significant difference between the pre-test and post-test scores, as indicated by the obtained t-value of 75.352 and p-value of .000. Similarly, a significant difference was seen in the social dimension (mean difference: 2.55804, SD: 1.33132, t-value: 28.757, p-value: .000).

The Bhagvad Geeta intervention had a comprehensive effect on students' perspectives, as evidenced by the overall significant difference in the scores (mean difference: 21.53125, SD: 3.52173, t-value: 91.503, p-value: .000) between the individual scores. These results imply that students' behavior and perspectives have been positively impacted by the Bhagvad Geeta practice sessions. The significant gains in every area show how effective the Bhagvad Geeta intervention is in helping students achieve their goals.

B. The Students' perception on impact of Bhagvad Geeta intervention on them

The students reported several advantages in psychological, ethical, social, and academic areas through reciting Bhagavad Gita slokas and understanding their meaning to apply in real life. They were more self-confident and less frightened psychologically. They were able to memorize and recite slokas successfully. They could concentrate and were motivated, managed test anxiety academically. They adhered more strictly to school and hostel rules,

felt more empathetic and compassionate towards peers and younger students, improved in distinguishing right from wrong, morally. They enjoyed better integration, enhanced mutual support, increased cooperation and collaboration, a greater inclination towards fairness and equity, and heightened sensitivity to others' problems, socially.

C. The perceptions of wardens, caregivers, and parents on the impact of Bhagvad Geeta on children

Parents, wardens, and caretakers of the youngsters reported a range of benefits as a result of the Bhagvad Geeta intervention. Psychologically, students acquired emotional stability and confidence, improved their social involvement and public speaking skills, and felt less emotional and distress. Academically, pupils rekindled their passion in study and took greater responsibility for their academic achievement. Morally, pupils became more disciplined, followed rules and regulations, showed higher respect for elders, parents, and peers, and were more honest and willing to accept their faults. Socially, children enhanced their interpersonal interactions, developed a sharing and caring attitude, built a feeling of community and mutual support, and had fewer sibling disagreements.

D. The perceptions of the researchers on the impact of Bhagvad Geeta intervention

Throughout the intervention, the researchers saw some positive changes in the children. Psychologically, there was a significant decrease in fear and anxiety, as well as improved emotional regulation, confidence, communication, and social engagement. Academically, pupils demonstrated increased enthusiasm in their studies, improved handwriting abilities, and formed better reading habits. Morally, they showed more discipline and respect, encouraged candour and honesty, and expressed empathy and care for others. Socially, the kids improved their communication and language abilities, strengthened mutual bonds, and developed a more supportive and cohesive community.

V. DISCUSSIONS

The results of the quantitative and qualitative data collected from parents, students, wardens, caregivers, and researchers with the help of the Bhagvad Geeta

make it clear that the verses have a positive influence on students in a number of areas, including morality, awareness, psychology, and social and ethical development.

Thus, it is evident that Bhagvad Geeta has an impact on the students from residential hostels.

A. Educational Implications for students on Bhagvad Geeta:

1. There is a need to encourage schools, parents, teachers and children, right from primary level to recite Bhagvad Geeta as a regular schedule.
2. Every child must be encouraged irrespective of religiosity and make them understand the meaning of verses and assimilate in their personality.
3. Regular Geeta recitation competitions shall be conducted at different levels.
4. Bhagvad Geeta shall become an integral part of the curriculum.
5. Irrespective of the social background, age & gender everybody needs to be encouraged to recite & assimilate Gita as a part of their daily life manual.
6. Bhagvad Geeta shall be made mandate to practice recitation and observe the change in children with respect to their memory, performance, Human relations & behavior, confidence and overall personality development.
7. Schools may be encouraged to conduct some small research; it could be Action research & small-scale empirical research on Geeta recitation intervention and its impact on general mental balance, confidence, anxiety, stress, happiness, memory, overall balance, etc.

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