



Flanders Interaction Analysis As A Tool For Interpretive Reconciliation Of The Bhagavad Gītā

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Abstract: This study aims to apply the Flanders Interaction Analysis System (FIAS) to analyze and interpret the dialogues in the Bhagavad Gītā, examining the interaction between Kṛṣṇa and Arjuna to understand the dynamics of their teacher-student relationship. This is a qualitative study employing FIAS to evaluate the conversations in the Bhagavad Gītā, focusing on the socio-emotional climate of the interaction between Kṛṣṇa and Arjuna. The Study was carried out under The University of Burdwan, India during the period from January 2023 to July 2023. Using the FIAS tool, the study quantitatively and qualitatively assesses the verbal interactions between Kṛṣṇa and Arjuna. The analysis categorizes the teacher (Kṛṣṇa) and student's (Arjuna's) verbal behaviors to determine the control dynamics, interaction patterns, and socio-emotional climate of their discourse. The analysis reveals a predominantly teacher-centred approach, with Kṛṣṇa demonstrating high enthusiasm and encouragement, while Arjuna exhibits low participation and initiative. This dynamic reflects a strong teacher influence over the student's behavior and learning process. The interaction between Kṛṣṇa and Arjuna, as analyzed through FIAS, shows a clear dominance of the teacher-centred approach, yet with a supportive and learner-friendly environment. Kṛṣṇa's engagement and facilitation highlight the significant role of the teacher in guiding and encouraging the learner, despite the lower level of student-led participation. This study affirms the crucial impact of teacher behavior on student learning and the overall socio-emotional atmosphere in instructional settings.

I. INTRODUCTION

In the context of teaching-learning environment, talking is an integral component of social interaction. The major key components of social interaction are the learner, teacher and textbook as a materialistic element (Fareh et al., 2011). Interaction implies an action or reciprocal relation which may be between individuals, e.g., teacher-pupil, pupil-pupil, teacher-non teaching staff, pupil-non teaching staff and lastly pupil-non-living component (books, magazine and newspaper) through the medium of face-to-face interpersonal communication (Amatari, 2015, Sharma & Tiwari, 2021, Fu et al., 2022). Interaction Analysis is a process of assessing and evaluating teacher's verbal communicating behaviour through the process of qualitative and quantitative interpretation (Amatari, 2015, Singha & Bhatnagar 2019, Sharma & Tiwari, 2021). It is as well as an ideal observational technique, for capturing and evaluating the socio-economic climate of the classroom (Amatari, 2015). Thus, it also measures socio-economic impacts on students' attitude and learning. Flanders interaction analysis (FIAS) is based on the principles of identifying, classifying and studying, which is useful for coding and categorizing variables in relation to learning scenario (Freiberg, 1981). The Bhagavad Gītā is a spiritual encyclopaedia that has deeply entered human consciousness (Jeeva & Grace, 2017). In the battlefield of Kurukshetra, Sri Kṛṣṇa played a role of a Guru (teacher) and Arjuna (the taught). The supreme lord acknowledges Arjuna's suspicion and convincingly responds all his interrogations, annihilating the ignorance that had clouded his mind. His evangelism in a whopping 574 verses (82%) subsumes the bulk of the Bhagavad Gītā. Arjuna recounts 85 verses (12%) whilst the remaining 6% is pronounced between the royal narrator Sanjaya (40) and King Dhritarashtra (1). Based on interaction analysis method as articulated in the Flanders Interaction Analysis, it is possible to interpret the various aspects of interactions that had occurred between Kṛṣṇa and Arjuna in the battle field. Classroom interactions are also considered as session of doubt dispelling of the learners where preaching of lord Kṛṣṇa may be employed by the teachers.

II. MATERIALS AND METHODS

The Basic Theoretical Assumption of Interaction Analysis

Assumptions Regarding Contextual and Conceptual Dimensions of Application of FIACS Tool

FIAS (Amidon & Flanders, 1963), an observation tool for classroom interaction analysis has been adopted for this study by considering some underlying assumptions. These are- i) The researcher went through the content of Bhagavad Gītā by intense reading of the verses and hearing the recoded chanting and then applied FIAS to encode the verbal behaviours which had gone on during the conversation between lord Kṛṣṇa and Arjuna, ii) The adapted FIACS which has been employed for this study is an analysis of ex-post-facto non-live written (non-verbal) communication instead of observation of live communication between teacher and students that usually occurs in a regular, formal class room setting. This is due to the fact that the real oral communication between Sri Kṛṣṇa and Arjuna is available in scriptural form. Hence, here,

attempt has been made to interpret verbal communication in its non-verbal form, iii) In usual cases for framing FIACS interaction matrix, the tally marks are recorded in every 3 seconds interval but in our analysis one tally is used for each and every verse, i.e., each verses had been encoded into one of the ten categories, iii) The beginning and end of each chapter has been marked under category '10' and iv) Original FIACS is used in the formal classroom setting; whereas the present study comes under an informal interaction analysis that occurred in the battlefield. The brief description of ten categories is graphically presented in Figure 1.

