

Perception, Attitude, and Learning Preferences Regarding Shloka Pathan among BAMS Students: A Cross-Sectional Study

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ABSTRACT

Shloka Pathan forms the foundation of Ayurvedic education and plays an important role in developing memory, pronunciation, and discipline among students. However, variations in learning experiences, perceived difficulty, and anxiety during recitation are commonly observed.

A cross-sectional survey was conducted among 100 BAMS students using a structured Google Form questionnaire. Data were analyzed using SPSS software with descriptive statistics, reliability analysis, non-parametric tests, and multiple-response analysis.

Students demonstrated a generally positive attitude toward Shloka Pathan (Mean = 3.48), though moderate difficulty was reported (Mean = 2.49). Academic requirement (69%) and cultural value (53%) were major motivating factors. Teacher-led slow recitation (60%) and printed Shlokas with meaning (43%) were the most preferred learning methods. About 27% of students avoided classes due to fear of recitation, and only 5% practiced daily.

While Shloka Pathan remains valued, fear, irregular practice, and learning difficulties persist. Supportive teaching strategies and flexible assessment methods may improve student confidence and learning outcomes.

Introduction:

Shloka Pathan, the oral recitation of classical Sanskrit verses, is an integral component of Ayurvedic education.^[1] It aids in memorization of classical concepts, enhances pronunciation, and cultivates discipline and concentration among students.^[2] Traditionally, Shloka recitation has been emphasized as a core learning method in Ayurveda.^[3] However, modern students often experience difficulties such as fear of recitation, lack of confidence, and irregular practice habits. Moreover,

teaching methods may not always align with diverse learning styles. Understanding students' perceptions, motivations, and preferences is essential for improving the effectiveness of Shloka teaching in Ayurvedic institutions.

MATERIALS AND METHODS :

A cross-sectional observational study was conducted among 100 BAMS

students at Faculty of Indian System of Medicine, SGT University, Gurugram, Haryana & Hon. Shri Annasaheb Dange Ayurved Medical College Post Graduate Training Research Centre Ashta Maharashtra. A structured questionnaire was developed and administered using Google Forms. The questionnaire included sections on demographic details, attitude toward Shloka Pathan, perceived difficulty, motivation, perceived benefits, preferred teaching methods, assessment preferences, practice habits, and fear of recitation.

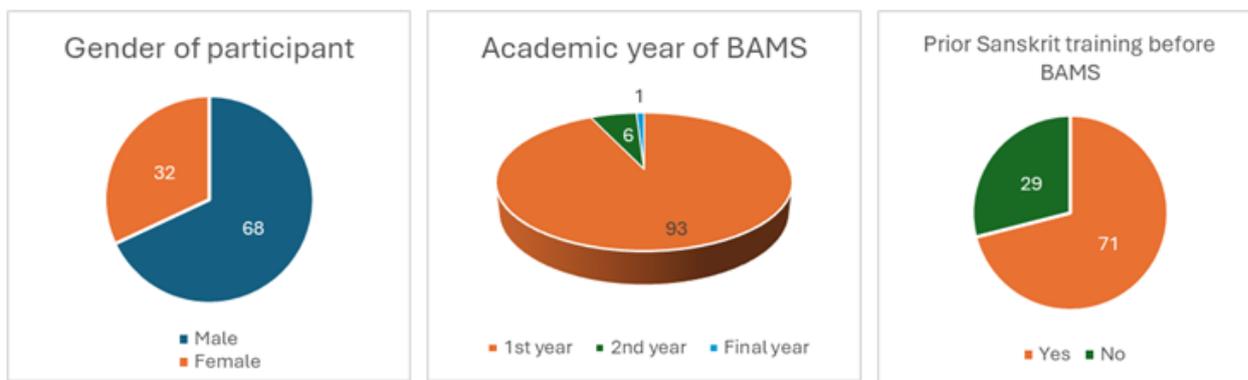
Responses were recorded using Likert scales, multiple-response options, and single-choice questions. Data were exported to Microsoft Excel and analysed using SPSS software version 27. Descriptive statistics were used to summarize frequencies and mean scores. Reliability of attitude and difficulty scales was assessed using Cronbach's alpha. Group comparisons were performed using

Mann–Whitney U and Kruskal–Wallis tests. Associations were examined using Spearman's correlation. Multiple-response analysis was applied to checklist-type questions. The study followed STROBE guidelines for reporting this cross-sectional study.

RESULTS

A total of 100 BAMS students participated in the study and consent of each student was taken prior to the filling of google form. All responses were complete and included in the final analysis.

