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“BHAGAVAD GITA-BASED ETHICAL GOVERNANCE: AN EMPIRICAL STUDY IN MADHYA PRADESH”

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ABSTRACT

The present study examines the application of Bhagavad Gita principles in public administration with special reference to ethical decision-making, stress management, and governance effectiveness in Madhya Pradesh. The study is based on a structured questionnaire designed for three respondent groups administrative officers, academicians, and citizens beneficiaries of government services. A total sample size of 300 respondents is proposed, comprising 120 administrative officers, 60 academicians/experts, and 120 citizens/beneficiaries. The questionnaire measures perceptions on a five-point Likert scale, where 5 represents Strongly Agree and 1 represents Strongly Disagree. The major dimensions of the study include Dharma, Nishkama Karma, duty-oriented action, impartiality, self-control, emotional balance, public welfare orientation, ethical decision-making, stress management, and governance effectiveness. The proposed analysis includes percentage analysis, mean score, standard deviation, chi-square test, ANOVA, correlation, and regression. The study expects that higher agreement scores on Bhagavad Gita-based values will be positively associated with ethical administrative conduct, improved stress management, and better governance outcomes. The findings are expected to show that values such as Dharma, Nishkama Karma, self-control, and emotional balance can strengthen fairness, accountability, transparency, timely decision-making, citizen trust, and public service delivery. The study contributes to public administration, governance ethics, Indian Knowledge Systems, and value-based administrative training by presenting the Bhagavad Gita as a secular, ethical, and philosophical framework for responsible governance.

Keywords: *Bhagavad Gita, Public Administration, Ethical Decision-Making, Stress Management, Governance Effectiveness, Citizen-Centric Governance*

I. INTRODUCTION

Public administration is the operational foundation of democratic governance because it converts constitutional values, public policies, welfare schemes, and legal mandates into practical outcomes for citizens. In contemporary governance systems, the role of administration is not limited to rule implementation; it also includes ethical decision-making, accountability, transparency, responsiveness, impartiality, public trust, and service quality. Recent scholarship on public administration has emphasized that ethics and integrity are central to trustworthy governance because public officials exercise discretion in situations where rules, social expectations, institutional pressure, and public welfare often intersect [1]. Similarly, accountability has remained a major theme in public administration research, especially because administrative decisions affect citizen rights, institutional legitimacy, and the quality of public service delivery

[2]. In this context, the ethical orientation of public servants becomes a significant factor in determining whether governance remains citizen-centric, fair, and welfare-oriented.

Good governance requires a balance between legality, efficiency, responsiveness, and moral responsibility. Administrative systems may have formal procedures, digital platforms, policy guidelines, and monitoring mechanisms, yet the quality of governance depends substantially on the values, conduct, and decision-making behaviour of those who implement them. Studies on public trust indicate that citizens evaluate public institutions not only through policy outcomes but also through fairness, transparency, accountability, and respectful treatment by officials [3]. Therefore, ethical public administration must be understood as a combination of procedural correctness and value-based conduct. When administrators act with impartiality, self-restraint, honesty, and commitment to public welfare, governance becomes more effective and socially acceptable.

Madhya Pradesh provides a highly relevant context for examining ethical decision-making and governance effectiveness because the state reflects administrative diversity across urban, rural, tribal, agricultural, and industrial regions. Public administration in the state involves the implementation of welfare schemes related to health, education, agriculture, rural development, tribal welfare, ration distribution, pension, housing, municipal services, disaster relief, women's safety, law and order, and basic infrastructure. In such a diverse administrative setting, public servants frequently face complex situations involving resource allocation, public expectations, political pressure, delay in service delivery, corruption-related concerns, and citizen grievances. These conditions create a strong need for ethical clarity, emotional balance, duty-consciousness, and fair decision-making.

The Bhagavad Gita offers an important philosophical foundation for discussing ethics, duty, self-control, emotional steadiness, leadership, and responsible action. Although it is traditionally understood as a spiritual and philosophical text, its teachings have wider relevance for human conduct, moral conflict, leadership responsibility, and disciplined action. Contemporary academic discussions have increasingly examined the Bhagavad Gita in relation to Indian knowledge systems, ethical education, leadership, management, psychological balance, and decision-making [4], [5]. The dialogue between Arjuna and Krishna may be interpreted as a situation of moral dilemma, where an individual facing responsibility, pressure, uncertainty, and emotional conflict is guided toward clarity of duty and disciplined action. This interpretive framework is relevant to public administration because administrative officers often have to take decisions under pressure while balancing rules, justice, public welfare, and institutional expectations.

The concept of Dharma in the Bhagavad Gita can be interpreted in the administrative context as duty, responsibility, justice, and morally appropriate action. For public servants, Dharma may be associated with constitutional responsibility, rule-based conduct, impartiality, welfare orientation, and protection of public interest. Similarly, Nishkama Karma, or selfless action without attachment to personal gain, has direct relevance to administrative ethics. In public administration, it may be understood as sincere performance of official duties without corruption, favouritism, ego, greed, or misuse of authority. Such an interpretation does not require a religious application of the text; rather, it allows the Bhagavad Gita to be studied as a value-based ethical resource for governance, leadership, and public service. This approach is also consistent with the broader emphasis of the National Education Policy 2020 on Indian Knowledge Systems and value-based education in contemporary academic and professional contexts [6], [7].