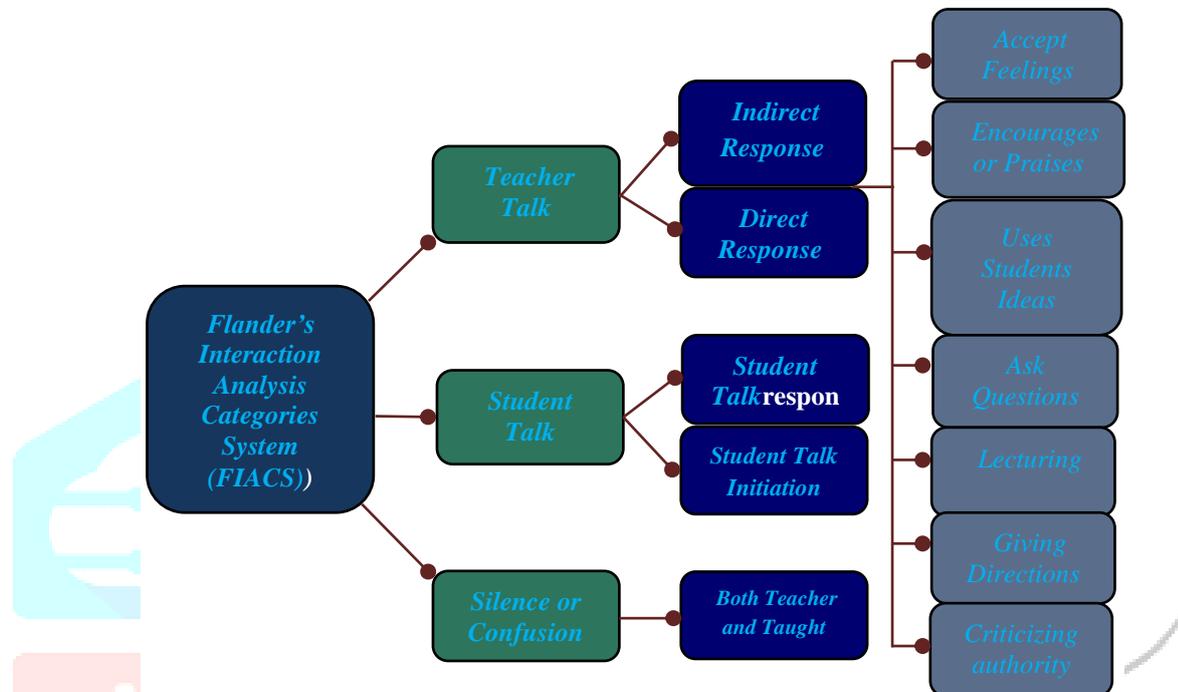


Figure 1. Flanders Interaction Analysis Categories

Flanders' Interaction Analysis and the Discourse of Bhagavad Gītā

In the battlefield of Kurukshetra, Sri Kṛṣṇa played a role of a Guru (teacher) and Arjuna (the taught). The supreme lord acknowledges Arjuna's suspicion and convincingly responds all his interrogations, annihilating the ignorance that had clouded his mind. His evangelism in a whopping 574 verses (82%) subsumes the bulk of the Bhagavad Gītā. Arjuna recounts 85 verses (12%) whilst the remaining 6% is pronounced between the royal narrator Sanjaya (40) and King Dhritarashtra (1). Based on interaction analysis method as articulated in the Flanders Interaction Analysis, it is possible to interpret the various aspects of interactions that had occurred between Kṛṣṇa and Arjuna in the battle field. Classroom interactions are also considered as session of doubt dispelling of the learners where preaching of lord Kṛṣṇa may be employed by the teachers.

Action Plan of Adapted FIACS

The action plan of adapted FIACS is depicted in Figure 2.

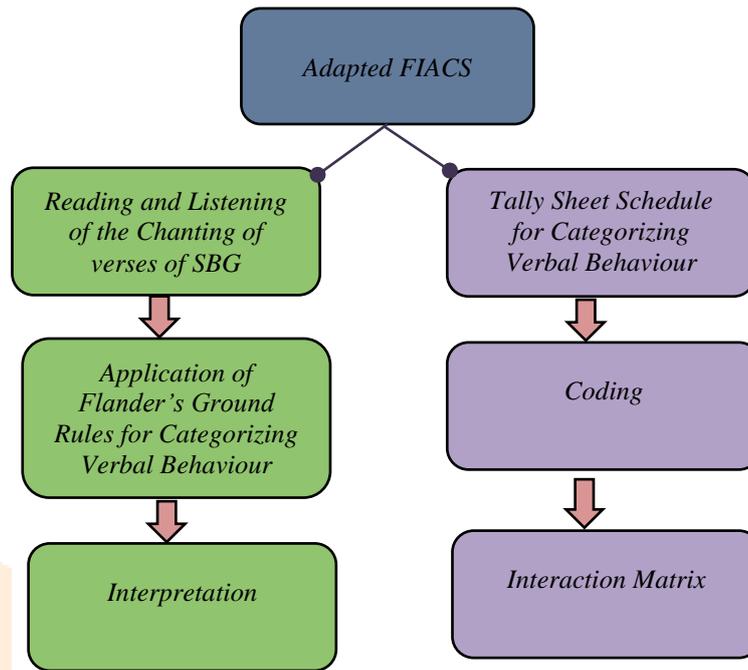


Figure 2. Action Plan of Adapted FIACS

From the above-mentioned Figure 2, it is evident that, application of adapted Flander's Interaction Analysis Category System occurs in three subsequent phases. First phase deals with selection of instrument for collecting data. In this step, the researcher had thoroughly and carefully read the entire eighteen chapters comprising of 700 verses and enjoyed the extract from the chanting of verses of SBG. Then tally sheets were placed against each verse for categorizing behaviour. In the second phase, techniques of data collection had been employed. For the said purpose, ground rules of Flander's interaction analysis and coding were used. The analysis tally sheet was recorded in a 10 X 10 table (i.e., 10 rows x 10 columns) for determining the specific aspects of the interaction between Sri Kṛṣṇa and Arjuna. In the third phase, techniques of data analysis were used. Here, interaction matrix was analyzed and interpretation was carried out.

III. Objectives of the Study

The objectives of the present study are verbalised as:

1. To explore the major roles and functionalities of the guide Lord Kṛṣṇa.
2. To determine the extent of relationship developed between Kṛṣṇa and Arjuna during their conversation.
3. To interpret the interaction analysis of the discourse of Bhagavad Gītā with the help of Flanders interaction analysis system.

