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Perception of Teachers about the Influence of Bhagavad-gita in Curriculum and its Mediating role in Shaping Student's Behaviour

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Abstract: Indian culture is well established with morals and virtues. It is the source of intelligence and has the answer to all the problems humanity is facing in modern times. Among the distinctive sacred texts, the Bhagavad-gita is considered the most compelling and universally accepted philosophical text that can act as an assistant, coach and as an ideal doctor who can deal with the problems of the new age of adapting to stressful circumstances in connection with not attending meetings and basic skills. Since ethics and values remain static for all individual creatures, it may well be called the book of intelligence. Its recognition even in the West shows that it is the ability to transcend the boundaries of culture and custom. The Bhagavad-gita is completed as a core value for humanity that guides every movement begun by Lord Krishna Himself. Likewise, the Bhagavad-gita has numerous ramifications in the school system. It is essential to convey and grasp its relevance, especially in education. Then the scholar studied the Srimad Bhagavad-gita on the instructor's qualities to improve the disciples' basic abilities. The study of momentum rests on the philosophy of subjective inquiry, Known as hermeneutics. This research is focused on the teachers' perception of the inclusion of the Bhagavad-gita in the teaching syllabus and its influence on the behavioural aspects of the students. In the initial phase, the CFA of the emotional factor is done with the help of the different elements of the Bhgavad-gita. Then the behavioural aspects of Bgavad-gita are discussed; finally, the mediating role of Bhgavad-gita teaching is examined. It is found that the Gita teaching helps the students to polish their behaviour.

Key words: Polished Behaviour, Behavioural Pattern, Mediating Role Of Bhagavad-Gita, Curriculum

The Bhagavad-gita, India's most venerated scripture, is taught in many educational institutions around the world, both as an elective and as a required course. Many educational institutes have included the Gita in their curricula, drawing guidance from renowned Indian institutions such as IITs, IIMs, BITS-Pilani, Kurukshetra University, and prestigious international colleges such as Oxford, Harvard, and Seaton Hall, among others. These institutions agree that the course contributes to their students' personal development and professional aptitude. New generation students have the awareness about the difference between the study of human civilization and religion. They are highly involved and open to the practical exploration of spirituality. As part of their daily routines, these young people are expected to sit down and reflect on the concepts of Karma, decipher the abilities of Mantras, and even practice yoga and meditation.

This paper offers insights from students who revealed the impact of the Gita on them and the improvements in their cognitive abilities. It may also hold significance for university teachers and academics. In the modern world, due to the impact of technology and globalization, the lifestyle, perspectives, and beliefs of the youth have undergone significant changes. Recent studies suggest that our new generation has lost focus on certain expectations and the intellectual resilience needed to face life's challenges. Today's youth require essential skills and virtues and are often not mentally equipped to handle the challenges they encounter. Consequently, many struggle with mental health issues, sometimes leading to self-harm. This unfortunate situation has emerged as the current education system focuses solely on turning individuals into intellectual beings and professionals. While we have made significant progress in terms of knowledge and technical skills, we have neglected the holistic development of individuals as human beings. To profoundly uplift the next generation, there is a growing need to restructure the current education system by incorporating essential skills such as critical thinking, problem-solving, and decision-making. Since educators are the foundation of a strong educational system, it is crucial to equip them with the necessary skills to prepare future generations effectively.

Need and significance-We recognize approximately the instructive requirements and hypotheses created and increased within the West. Be that as it may, we do not have a variety of mindfulness, approximately our personal verifiable and normal contemplations with appreciation to training. The analyst observed the essential elements of instructive wandering within the Bhagavad-gita. Understanding the movement of the Bhagavad-gita will assist each educator and the understudies in performing their duties well. It is like this the responsibility of instructive groups and educators to assist understudies in fostering the good traits of virtues and coaching essential skills that invigorate face all difficult spots, all matters considered. The importance of fundamental skills practice has been introduced with the aid of the WHO and