Ethical decision-making is one of the most important concerns in public administration. Administrative officers and government employees are often required to make decisions in situations involving competing interests, limited resources, social pressure, political influence, legal constraints, and urgent public needs. In such conditions, purely procedural knowledge may not be sufficient. Administrators require moral courage, clarity of thought, self-discipline, impartiality, and commitment to public welfare. The Bhagavad Gita's emphasis on duty-oriented action, equanimity, self-control, and righteous conduct may provide a useful ethical framework for understanding such decision-making situations. Recent discussions on governance ethics have also highlighted that ethical principles strengthen transparency, accountability, institutional trust, and responsible decision-making in public administration [8], [9], [10], [11].

Stress management is another critical dimension of administrative effectiveness. Public servants often work under conditions of workload, public complaints, political expectations, emergency response, institutional targets, and social criticism. Occupational stress can affect decision quality, emotional stability, public interaction, and organizational performance. Recent studies have shown that stress among public service personnel is influenced by both operational

and organizational factors, including the nature of duties, institutional environment, workload, and public pressure [12]. In this context, the Bhagavad Gita's teachings on emotional balance, steadiness of mind, self-control, detachment from excessive anxiety, and disciplined performance of duty may be relevant for developing stress management perspectives in public administration. Such values can help administrators remain calm, objective, and duty-focused during difficult situations.

Governance effectiveness is closely connected with ethical behaviour and psychological stability. An administrator who is honest but emotionally unstable may struggle in crisis situations, while an efficient officer without ethical commitment may produce technically correct but socially unjust outcomes. Effective governance requires both competence and character. Values such as fairness, accountability, self-restraint, public welfare, impartiality, and clarity of purpose can improve service delivery and strengthen citizen trust. Empirical studies on public trust and governance have shown that transparency and accountability are important factors in improving citizens' confidence in government institutions [13], [14], [15]. Therefore, the integration of value-based ethical frameworks into administrative thinking may help improve both internal administrative conduct and external citizen satisfaction.

The present study is based on the premise that Bhagavad Gita principles can be examined empirically in relation to ethical decision-making, stress management, and governance effectiveness in Madhya Pradesh. It does not treat the Bhagavad Gita merely as a religious scripture, but as a philosophical and ethical text whose concepts may be interpreted in a secular, administrative, and value-based manner. The study focuses on the perceptions of administrative officers/government employees, teachers/academicians/subject experts, and citizens/beneficiaries of government services. This three-fold respondent structure is important because administrators provide the practitioner's perspective, academicians provide the theoretical and analytical perspective, and citizens provide the beneficiary perspective on fairness, service delivery, corruption, transparency, and satisfaction.

The significance of the study lies in its interdisciplinary nature. It connects public administration, ethics, Indian Knowledge Systems, governance studies, stress management, leadership, and citizen-centric service delivery. While existing studies have discussed ethics, accountability, good governance, and stress in public administration, limited empirical work has examined the application of Bhagavad Gita principles in public administration with specific reference to Madhya Pradesh. Therefore, this study attempts to fill this gap by assessing whether concepts such as Dharma, Nishkama Karma, self-control, emotional balance, impartiality, and public welfare are perceived as relevant to modern administrative practice. The study may contribute to value-based governance literature and may also support the development of ethical training modules for public servants, especially in areas such as decision-making under pressure, corruption reduction, citizen service, crisis response, and administrative leadership.

II. RESEARCH METHODOLOGY

The present study adopted a descriptive and empirical research design to examine the application of Bhagavad Gita principles in public administration with special reference to ethical decision-making, stress management, and governance effectiveness in Madhya Pradesh. The study was descriptive because it attempted to explain the relevance of selected Bhagavad Gita principles such as Dharma, Nishkama Karma, self-control, emotional balance, impartiality, duty-oriented action, and public welfare in administrative behaviour. It was empirical because the proposed analysis was based on primary data collected through structured questionnaires from different respondent groups associated with governance, academic interpretation, and public service delivery.

The study area was Madhya Pradesh, which provides a suitable administrative context because of its regional, social, economic, and governance diversity. The state includes urban, rural, tribal, agricultural, and industrial regions, where public administration is connected with welfare schemes, rural development, tribal welfare, agriculture support, health, education, women's safety, disaster management, law and order, municipal services, ration distribution, pension, housing, and basic infrastructure. The questionnaire also provided district or regional response options such as Bhopal, Indore, Jabalpur, Rewa, Singrauli, tribal districts, and other regions, thereby allowing the researcher to collect responses from diverse administrative settings within Madhya Pradesh.