From the Flanders interaction matrix table 1, the total number of 675 verses are coded in terms of Tally mark through the dimensions of row and column (in a 10 X 10 basis) wise distribution. Throughout the analysis of the verses, the role of Lord Kṛṣṇa is highlighted as descriptive narrator of facts. By the way of description, Kṛṣṇa teaches Arjuna to combat the mental dilemma and fought for the betterment of universal phenomenon.

Table 2. Data Analysis as per Interpretation and Criteria of Flanders' Interaction Category System

S/N	Ratio	Description	Formula	Percentage
1	TT	The TT Ratio indicates how much Kṛṣṇa (Teacher) talks in the battlefield?	The tallies of first seven categories are added and divided by the total tallies of the matrices (N) and hence the percentage can be calculated. $\frac{C1 + C2 + C3 + C4 + C5 + C6 + C7}{N (675)} \times 100$	85.48%
2	PT	The PT Ratio indicates verbal activities of pupils in response to the teacher.	The tallies of 8th and 9th categories are added and divided by "N" to calculate the percentage. $PT = \frac{C8+C9}{N} \times 100 = \frac{25+55}{675} \times 100$	11.85%
3	SC	The SC Ratio indicates how much time pauses, short periods of silence, and periods of confusion are observed.	The tallies of 10th categories are divided by "N" to calculate the percentage. $SC = \frac{C10}{N} \times 100$ $= \frac{18}{675} \times 100$	2.66%
4	DTT	The DTT indicates the teacher's actions restricting pupils' participation.	The tallies of 5th, 6th and 7th categories are added and divided by "N" to calculate the percentage. $DTT = \frac{C5+C6+C7}{N} \times 100$ $= \frac{475+85+4}{675} \times 100$	83.5%
5	ITT	ITT Ratio indicates how much the teachers respond to students' ideas during the classroom practices.	The tallies of the first four categories are added and divided by "N" to calculate the percentage. $ITT = \frac{C1+C2+C3+C4}{N} \times 100$ $= \frac{0+0+0+13}{675} \times 100$	1.92%
6	DPT	The DPT indicates how much students initiate discussions during the lesson	The tallies of 9th categories are divided by "N" to calculate the percentage. $DPT = \frac{C9}{N} \times 100$ $= \frac{55}{675} \times 100$	8.14%
7	IPT	IPT Ratio indicates how much students respond during the lesson.	The tallies of 8th categories are divided by "N" to calculate the percentage. $IPT = \frac{C8}{N} \times 100$ $= \frac{25}{675} \times 100$	3.70%
8	SSR	The SSR indicates steady	SSR=	3.36%

		static ratio.	$\frac{(1-1)+(2-2)+(3-3)+(4-4)+(5-5)+(6-6)+(7-7)+(8-8)}{N}$ $= \frac{100}{(0-0)+(0-0)+(0-0)+(15-13)+(479-475)+(85-77)+(475)}$ $= \frac{100}{475}$	
10	IDTTR	IDTTR indicates indirect to direct teacher talk ratio.	$IDTTR = \frac{C1+C2+C3+C4}{C5+C6+C7} \times 100$ $= \frac{0+0+0+13}{475+85+4} \times 100$	2.30%
11	PIPDI T	PIPDI T Ratio indicates Pure Indirect to Pure Direct Influence of Teacher.	$PIPDI T = \frac{C1+C2+C3}{C6+C7} \times 100$ $= \frac{0+0+0}{85+4} \times 100$	0%
12	PIR	The PIR ratio indicates Pupil Initiation in the practices in the battlefield of Kurukshetra.	$PIR = \frac{C9}{C9+C9} \times 100$ $= \frac{55}{25+55} \times 100$	68.75%
13	PRR	PRR indicates pupils' response in teaching-learning environment.	$PRR = \frac{C8}{C8+C9} \times 100$ $= \frac{25}{25+55} \times 100$	31.25%
14	TRR	The TRR ratio indicates teachers' response in teaching-learning environment.	$TRR = \frac{C1+C2+C3}{C1+C2+C3+C6+C7} \times 100$ $= \frac{0+0+0}{0+0+0+85+4} \times 100$	0%
15	CCR	CCR indicates content cross ratio to overall performance.	$CCR = \frac{C4+C5}{N} \times 100$ $= \frac{13+475}{675} \times 100$	83.37%
16	RPNP	RPNP indicates ratio of positive to negative reinforces	$RPNP = \frac{C1+C2+C3}{C6+C7} \times 100$ $= \frac{0+0+0}{85+4} \times 100$	0%
17	VCR	VCR indicates Vicious Cell Ratio	$VCR = \frac{C6+C7}{N} \times 100$ $= \frac{85+4}{675} \times 100$	13.18%

In the above analysis, the teacher-talk ratio reflects a teacher dominated classroom. From the discourse analysis of Arjuna and Kṛṣṇa, Kṛṣṇa predominantly played a major role.

Table 3. Indicators for Characterization of Teaching Approaches

Characteristics	Indicators
The role of guide in the battlefield of Kurukshetra	ITT & DTT ratios analysed teachers' initiation and response in the field of teaching-learning environment. If a teacher initiates more than he responds, he is acting as an "information provider" (Nzeyimana et al., 2019).
The learners' responsibility after being a long discourse analysis	PT ratio highlights the pupil activities in the field of study context.