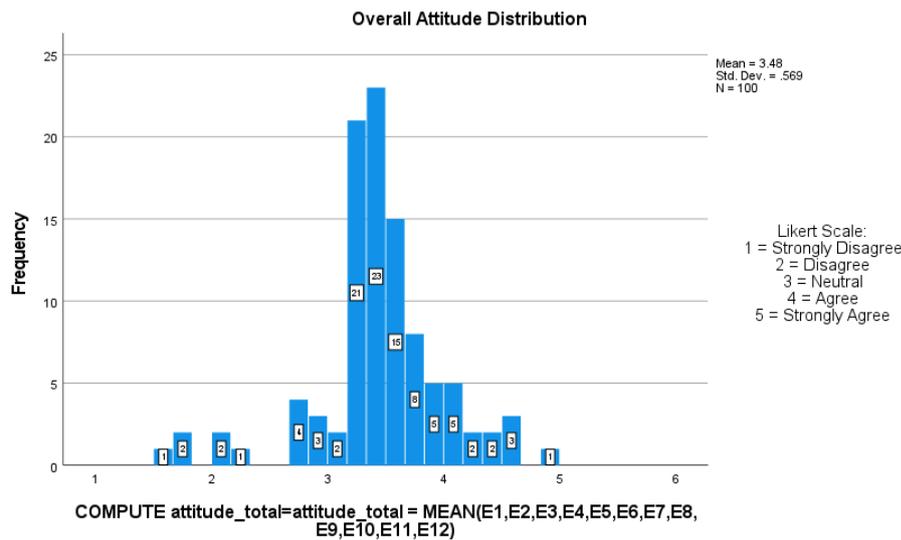
Most of the participants were from the first year of BAMS, with both male and female students represented. The age of students ranged mainly between 18 and 23 years. A considerable number of students had some prior exposure to Sanskrit before joining the BAMS course.



a) Association Between Year of Study and Attitude Toward Shloka Pathan

A Kruskal–Wallis test was conducted to examine whether students' attitude toward Shloka Pathan differed across the year of BAMS study (1st year, 2nd year, and final year). The analysis showed no statistically significant difference in attitude scores among the three groups ($H = 0.764$, $df = 2$, $p = 0.683$).

he results suggest that progression through the BAMS course **does not influence students' attitudes** toward Shloka Pathan. Whether in the first year or final year, students continued to show a **consistent and positive attitude** toward Shloka recitation.



b) Descriptive Statistics of Difficulty and Attitude Scores

A total of **100 students** were included in the analysis. The **mean difficulty score** for Shloka Pathan was **2.49 ± 0.55** on a 4-point scale (1 = easy, 4 = severe), indicating a **moderate level of perceived difficulty** in learning and reciting Shlokas. The relatively low standard deviation suggests that most students reported similar difficulty levels.

The **mean attitude score**, calculated as the average of 12 attitude items (E1–E12), was **3.48 ± 0.57** on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). This reflects an **overall moderately positive attitude** toward Shloka Pathan among students. The consistency of responses, as indicated by the standard deviation, shows that attitudes were fairly uniform across the study population.

Overall, the findings suggest that although students perceive Shloka recitation as moderately challenging, they maintain a generally positive attitude toward the practice. The 12-item Attitude towards Shloka Pathan Scale showed good internal consistency (Cronbach’s $\alpha = 0.787$),

indicating acceptable reliability of the questionnaire.

c) Perceived Difficulty in Shloka Recitation

The mean difficulty score was **2.49 ± 0.56**, suggesting that students experienced moderate difficulty while reciting Shlokas. Common challenges included pronunciation, memorization, and confidence during recitation. However, extreme difficulty was not commonly reported.

Gender and academic year did not show any significant association with perceived difficulty levels.

The internal consistency of the **Perceived Difficulty in Shloka Pathan Scale** (5 items: F1–F5) was assessed using **Cronbach’s alpha**. The scale showed a Cronbach’s alpha value of **0.600**, indicating **moderate but acceptable reliability**.

d) Attitude vs Difficulty correlation - Spearman’s correlation

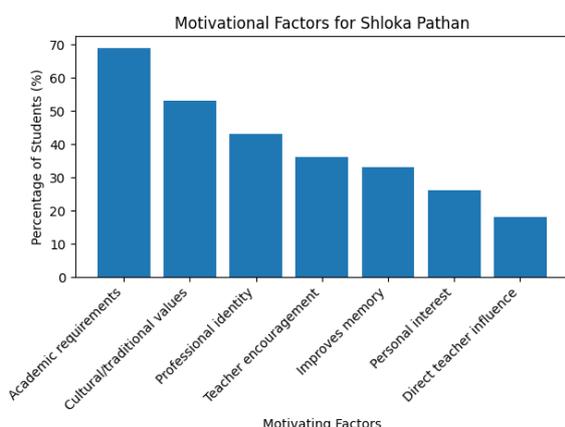
Spearman’s correlation analysis was conducted to examine the relationship between students’ attitude toward Shloka Pathan and their perceived difficulty in recitation. The analysis showed a very weak negative correlation ($r = -0.022$) which was not statistically significant ($p = 0.829$, $N = 100$).