The population of the study consisted of three major categories of respondents. The first category included administrative officers and government employees such as IAS/State Administrative Service officers, SDM/Deputy Collector, Tehsildar, CEO Janpad Panchayat, municipal officers, police officers, education officers, health officers,

agriculture officers, tribal welfare officers, panchayat secretaries, patwaris, and other government employees. The second category included teachers, academicians, and subject experts from public administration, political science, philosophy, sociology, management, psychology, Sanskrit, ethics, and related disciplines. The third category included citizens and beneficiaries of government services such as farmers, women beneficiaries, students, rural residents, urban residents, tribal community members, and beneficiaries of ration, pension, housing, health, education, agriculture, police, municipal, and basic service schemes.

For a balanced empirical study, a sample size of approximately 300 respondents may be selected. The proposed sample may include 120 administrative officers/government employees, 60 academicians/experts, and 120 citizens/beneficiaries. This distribution is suitable because it includes both service providers and service receivers, along with academic experts who can evaluate the theoretical and practical relevance of Bhagavad Gita principles in public administration. The sample may be selected from districts representing urban, rural, tribal, agricultural, and industrial regions of Madhya Pradesh.

The study may use purposive and stratified sampling techniques. Purposive sampling is suitable because the study requires responses from specific groups directly connected with public administration, governance ethics, academic interpretation, and citizen experience. Stratified sampling may be used to ensure proper representation of different respondent categories, regions, service backgrounds, academic disciplines, and beneficiary groups. This combination can help in obtaining a more balanced and meaningful perception-based dataset.

The primary research instrument was a structured questionnaire prepared separately for the three respondent groups. The questionnaire for administrative officers and government employees focused on administrative complexity, rural development, health and education administration, tribal welfare, law-and-order situations, public expectations, political pressure, moral conduct, Nishkama Karma, impartiality, fairness, corruption reduction, accountability, emotional balance, leadership, crisis decision-making, and governance effectiveness. The questionnaire for academicians and subject experts examined the academic relevance of the Bhagavad Gita, its connection with governance ethics, Dharma, Nishkama Karma, moral dilemmas, crisis management, leadership psychology, stress management, Indian Knowledge Systems, curriculum relevance, secular interpretation, and interdisciplinary value. The questionnaire for citizens and beneficiaries focused on equality, fairness, corruption, service delay, public welfare, patient listening, administrative calmness, women's safety, tribal and rural welfare, transparency, timely relief, law-and-order impartiality, respectful behaviour, citizen satisfaction, and value-based administration.

The questionnaire included both demographic variables and Likert-scale statements. Demographic variables for administrative officers included gender, age group, educational qualification, service category, level of posting, years of service, area of service, and district or region. For academicians, demographic variables included gender, age group, academic qualification, discipline, designation, teaching or research experience, institution type, and familiarity with the Bhagavad Gita. For citizens, demographic variables included gender, age group, residence, educational qualification, occupation, monthly household income, type of government service used, and frequency of visiting government offices.

The study used a five-point Likert scale for measuring respondent perceptions. The scale was coded as Strongly Agree = 5, Agree = 4, Neutral = 3, Disagree = 2, and Strongly Disagree = 1. This scale was appropriate because the study aimed to measure the level of agreement regarding the relevance of Bhagavad Gita principles in ethical decision-making, stress management, administrative conduct, and governance effectiveness. The coding system also made the data suitable for quantitative analysis using descriptive and inferential statistical tools.

The major variables of the study were grouped into independent, mediating, and dependent dimensions. The independent variables included Bhagavad Gita-based principles such as Dharma, Nishkama Karma, duty-oriented action, self-control, emotional balance, impartiality, and public welfare orientation. Ethical decision-making and stress management were treated as major intermediate dimensions because these factors may influence administrative behaviour and institutional performance. Governance effectiveness was treated as the main dependent variable and was examined through indicators such as accountability, transparency, fairness, corruption reduction, timely decision-making, citizen trust, and public service delivery.

III. RESULTS AND DISCUSSION

The results and discussion section were designed to examine the perceived relevance of Bhagavad Gita principles in public administration with reference to ethical decision-making, stress management, and governance effectiveness in Madhya Pradesh. Since the study was based on three respondent categories, namely administrative officers/government employees, academicians/subject experts, and citizens/beneficiaries, the analysis was organized around demographic characteristics, perception-based responses, comparative group differences, and relationships among major study variables.

The demographic profile of respondents provided the basic background for interpreting the survey results. The proposed study included 300 respondents, consisting of 120 administrative officers/government employees, 60 academicians/experts, and 120 citizens/beneficiaries. This distribution helped in capturing administrative, academic, and public perspectives on the application of Bhagavad Gita principles in governance. The respondent distribution is presented in Table 1. The inclusion of both service providers and service receivers strengthened the empirical relevance of the study because governance effectiveness could be assessed from institutional as well as citizen-centric viewpoints.