Table 4. Frequencies of the ten interaction categories in the first six chapters

Chapter	C-1 (Accept Feelings) %	C-2 (Praises) %	C-3 (Uses Ideas of Pupils) %	C-4 (Asking Questions) %	C-5 (Lecturing) %	C-6 (Giving Directions) %	C-7 (Criticizing) %	C-8 (Student Talk Response) %	C-9 (Student Talk Initiation) %	C-10 (Silence or Confusion) %
1	0	0	0	0	0	0	0	57.14	42.85	0
2	0	0	0	4.28	62.85	17.14	5.71	4.28	4.28	0
3	0	0	0	2.32	69.76	20.93	0	0	6.97	0
4	0	0	0	2.38	80.95	14.28	0	0	2.38	0
5	0	0	0	0	93.10	3.44	0	0	3.44	0
6	0	0	0	0	72.34	17.02	0	4.25	6.38	0

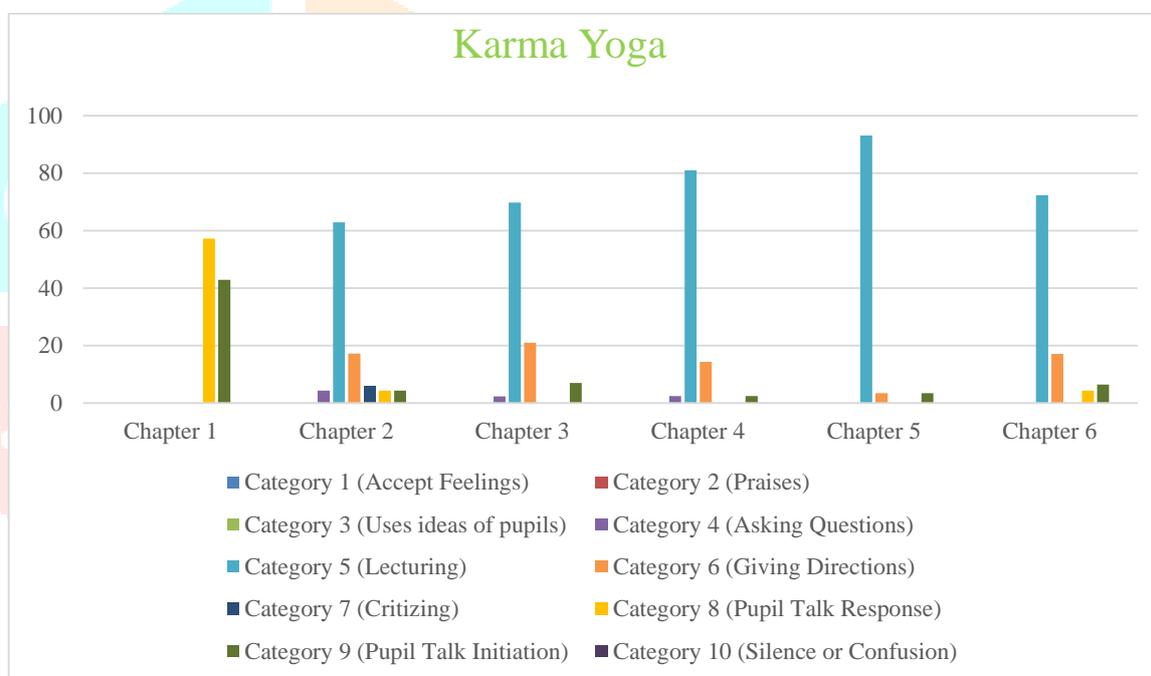


Figure 3. Frequencies of the ten interaction categories in first six chapters (Karma Yoga) of the Bhagavad Gītā

Table 5. Frequencies of the ten interaction categories in the middle six chapters (Bhakti Yoga)

Chapter	C-1 (Accept Feelings) %	C-2 (Praises) %	C-3 (Uses Ideas of Pupils) %	C-4 (Asking Questions) %	C-5 (Lecturing) %	C-6 (Giving Directions) %	C-7 (Critizing) %	C-8 (Student Talk Response) %	C-9 (Student Talk Initiation) %	C-10 (Silence or Confusion) %
7	0	0	0	0	96.66	3.33	0	0	0	0
8	0	0	0	0	85.71	7.14	0	0	7.14	0
9	0	0	0	0	82.35	17.64	0	0	0	0
10	0	0	0	0	83.33	0	0	11.90	4.76	0
11	0	0	0	0	8.51	21.27	0	8.51	61.70	0
12	0	0	0	0	70	25	0	5	0	0