UNICEF. The essential skills can create robust social results, mainly in which this method is upheld using specific frameworks. "Fundamental skills education reinforces psychosocial skills in a socially appropriate manner; it brings personal and social development, the counteraction of well-being and social issues, and the guarantee of not unusual place liberties" (MHP). As a teacher for the past thirty years, the expert should see the shortfall of essential skills in many of the present understudies. They do not have the proper stuff to confront problems during ordinary life. Being over-sensitive to circumstances, they slip into uncalled-for strategies like medications, intercourse and brutality. From this emergency, the number of suicides also wrongdoings are increasing with the aid of using the step. Despite the reality that we train understudies via talks and workshops, there emerges a want-to-grab e-book of cunning, which inspects each profound first-class and essential skill. The expert took training on Bhagavad Gita and encountered its beneficial manner of wondering. Like this, the research of Bhagavad-gita to analyze the teacher traits and pay attention to the essential skills to assist understudies will facilitate the lecturers generally. Despite the reality that the situation of the Bhagavad-gita changed into made on the front line earlier than the start of the conflict, its pertinence in modern-day placing mainly within the practice area is as but full-size and substantial. The studies completed on Shrimad Bhagavad-gita with connection with instructive ramifications are restricted. So the examiner selected to play out the present study, which seems new in this field, with the aid of using all accounts.

Objectives-

- To find out the factors of Bhagavad-gita that control students' emotions.
- To find out the behavioural factors of the students.
- To find out the mediating role of Gita's influence between emotional control, emotional regulation and behaviour of the students.

Hypothesis

- H0 there is mediating role of Gita's influence between emotional control, emotional regulation and behaviour of the students.

Literature review - The Gita is a dialogue between Sri Krishna, a manifestation of the Divine, and Arjuna, the central figure on the righteous side of the Mahabharata conflict. The core principles of this scripture advocate for a deliberate rejection of personal desires and the consequences of our recreational or professional activities. This renunciation helps restore our inner peace, enables complete submission to the Divine, and liberates us from the limiting self-image that hinders our union with a higher spiritual reality. Sri Aurobindo, a renowned yogi of the twentieth century, asserts that the Bhagavad Gita provides a way to align with our spiritual essence while actively engaging in worldly pursuits and harnessing the full power of nature. This is possible when we surrender our entire being to these divine forces rather than clinging to a narrow, self-centered identity. This essay explores the essential and profound movement of self-surrender, which takes place in a quiet and introspective environment. The extraordinary action that arises from this fearless tranquility is expressed freely and confidentially, emerging from a higher state of inner peace. Sri Aurobindo in his book discussed the concept of self-surrender and Inspired from the teachings of the Bhagavad Gita. This edition of the book was released in 1999. The course curriculum includes all 18 chapters of the Gita and features a foundational research paper divided into three sessions. I followed the prescribed text for my studies, the *Srimad Bhagavad-gita (with Sadhana Vyakhya)*, which is regarded as an authoritative source. This translation was published by S. Subba Rao in Sri Gita Grandhalaya in 1969. Rao, the creator of the renowned Gita path analysis for students, formed deep connections with influential spiritual leaders such as Ramana Maharshi and Upasni Baba at the young age of 25. In the introduction to his book, Rao recounts how he received teachings of the Gita from knowledgeable individuals and immediately shared them with his wife and later his friends. He eventually became a *Gita Pracharak*, a teacher and proponent of Gita principles, dedicating his life to spreading awareness of this sacred scripture across various social strata. Rao also acknowledged the divine presence of Sri Krishna, which he believed guided him in completing his work in just eight months, despite his visual impairment. The well-known journal *Vedanta Kesari* praised his interpretation as "flawless and reasonable," enriched by insights drawn from everyday life and the experiences of wise individuals.

Studies have shown that educators' beliefs and perceptions significantly influence their teaching methods, as well as the success and effectiveness of their students. Educators who emphasize fostering self-confidence within the teaching and learning process are more likely to spend time organizing lessons, presenting practical examples, and engaging in discussions about students' ability to retain information. On

the other hand, teachers who adhere to fixed theories of ability are less likely to take steps to ensure student learning. Research has also shown that educators who set high expectations for student achievement are more likely to see their students succeed, regardless of the students' prior performance or ability. This highlights the powerful impact that a teacher's beliefs and perceptions can have on their students' learning outcomes.