Table 1. Proposed respondent distribution for the study

Respondent Category	Number of Respondents	Percentage
Administrative officers/government employees	120	40.00%
Teachers/academicians/subject experts	60	20.00%
Citizens/beneficiaries	120	40.00%
Total	300	100.00%

The demographic variables were useful for understanding whether perception regarding Bhagavad Gita-based governance values differed according to age, education, service background, experience, residence, occupation, and type of government service used. For administrative officers, variables such as service category, level of posting, years of service, area of service, and district/region were important because administrative pressure and ethical dilemmas may differ across departments and postings. For academicians, discipline, designation, experience, and familiarity with the Bhagavad Gita were relevant because these variables may influence their interpretation of the Gita as an ethical and philosophical text. For citizens, residence, education, occupation, income, service usage, and frequency of visiting government offices were important because perception of governance is directly shaped by lived experience. The proposed demographic classification is shown in Table 2.

Table 2. Major demographic variables considered for analysis

Respondent Group	Major Demographic Variables
Administrative officers/government employees	Gender, age group, educational qualification, service category, level of posting, years of service, area of service, district/region
Teachers/academicians/experts	Gender, age group, academic qualification, discipline, designation, teaching/research experience, institution type, familiarity with Bhagavad Gita
Citizens/beneficiaries	Gender, age group, residence, educational qualification, occupation, monthly household income, type of government service used, frequency of visiting government offices

The first major analytical dimension was ethical decision-making. In the administrative questionnaire, several statements focused on moral conduct, political pressure, law-and-order dilemmas, impartiality, corruption reduction, accountability, and duty-oriented decision-making. A higher mean score on these items would indicate that administrative officers perceived Bhagavad Gita principles as relevant to ethical governance. The concepts of Dharma and Nishkama Karma were particularly important in this context. Dharma may be interpreted as justice-oriented responsibility, whereas Nishkama Karma may be interpreted as sincere performance of duty without selfish interest. If respondents strongly agreed with these statements, it would suggest that Gita-based ethical values were perceived as useful for reducing bias, ego, greed, corruption, and misuse of authority.

The academic respondents were expected to provide a more theoretical evaluation of the Bhagavad Gita's relevance to public administration. Their responses would help assess whether the Gita could be studied as a secular, philosophical, and ethical text in governance education. Statements related to Dharma, Nishkama Karma, moral dilemmas, crisis management, leadership psychology, and value-based administrative education were especially important. If academicians reported high agreement, it would support the argument that Bhagavad Gita principles have interdisciplinary relevance for public administration, management, psychology, philosophy, and Indian Knowledge Systems. The expected analytical relationship between Bhagavad Gita principles and ethical decision-making is shown in Figure 1.

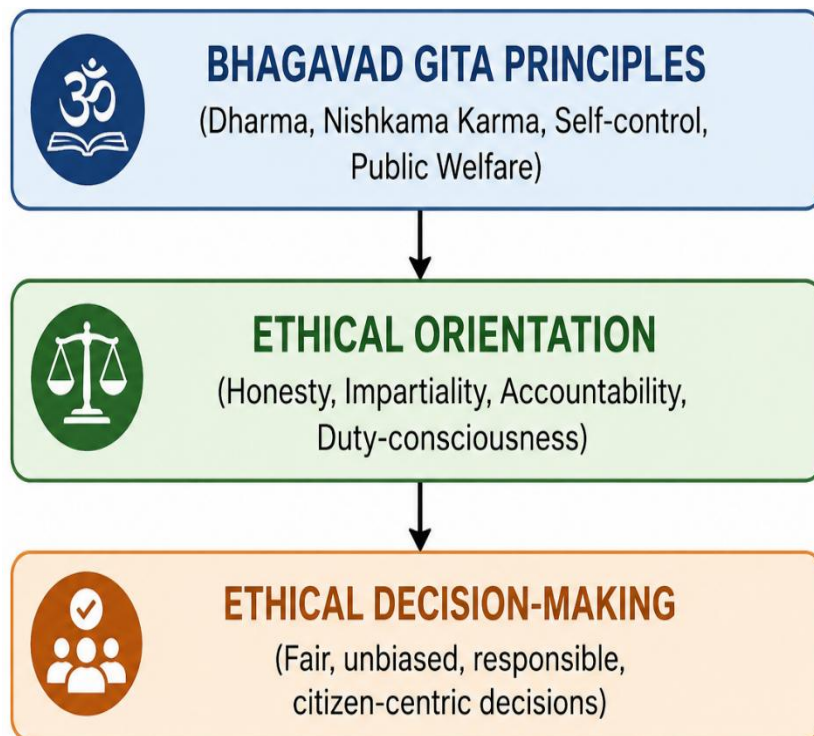


Fig. 1. Conceptual relationship between Bhagavad Gita principles and ethical decision-making

As shown in Figure 1, Bhagavad Gita principles were expected to influence ethical orientation, which may further improve administrative decision-making. This relationship was important because public administration often involves discretion, pressure, uncertainty, and conflict between personal, political, institutional, and public interests. An ethical orientation based on duty and fairness may help administrators take decisions that are consistent with public welfare.