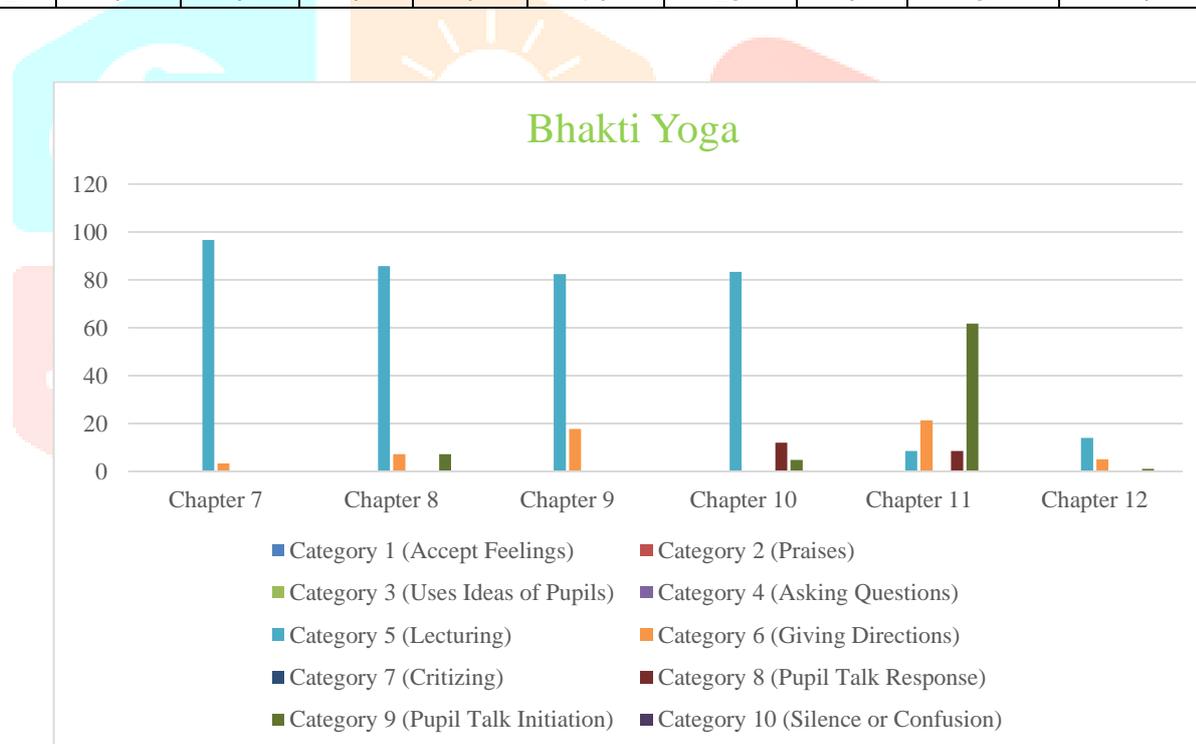
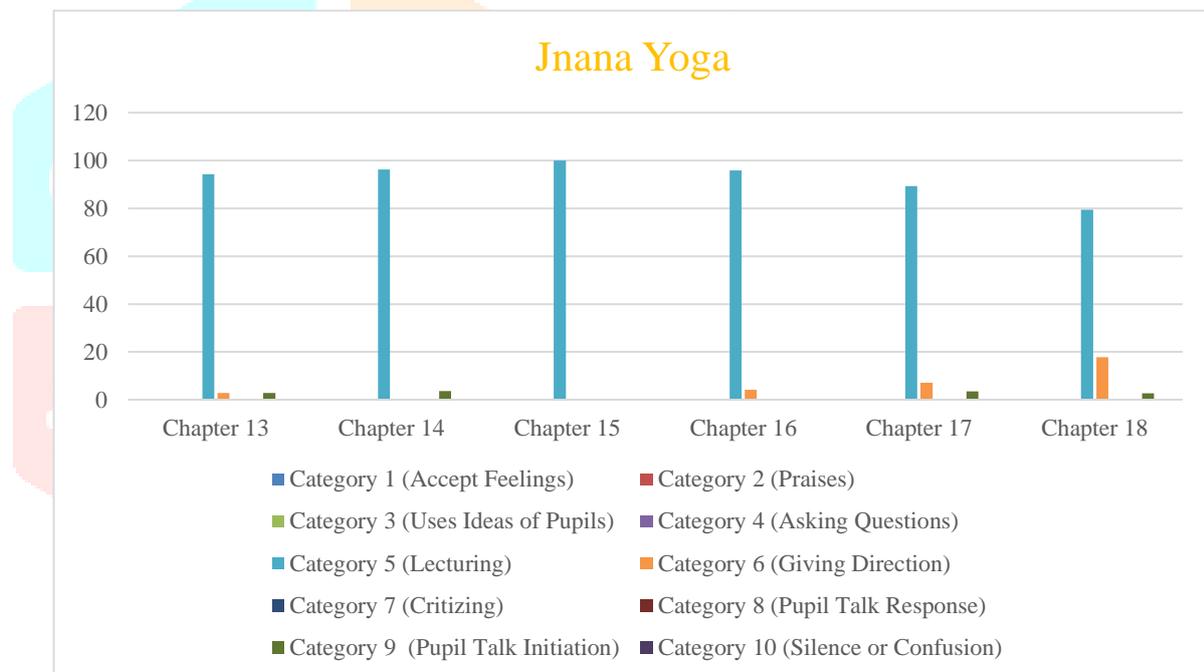
**Figure 4. Frequencies of the ten interaction categories in middle six chapters (Bhakti Yoga) of the Bhagavad Gītā**

Table 6. Frequencies of the ten interaction categories in the last six chapters

Chapter	C-1 (Accept Feelings) %	C-2 (Praises) %	C-3 (Uses Ideas of Pupils) %	C-4 (Asking Questions) %	C-5 (Lecturing) %	C-6 (Giving Directions) %	C-7 (Critiquing) %	C-8 (Student Talk Response) %	C-9 (Student Talk Initiation) %	C-10 (Silence or Confusion) %
13	0	0	0	0	94.28	2.85	0	2.85	0	0
14	0	0	0	0	96.29	0	0	3.70	0	0
15	0	0	0	0	100	0	0	0	0	0
16	0	0	0	0	95.83	4.16	0	0	0	0
17	0	0	0	0	89.28	7.14	0	3.57	0	0
18	0	0	0	0	79.45	17.80	0	2.73	0	0

**Figure 5. Frequencies of the ten interaction categories in last six chapters (Jnana Yoga) of the Bhagavad Gītā****Table 7. Frequencies of the ten interaction categories in the first six chapters**

Categories		Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Average
TT	Teacher Talk	0	89.98	93.01	97.61	96.54	89.36	77.75
DTT	Direct Teacher Talk	0	85.7	90.69	95.23	96.54	89.36	76.25
ITT	Indirect Teacher Talk	0	4.28	2.32	2.38	0	0	1.51
PT	Pupil Talk	99.99	8.56	6.97	2.38	3.44	10.63	21.11

DPT	Direct Pupil Talk	42.85	4.28	6,97	2.38	3.44	6.38	11.05
IPT	Indirect Pupil Talk	57.14	4.28	0	0	0	4.25	10.95
SC	Silence or Confusion	0	0	0	0	0	0	0
ID	Indirect and Direct	0	0.04	0.02	0.02	0	0	0.01