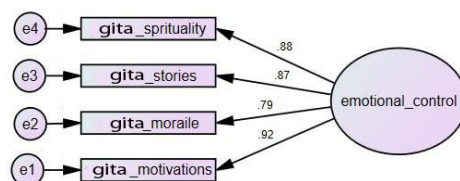
Meaning of life skills education in Bhagavad-gita- Training is the most common strategy for cultivating essential skills in humans. These essential capabilities include the acquisition of information, abilities, knowledge, and wisdom that are crucial for one's actions and overall survival. Perhaps this aligns with my perspective. According to Radhakrishnan and Moore, as described in Bhawuk (2012), the Bhagavad-gita is a synthesis of various Vedic ideals and forms of artistic expression, shaped through the process of education. It is often viewed as a mentor that guides a dedicated student to transcend conventional ambitions and goals. However, the profound struggles of existence are also expressed through moments of despair and introspection.

The Bhagavad-gita is widely recognized as a text that explores the essence of life and the nature of the human mind. In my view, it offers a strong philosophical foundation for creating inner harmony and balance, and it can be considered an educational tool in this respect. While transient material enjoyment may be fleeting and prone to misdirection, the Gita emphasizes that unwavering faith and discipline will never lead us astray. This perspective showcases strength in maintaining one's core beliefs while navigating through life's challenges.

The Gita asserts that engaging in leisure or work with discipline and intellectual rigor is a sign of true wisdom. According to Leaman (2000), the central theme of the Gita is the pursuit of intellectual, moral, and social values. It highlights the significance of *Dharma*, moral principles, and social duties—as a path to self-realisation and salvation. The Gita teaches that living a righteous life, characterized by moral integrity, responsibility, justice, and devotion to duty, is inherently linked to education. This form of education fosters a sense of morality, which in turn equips individuals to fight injustice and work toward the betterment of all living beings.

Furthermore, the Gita promotes a fair and objective approach to reality, emphasizing the importance of understanding both humanity and the harsh realities of life. Students, particularly in educational settings, often seek independence from fear, autonomy from teachers, and relief from parental pressures. The Gita warns of the dangers of a society in which we lose discernment, emotional balance, and moral behavior, and it proposes *Karma Yoga*—the path of selfless action—as a means to achieve true freedom and fulfillment. Ultimately, the Bhagavad-gita views education and essential skills as being deeply intertwined with spiritual growth, suggesting that true knowledge transcends the material world and is connected to a higher, spiritual understanding.

Confirmatory factor analysis of emotional control

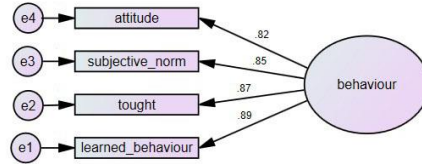


Sl.No	Statements	Loadings
1	Gita spirituality helps emotional control	.88
2	Gita stories help emotional control	.87
3	Gita moral helps in emotional control	.79
4	Gita motivations help in controlling the emotional	.92

C.M.I.N/df	P	G.F.I	AGFI	N.F.I	T.L.I	C.F.I	R.M.S.E.A	R.M.R
0.06	.821	1.00	.912	.836	.936	.987	.000	.000

The above table and graph deal with Gita factors influencing students' emotional control. Gita spirituality, Gita stories, Gita morals, and motivations are found to be technically fit. Sins loadings are pretty good, and the indices values seem more appropriate for an exemplary model. Thus the CFA claims to be a good indicator. It's confirmed that all the selected aspects point to the target variable.