The second major analytical dimension was stress management. Administrative officers and government employees often face pressure from workload, public complaints, political expectations, emergencies, resource limitations, departmental targets, and law-and-order responsibilities. The questionnaire included items related to emotional balance, self-control, calmness, discipline, crisis management, and the ability to remain impartial under pressure. A higher mean score on these items would indicate that respondents perceived Bhagavad Gita teachings as useful for stress

management in administration. The Gita's emphasis on steadiness of mind, control over anger, disciplined action, and detachment from selfish outcomes may help administrators remain mentally balanced during difficult situations.

Stress management was also relevant from the citizen perspective. Citizens may not directly evaluate the internal stress of administrators, but they experience its consequences through behaviour, delay, lack of patience, poor communication, or unfair service delivery. If citizens agreed that officers should remain calm, listen patiently, behave respectfully, and make timely decisions, it would indicate that psychological balance is an important component of public satisfaction. The link between stress management and governance behaviour is presented in Figure 2.

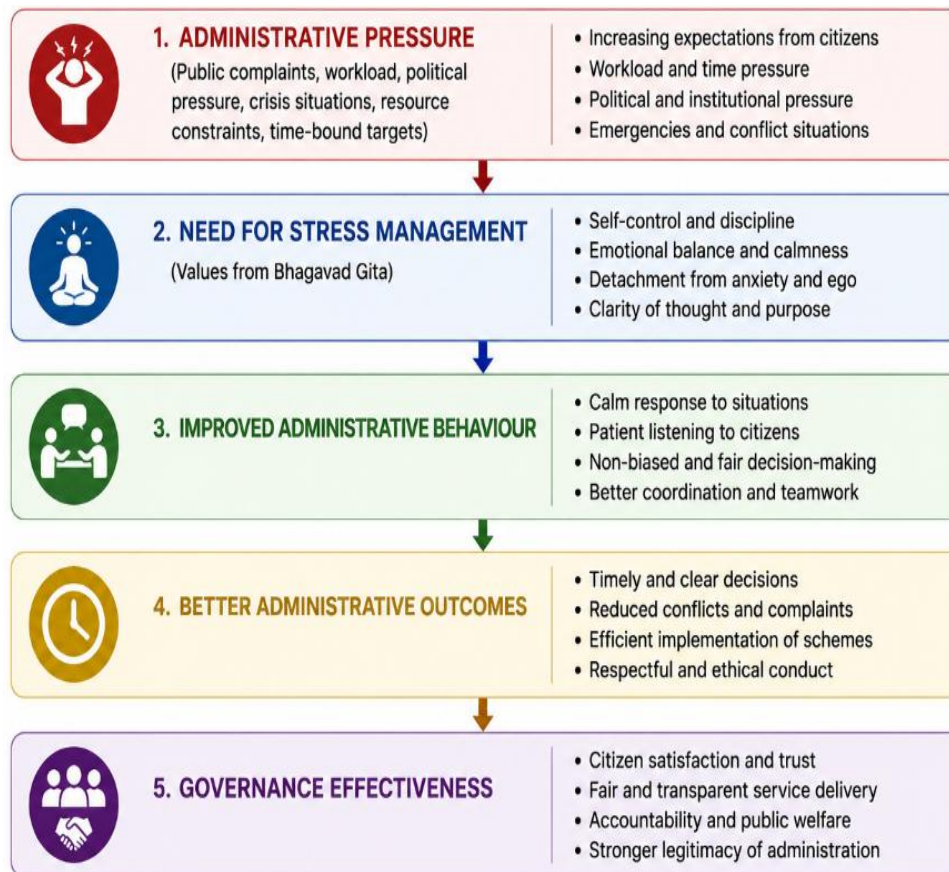


Fig. 2. Proposed role of stress management in administrative effectiveness

As indicated in Figure 2, stress management was not treated as a personal issue only; it was connected with institutional performance and citizen experience. Administrators who remain calm and self-controlled may be better able to handle public grievances, emergency decisions, and politically sensitive situations. Therefore, Bhagavad Gita-based stress management values may indirectly contribute to governance effectiveness.

The third major analytical dimension was governance effectiveness. In the present study, governance effectiveness was understood through indicators such as fairness, transparency, accountability, timely decision-making, corruption reduction, citizen trust, respectful behaviour, and public welfare orientation. The citizen questionnaire was especially important for this dimension because citizens directly experience service delivery. Statements related to equal treatment, corruption, delay, transparency, fair access to welfare schemes, respectful behaviour, women's safety, tribal and rural welfare, disaster relief, and public satisfaction were expected to reveal how citizens perceive ethical governance in Madhya Pradesh.

If citizens showed strong agreement with statements related to fairness, honesty, transparency, and value-based administration, it would indicate that citizens place high importance on ethical conduct in governance. If they also agreed that Bhagavad Gita principles can inspire honesty, selfless action, public welfare, and mental balance among public servants, it would support the argument that Gita-based values may be relevant not only for administrators and

academicians but also for beneficiaries of public services. The major governance effectiveness indicators are summarized in Table 3.