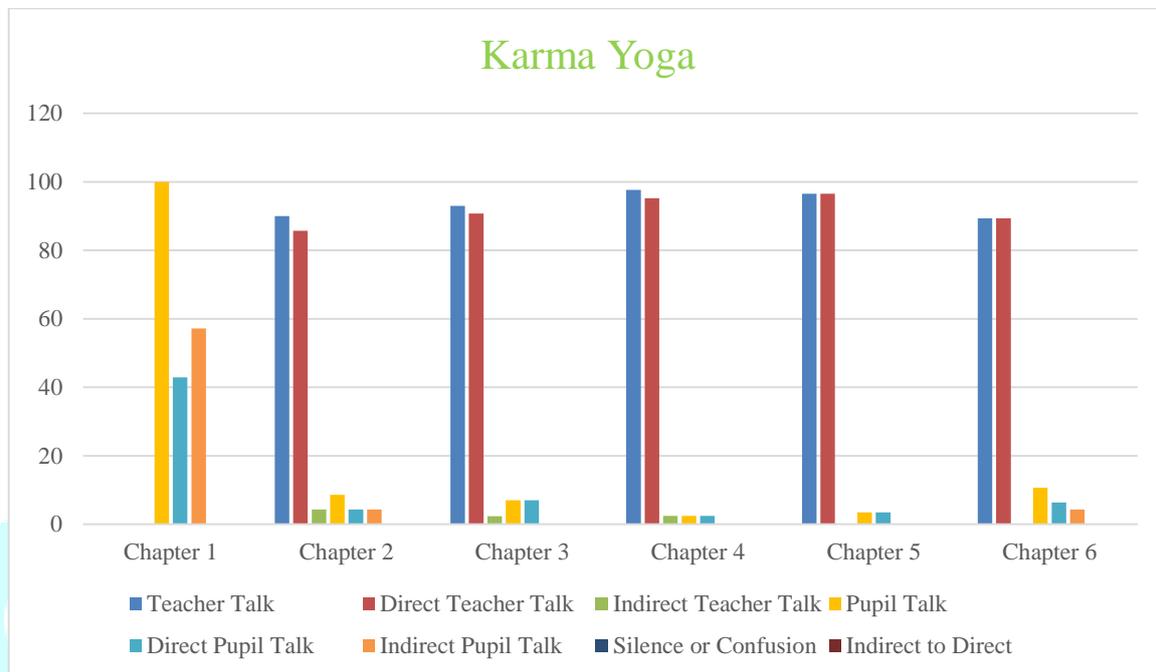


Figure 6. Frequencies of the ten interaction categories in first six chapters (Karma Yoga) of the Bhagavad Gītā

Table 8. Frequencies of the ten interaction categories in the middle six lessons

Categories	Chapter 7	Chapter 8	Chapter 9	Chapter 10	Chapter 11	Chapter 12	Average	
TT	Teacher Talk	92.85	92.85	99.99	83.33	29.78	95	82.3
DTT	Direct Teacher Talk	92.85	92.85	99.99	83.33	29.78	95	82.3
ITT	Indirect Teacher Talk	0	0	0	0	0	0	0
PT	Pupil Talk	0	7.14	0	16.66	70.21	5	16.50
DPT	Direct Pupil Talk	0	7.14	0	4.76	61.70	0	12.26
IPT	Indirect Pupil Talk	0	0	0	11.90	8.51	5	4.24
SC	Silence or Confusion	0	0	0	0	0	0	0
ID	Indirect and Direct	0	0	0	0	0	0	0

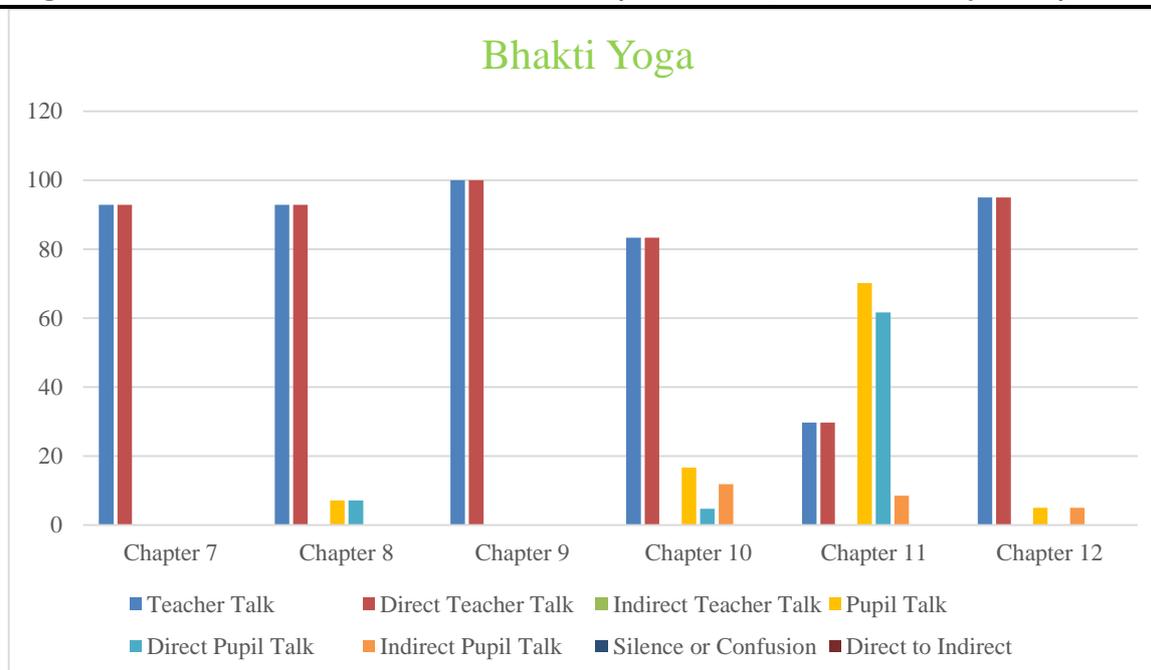


Figure 7. Frequencies of the ten interaction categories in middle six lessons (Bhakti Yoga) of the Bhagavad Gītā