Confirmatory factor analysis of the behaviour

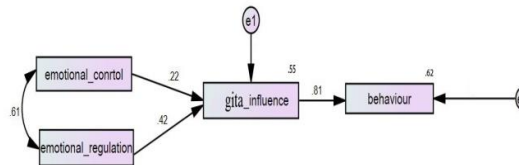


Sl.No	Statements	Loadings
1	Attitude	.82
2	Subjective norms	.85
3	Thoughts	.87
4	Learned behaviour	.89

C.M.I.N/df	P	G.F.I	AGFI	N.F.I	T.L.I	C.F.I	R.M.S.E.A	R.M.R	C.M.I.N/df
Model Value	0.32	1.23	.965	.914	.964	.937	.921	.000	.000

Here the confirmatory factor analysis of the behaviour is done with the support of CFA model. As per CFA results, the behaviour factor is derived from the combined effect of attitude; subjective norms, thought and learned behaviour. These have a proper factor loading, and the indices value seems to be better. Thus the statements which support correctly figured out the primary factor behaviour.

The mediating role of Bhagavad-gita



Here the researcher finds the role of the Bhagavad-gita between the emotional factors and behaviour of the students. As per the study, the model is fit and has a reasonable P value and Chi-square value of 1.23 RMSEA, RMR is fit, AGFI is 1, GFI .982; thus, the proposed model is appropriate. It is found that the mediating role of the Bhagavad-gita is 62 per cent on the behaviour of the individuals, so it is observed that the Gita teaching is always motivating the students; it helps them to regulate and control their emotions, thereby also having an excellent role in increasing or in improving their style and quality of the relationship between their circles, it implies that it is, directly and indirectly, influences their behaviour and character. From the survey, the teachers' opinion is like "we have witnessed the changes", so including the Bhavad-gita in the curriculum has positivity in all aspects.

Conclusion- This examination is centred around the educators' view of the consideration of the Bhagavad-gita in the showing prospectus and its effect on the social parts of the understudies. In the underlying stage, the CFA of the emotional component is finished with the assistance of the various components of the Bhagavad-gita. Then the conduct parts of Bgavad-gita are discussed; at last, the interceding job of Bhgavad-gita instructing is analyzed. It is found that the Gita training assists the students with cleaning their way of behaving.

The Bhagavad-gita is a lengthy religious text. It is necessary for living beings and locales on a regular basis. The goal of his teaching is to lead humanity in all facets of its existence. Sri Krishna's teaching highlights the significance of our character and public actions in fostering spiritual progress and building a real connection with the Divine. This method is mostly useful for showing university students with a bright and promising future. They can absorb the Gita's teachings and improve their lives through its spiritual force and direction. Dabas and Singh's (2018) review provides a comprehensive and systematic framework for analysing how students see a "mentor" as someone who fosters inner peace and spirituality. This, in turn, reduces stress and stimulates the formation of positive ideas, allowing people to remain calm in a variety of scenarios while staying focused on their studies. In a latest article, Kulkarni (2020) highlights the necessity



to handle the current situation in the following way: Healthcare professionals, nurses, and medical service providers are feeling increasingly uneasy, hesitant, anxious, and vulnerable as the COVID-19 pandemic continues. Effectively controlling the Covid pandemic is the most important task for the healthcare industry to do, as it takes significant effort from all parties concerned. I am a specialist in this sector, and there is currently no one who understands a pandemic like this. We must recognize the critical role that the Bhagavad-gita plays in the prosperity and intellectual growth of scientists at this level. The strict pioneers must deliver it as a medicinal drug to hospital therapy workers at this time. Shrimad Bhagavad-gita is outstanding sacred writing because its herbal is well worth tackling fundamental human problems. It suggests a lifestyle that desires our existence efficiently and investigates the usual difficulties, competencies and moral qualities. Considering its endless pertinence and traits as a philosophical text, the time has come to dispense with the implanted inward implications from the expanse of data with which our precursors gave this holy sacred text. The destiny of our now is no longer wholly set in stone through the young. To put in an advanced youth, we need excellent faculty gadgets and teachers to lead. Subsequently, without a doubt, Shrimad Bhagavad-gita can act as a grasp for the teachers in addition to understudies to solve the problems related to the nonappearance of essential competencies in this continually impacting world.

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