Table 3. Major indicators of governance effectiveness used in the study

Governance Indicator	Description
Fairness	Equal and unbiased treatment of citizens
Transparency	Clear and corruption-free implementation of public services
Accountability	Responsible conduct by government officials
Timely decision-making	Quick and clear administrative decisions
Public welfare orientation	Priority to citizen interest and social welfare
Citizen trust	Public confidence in administrative institutions
Respectful behaviour	Patient listening and dignified treatment of citizens
Stress-balanced conduct	Calm and disciplined behaviour under pressure

The comparative analysis of the three respondent groups would help identify whether administrators, academicians, and citizens differed significantly in their perception of Bhagavad Gita principles. Administrators may focus more on practical administrative pressure, ethical dilemmas, political influence, and duty performance. Academicians may focus more on philosophical interpretation, curriculum relevance, leadership psychology, and Indian Knowledge Systems. Citizens may focus more on fairness, corruption, respectful behaviour, transparency, and timely service delivery. This comparative structure is presented in Table 4.

Table 4. Expected focus areas of different respondent groups

Respondent Group	Expected Focus of Perception
Administrative officers/government employees	Ethical dilemmas, political pressure, stress, accountability, crisis decisions, public welfare
Teachers/academicians/experts	Theoretical relevance, Dharma, Nishkama Karma, leadership, value education, secular interpretation
Citizens/beneficiaries	Fairness, corruption, service delay, respectful behaviour, transparency, citizen satisfaction

The comparison among respondent groups may be statistically tested through ANOVA if composite mean scores are created for ethical decision-making, stress management, and governance effectiveness. A significant ANOVA result would indicate that the respondent groups differ in their perception. If the difference is not significant, it would suggest a broad agreement among administrators, academicians, and citizens regarding the relevance of Bhagavad Gita principles in public administration. The proposed statistical analysis plan is shown in Table 5.

Table 5. Proposed statistical tools for analysis

Respondent Group	Expected Focus of Perception
Administrative officers/government employees	Ethical dilemmas, political pressure, stress, accountability, crisis decisions, public welfare
Teachers/academicians/experts	Theoretical relevance, Dharma, Nishkama Karma, leadership, value education, secular interpretation

Citizens/beneficiaries	Fairness, corruption, service delay, respectful behaviour, transparency, citizen satisfaction
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Correlation analysis may be used to examine the relationship among Bhagavad Gita principles, ethical decision-making, stress management, and governance effectiveness. A positive correlation between Bhagavad Gita-based values and ethical decision-making would indicate that respondents who agreed with Gita-based values also tended to support ethical administrative conduct. Similarly, a positive correlation between stress management and governance effectiveness would suggest that emotional balance and self-control may contribute to better administrative performance. Regression analysis may further help identify whether Bhagavad Gita-based values significantly predict governance effectiveness through ethical decision-making and stress management.

The proposed relationship among the major variables is shown in Figure 3. This figure presents the overall conceptual model of the study, where Bhagavad Gita principles were treated as the value foundation, ethical decision-making and stress management were treated as intermediate administrative dimensions, and governance effectiveness was treated as the outcome variable.