Table 9. Frequencies of the ten interaction categories in the last six chapters

Categories		Chapter 13	Chapter 14	Chapter 15	Chapter 16	Chapter 17	Chapter 18	Average
TT	Teacher Talk	97.13	96.29	100	99.99	96.42	97.25	97.84
DTT	Direct Teacher Talk	97.13	96.29	100	99.99	96.42	97.25	97.84
ITT	Indirect Teacher Talk	0	0	0	0	0	0	0
PT	Pupil Talk	2.85	3.70	0	0	3.57	2.73	2.14
DPT	Direct Pupil Talk	0	0	0	0	0	0	0
IPT	Indirect Pupil Talk	2.85	3.70	0	0	3.57	2.37	2.08
SC	Silence or Confusion	0	0	0	0	0	0	0
ID	Indirect and Direct	0	0	0	0	0	0	0

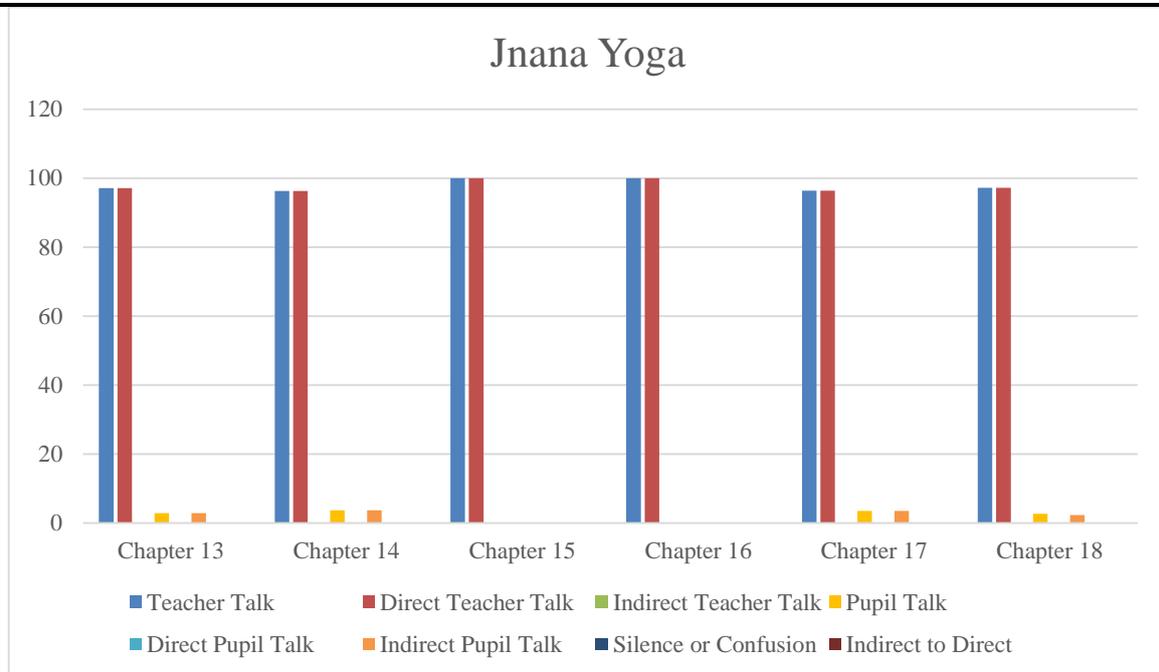


Figure 8. Frequencies of the ten interaction categories in last six chapters (Jnana Yoga) of the Bhagavad Gītā

VII. INTERPRETATIONS

In order to determine the teacher's role and learner's responsibility in teaching and learning the informal battlefield of Kurukshetra, the presents study focused on the following questions:

Research Question 1: What is the instructor's role in learning activities?

In teaching-learning process, teacher's role is to be regarded as a guide or facilitator of learning (Nzeyimana, 2019, Kisangi, 2006, Weimer, 2002&Westwood, 2008). From the analyses of lessons of 18 chapters presented in the Bhagavad Gītā, it is evident that the role of Kṛṣṇa is expected to be a guide in the battlefield of Kurukshetra (Weimer, 2002, Huba & Freed, 2000). Through the model of FIAS analysis, it was found that the Teacher Talk Initiation ratio is (DTT) 83.5% which is much higher than Teacher Talk Response ratio (ITT) 1.92%. In the battlefield of Kurukshetra, the role of Sri Kṛṣṇa was found more initiating (DTT) than responding (ITT). This is an indicator that the role of Kṛṣṇa was based on the principle of 'Information Givers'. The high value of Direct Teacher Talk (DTT) ratio indicates very high degree of involvement of teacher in the informal classroom setting (battlefield of Kurukshetra).

The Teacher Talk ratio (TT = 85.48%) shows that in all the lessons, the teacher-talking times are much higher than the Pupils' Talking times (PT ratio = 11.85%) and silence or confusion (SC ratio) is about 2.66%. This shows how much teachers (Kṛṣṇa) were talking in the informal setting (battlefield). Therefore, it was clearly evident that, teachers dominance while conducting interactions. The critical observations above answer the first research question: the instructors' role in the learning was found information giver. This is the reflection of a teacher-centred lessons or classroom context.

Research Question 2: What is the pupils' responsibility for learning and what is their encouragement?

Teachers, as well as learners are integral components in the process of learning. In a learner centered classroom, learners should have intrinsic motivation for learning and teachers should assist them to acquire the meaningful learning (Nzeyimana & Ndiokubwayo, 2019, Kisangi, 2006, Attard et al., 2010, Allen, 2004). By using FIAS analysis (Table 2, 3, 4, 5 and 6), the present study has analysed some ratios like PT (Pupil Talk), IPT (Pupil Talk Response), DPT (Pupil Talk Initiation) and ITT (Teacher Talk Response) and it was found that: The PT ratio for first six lessons is 21.11%, middle six lessons is 16.50% and last six lessons is 2.14% compared to teacher talking times – TT ratio first six lessons is 77.75%, middle six lessons is 82.3% and last six lessons is 97.84%, it is a net indicator of low student participation and very low pupils initiatives in their learning.

The average values of the Pupil Talk Response – IPT and Pupil Talk Initiation – DPT ratios are respectively in the first, middle and last six lessons were 10.95%, 4.24%, 2.08% and 11.05%, 12.26%, 0 respectively, where it was observed a big gap between pupils' initiation and response frequencies.

Research Question 3: In which chapters Arjuna remains silent?

By using FIAS analysis (Table 1, 2, 3 and Figure 7, 8) it clearly highlights that chapters 9, 15 and 16 Arjuna remains keep silence in the discourses of the battlefield. The average value of TT ratio for the middle and last six lessons is 99.99%, 100% and 99.99%. Throughout the analysis, the learner was found passive in the battlefield interaction, and only responding to teachers' questions.

Research Question 4: In which chapters Kṛṣṇa remained silent?

From the above analysis, (Table 7 and Figure 6) it is indicated that, Kṛṣṇa remained keep silence in the beginning of the battlefield. It advocates that the most important lesson from Bhagavad Gītā for a teacher is to be a good listener and every good conversation begins with a good listener.

Research Question 5: In which chapter Kṛṣṇa spent maximum time for interpreting the verses?

From the Table 9 and Figure 8 of the analysis it is enumerated that, Kṛṣṇa spent maximum time in chapter 15 (100%), whereas throughout the discourses Arjuna remains keep silent. In another perspective, by using FIAS analysis (From table 7,8,9 and Figure 6,7,8) it is clearly indicating that the percentage value of Kṛṣṇa's teachings in the chapter 4,5,9,13,14,16,17 and 18 is 97.61%, 96.54%, 99.99%, 97.13%, 96.29, 99.99% and 96.42% respectively. Therefore, the analysis is reflecting the dominion of teacher oriented informal classroom setting.

Research Question 6: In which chapters Lord Kṛṣṇa only contributed for delivers lecture without accepting any question from the Arjuna?

In chapter number 2 of the Shrimad Bhagava Gītā, Kṛṣṇa delivered his teaching without accepting any questions from the Arjuna. By using FIAS analysis (Table 7 and Figure 6) it was found that: the value of ratio of TT (Teacher Talk) and Direct Teacher Talk (DTT) was 89.98 and 85.7 respectively. Whereas, the

role of Arjuna presented throughout the dimensions of PT (Pupil Talk) and DPT (Direct Pupil Talk) was 8.56 and 4.28 respectively.

Research Question 7: What are the implications of the discourse of Bhagavad Gītā in pedagogical practices? Throughout the analysis of FIAS from different aspects (Table 1,2,3,4,5,6,7,8,9 and Figure 3,4,5,6,7,8), it is not exaggerated that, the teachings of Gītā can best be understood through the dimensions of Karmic and Dharmic life. In modern teaching-learning context, teachers are always to be an agent of social changes and resources mobilization. The teachings of Bhagavad Gītā are to be regarded as panacea for all evils. Therefore, the teachers of modern 21st century are to be very competent, skilful and possess a child centric approach in teaching-learning practices.

From the above discussions, the results are far from the expectations related to a learner-centered situation: low pupils' participation but taking initiatives from pupil (Arjuna) and teacher (Kṛṣṇa) always motivating/encouraging pupils. Although, the analysis found that, learner (Arjuna) was quite active in interaction and the teacher (Kṛṣṇa) dominated the process of interaction throughout the discussions in the battlefield of Kurukshetra.

CONCLUSIONS AND RECOMMENDATIONS

The present research has important implications in the context of learner centered approach in teaching-learning, disseminator and resources mobilize and facilitator/encourager of learning. Apart from that, the study also suggested teachers had low facilitation to learning and were deciding alone on the content to be taught in the discourses of the battlefield. Concerning the pupils' responsibility and their encouragement for learning, it was found that the results were far from the expectation, related to teacher dominated learning environment, low pupils' participation and some sort of lacking of initiatives from pupils. The pupils were found passive in the informal interaction, and only responding to teachers' questions. It is further recommended to researchers to carry out related research in comparing these results to a real-life classroom environment. If we really anticipate changes that would last, by the words of Brown (2001: 445) stated that, a teacher must be an agent for the changes in his/her educational environment (Fareh & Saeed 2011). From the present study it is evident that, the most important aspect of teaching is not the dialogue or discourse. One is a best teacher when he knows how to listen well and is a good listener. While interacting with Arjuna, Kṛṣṇa started his counselling even after listening twenty-one verses from the end of Arjuna. Every people have a lot of ideas and information to share but a meaningful conversation starts with a good listener. It is important to listen to what the learner has to say. The art of listening is getting deteriorated and diminishing from our society in an exponential rate. Nobody listens to the others; everybody wants to talk. The teaching community as pedagogical leaders may transform our society by plasticising listening from the people of the society in general and the student community in particular.

VII. COMPETING INTEREST

The author(s) declare(s) the following statement

Conflict of Interest: There are no competing interests to declare.

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