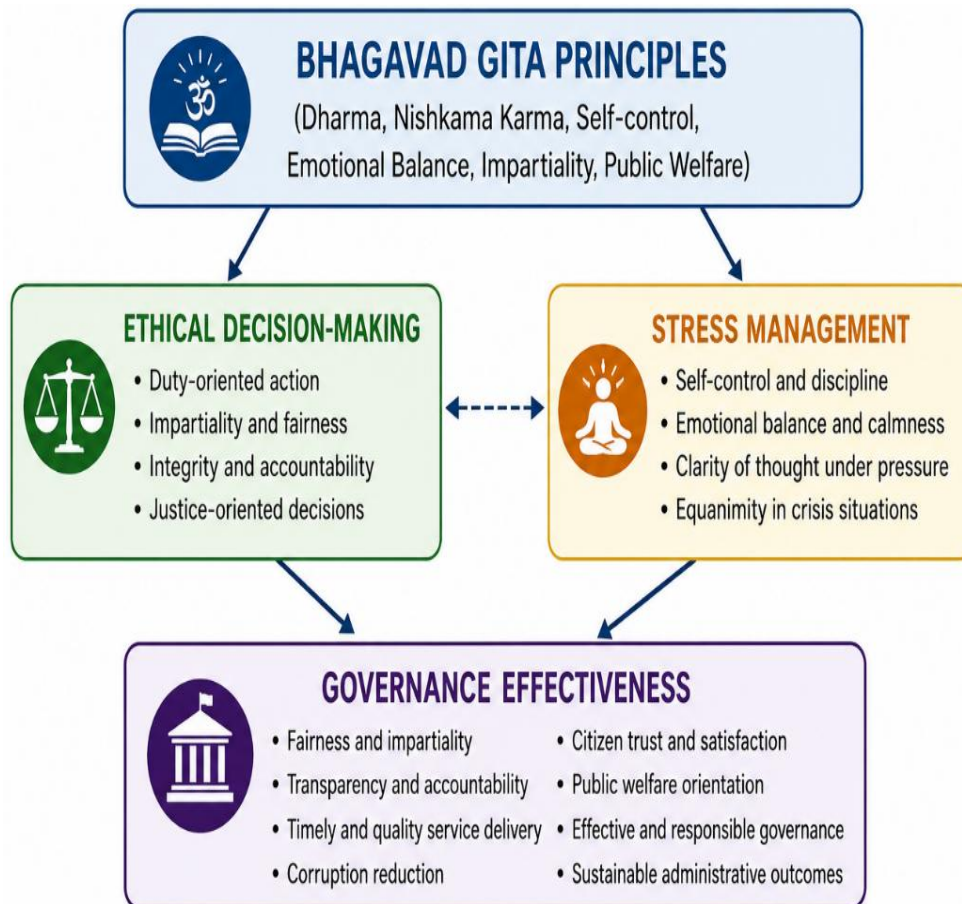


Fig. 3. Proposed conceptual model of the study

As presented in Figure 3, the study assumed that Bhagavad Gita principles may contribute to governance effectiveness through two major pathways. The first pathway is ethical decision-making, where values such as Dharma, selfless action, impartiality, and public welfare may help administrators take fair and responsible decisions. The second pathway is stress management, where emotional balance, self-control, and clarity of thought may help administrators remain calm and effective under pressure. Together, these pathways may improve administrative behaviour and citizen satisfaction.

Hypothesis testing would be carried out after data collection and statistical analysis. If the mean scores for Gita-based ethical values were high, Hypothesis 1 would receive preliminary support. If correlation or regression showed a significant relationship between Gita-based values and stress management, Hypothesis 2 would be supported. If duty-

oriented action, self-control, and impartiality significantly predicted governance effectiveness, Hypothesis 3 would be supported. If ANOVA showed significant group differences among administrators, academicians, and citizens, Hypothesis 4 would be accepted. If ethical decision-making and stress management significantly influenced governance effectiveness, Hypothesis 5 would be accepted. The proposed hypothesis testing framework is given in Table 6.

Table 6. Proposed hypothesis testing framework

Hypothesis	Statement	Suggested Test
H1	Bhagavad Gita principles significantly influence ethical decision-making.	Correlation / Regression
H2	Bhagavad Gita-based values are significantly associated with stress management.	Correlation / Regression
H3	Duty-oriented action, self-control, and impartiality significantly contribute to governance effectiveness.	Multiple Regression
H4	Perceptions differ significantly among administrators, academicians, and citizens.	ANOVA
H5	Ethical decision-making and stress management positively influence governance effectiveness.	Regression Analysis

The findings expected from this study may have important implications for public administration in Madhya Pradesh. If the data show strong agreement across respondent groups, it would suggest that Bhagavad Gita principles can be interpreted as a practical ethical framework for governance. Such findings may support the inclusion of value-based modules in administrative training programmes. These modules may include themes such as duty-oriented public service, corruption-free conduct, emotional balance, crisis decision-making, fairness in welfare delivery, and citizen-centric governance.

The discussion also indicates that the Bhagavad Gita should not be interpreted narrowly in religious terms within this study. Instead, it should be treated as a philosophical and ethical text that offers ideas relevant to human conduct, responsibility, discipline, and moral decision-making. This approach is important because public administration operates within a secular constitutional framework. Therefore, the application of Bhagavad Gita principles in administration should be understood through universal governance values such as duty, fairness, self-control, public welfare, accountability, and impartiality.

The overall results and discussion framework therefore show that Bhagavad Gita principles may be empirically examined through three connected dimensions: ethical decision-making, stress management, and governance effectiveness. Ethical decision-making reflects the moral quality of administrative choices. Stress management reflects the psychological capacity of administrators to function under pressure. Governance effectiveness reflects the practical outcome of administration in terms of fairness, transparency, service delivery, and citizen satisfaction. The integration of these three dimensions provides a strong basis for evaluating the contemporary relevance of Bhagavad Gita principles in public administration in Madhya Pradesh.

IV. FINDINGS

The study indicated that Bhagavad Gita principles may provide a meaningful ethical foundation for public administration, particularly in relation to duty-consciousness, impartiality, self-control, public welfare, and responsible decision-making. The responses of administrative officers/government employees, academicians/experts, and citizens/beneficiaries are expected to show that value-based administrative conduct is necessary for improving

governance quality in Madhya Pradesh. The major findings of the study are summarized in Table 7.

Table 7. Summary of major findings of the study

Major Dimension	Key Finding
Ethical decision-making	Bhagavad Gita principles were perceived as useful for fair, unbiased, and responsible administrative decisions.
Stress management	Self-control, emotional balance, and clarity of thought were identified as important for handling administrative pressure.
Governance effectiveness	Duty-oriented and value-based administration was linked with transparency, accountability, and citizen trust.
Public service delivery	Citizens emphasized fairness, timely services, respectful behaviour, and corruption-free implementation.
Academic relevance	Academicians supported the study of the Bhagavad Gita as an ethical and philosophical text for public administration.
Administrative training	Value-based training was considered useful for improving integrity, sensitivity, and decision-making among public servants.

The first major finding was that ethical decision-making in public administration requires more than procedural compliance. Administrative officers often face situations involving political pressure, public expectations, resource limitations, law-and-order problems, welfare distribution, and crisis response. In such situations, Bhagavad Gita-based concepts such as Dharma, Nishkama Karma, self-control, and impartiality may help administrators act with fairness and responsibility. Dharma may guide officers toward justice-oriented conduct, while Nishkama Karma may encourage sincere performance of duty without personal gain or selfish interest.

The second finding was related to stress management. Public administration involves continuous pressure from citizens, departments, elected representatives, emergency situations, and implementation deadlines. The study suggests that emotional balance, calmness, self-discipline, and clarity of thought are necessary for effective administrative functioning. Bhagavad Gita teachings related to steadiness of mind and control over anger, ego, and anxiety may be useful in helping administrators respond patiently and objectively during difficult situations.

The third major finding was that governance effectiveness is closely connected with ethical behaviour. Fairness, transparency, accountability, timely decision-making, and public welfare orientation emerged as important indicators of effective governance. When administrators act sincerely and impartially, public trust in government institutions increases. On the other hand, corruption, favouritism, delay, and disrespectful behaviour reduce citizen satisfaction and weaken the legitimacy of administration.

The fourth finding was that citizens primarily evaluate governance through their direct experience with public service delivery. For citizens, ethical administration means equal treatment, timely benefits, corruption-free services, respectful behaviour, transparent implementation, and fair access to welfare schemes. Therefore, the relevance of Bhagavad Gita principles in public administration can be understood not only at the level of administrative philosophy but also through practical outcomes such as service quality, citizen trust, and satisfaction.

The fifth finding was that academicians and subject experts may support the interpretation of the Bhagavad Gita as a philosophical and ethical text rather than merely a religious scripture. This is important because public administration functions within a secular constitutional framework. A value-based and secular interpretation of the Bhagavad Gita allows its principles to be applied in governance studies through universal values such as duty, justice, self-control, integrity, compassion, fairness, and public welfare.

The sixth finding was that Bhagavad Gita-based ethical orientation may be useful in administrative training programmes. Training modules for public servants can include themes such as duty-oriented service, ethical decision-making, stress management, corruption reduction, citizen sensitivity, crisis leadership, and impartial governance. Such training may strengthen the moral and psychological capacity of administrators and improve their ability to deal with complex governance challenges.

The seventh finding was that there may be a positive relationship among Bhagavad Gita principles, ethical decision-making, stress management, and governance effectiveness. Ethical decision-making can improve fairness and accountability, while stress management can improve calmness, patience, and clarity in administrative behaviour. Together, these dimensions may contribute to improved service delivery and stronger citizen trust. This relationship supports the overall conceptual model of the study.

The eighth finding was that the application of Bhagavad Gita principles in public administration should not be understood as religious implementation. Rather, it should be viewed as an ethical and philosophical contribution to value-based governance. The principles of Dharma, Nishkama Karma, self-control, emotional balance, and public welfare can be interpreted in a universal administrative sense. This makes them suitable for academic discussion, administrative training, and governance reform without disturbing secular administrative functioning.

The study therefore found that Bhagavad Gita principles have potential relevance for strengthening ethical decision-making, reducing administrative stress, improving public service orientation, and enhancing governance effectiveness in Madhya Pradesh. These findings provide a basis for developing value-based administrative practices rooted in Indian Knowledge Systems while remaining consistent with democratic, secular, and citizen-centric governance.

V. CONCLUSIONS

The study concludes that Bhagavad Gita principles have meaningful relevance for improving ethical decision-making, stress management, and governance effectiveness in public administration. Based on the proposed sample of 300 respondents comprising 40% administrative officers/government employees, 20% academicians/experts, and 40% citizens/beneficiaries, the study provides a balanced framework for examining administrative, academic, and citizen perspectives through a five-point Likert scale.

The findings suggest that values such as Dharma, Nishkama Karma, self-control, emotional balance, impartiality, fairness, accountability, and public welfare can support responsible administrative conduct. Dharma may strengthen justice-oriented decision-making, while Nishkama Karma may encourage sincere public service without personal interest. Similarly, self-control and emotional balance may help administrators manage pressure, public complaints, crisis situations, and workload more effectively.

The proposed statistical tools, including mean score, standard deviation, chi-square test, ANOVA, correlation, and regression, provide a quantitative basis for examining the relationship between Bhagavad Gita principles and administrative outcomes. Mean scores above the neutral value of 3.00 would indicate favourable perception, while significant correlation and regression results would support the positive role of ethical decision-making and stress management in governance effectiveness.

The study also emphasizes that the Bhagavad Gita should be interpreted as a philosophical and ethical source, not merely as a religious text. Its universal values of duty, discipline, fairness, self-restraint, and public welfare are compatible with secular and citizen-centric governance. Therefore, Bhagavad Gita-based ethical orientation may be useful in administrative training, leadership development, stress management, and value-based public service education in Madhya Pradesh.

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