Although some students reported that Shloka Pathan was difficult, this **did not affect their overall attitude** toward the practice. Students continued to maintain a **positive and respectful outlook** toward Shloka recitation regardless of the challenges involved.

e) Gender Differences in Attitude Toward Shloka Pathan :

A Mann–Whitney U test was conducted to compare attitude scores between male and female students. The analysis revealed no statistically significant difference between the two groups ($U = 914.5$, $Z = -1.286$, $p = 0.198$).

The absence of a significant gender difference supports the earlier t-test results



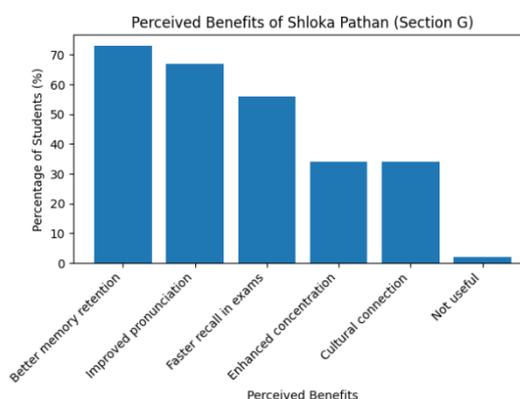
Most students reported that Shloka Pathan improved their **memory retention of concepts** (73%) and **pronunciation of**

and suggests that Shloka Pathan is **equally valued by students of both genders**. Cultural respect, traditional importance, and perceived educational benefits of Shloka recitation appear to transcend gender differences.

f) Motivation & Benefits :

Most students reported being motivated to learn and recite Shlokas primarily due to **academic requirements** (69%) and **cultural or traditional values** (53%). A substantial proportion of students also believed that Shloka Pathan contributes to the development of their **future professional identity as an Ayurvedacharya** (43%).

Moderate levels of motivation were associated with **teacher encouragement** (36%) and the belief that Shloka recitation **improves memory** (33%). In contrast, **personal interest** (26%) and **direct teacher influence** (18%) were less frequently reported as motivating factors.



Sanskrit terms (67%). More than half of the students also believed that it helped in

faster recall during viva and practical examinations (56%).

Approximately one-third of the participants experienced benefits in **enhanced concentration and discipline (34%)** and **cultural connection with classical texts (34%)**. Only a very small proportion of students (2%) felt that Shloka Pathan was **not useful**.

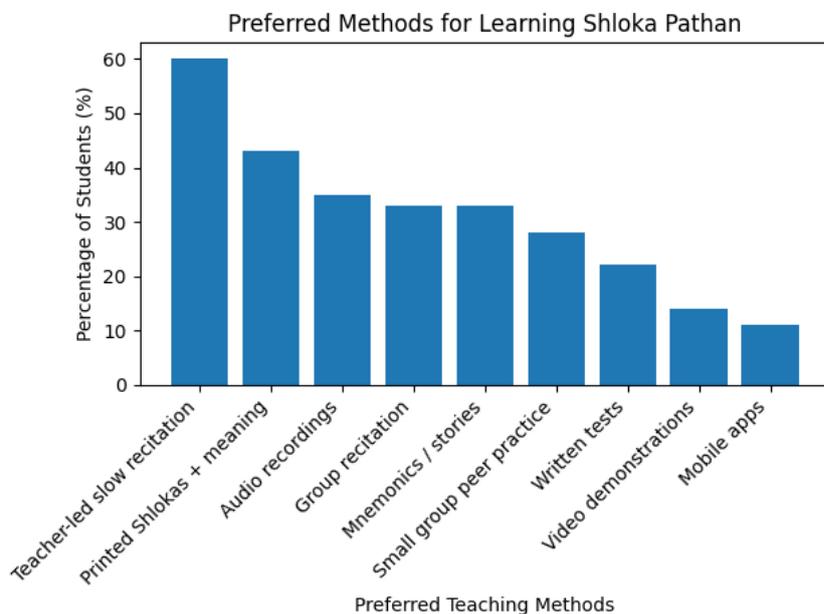
g) Teaching Methods & Assessment :

Teacher-led **slow recitation with repetition** was the most preferred method, selected by **60%** of students. **Printed Shlokas with word-by-word meaning and transliteration** were preferred by

43%, highlighting the importance of textual support for understanding and pronunciation.

Audio recordings (teacher or studio quality) were chosen by **35%** of students, while **group recitation** and **mnemonics or story-based learning** were each preferred by **33%** of participants. **Small group peer practice** (3–5 students) was selected by **28%**.

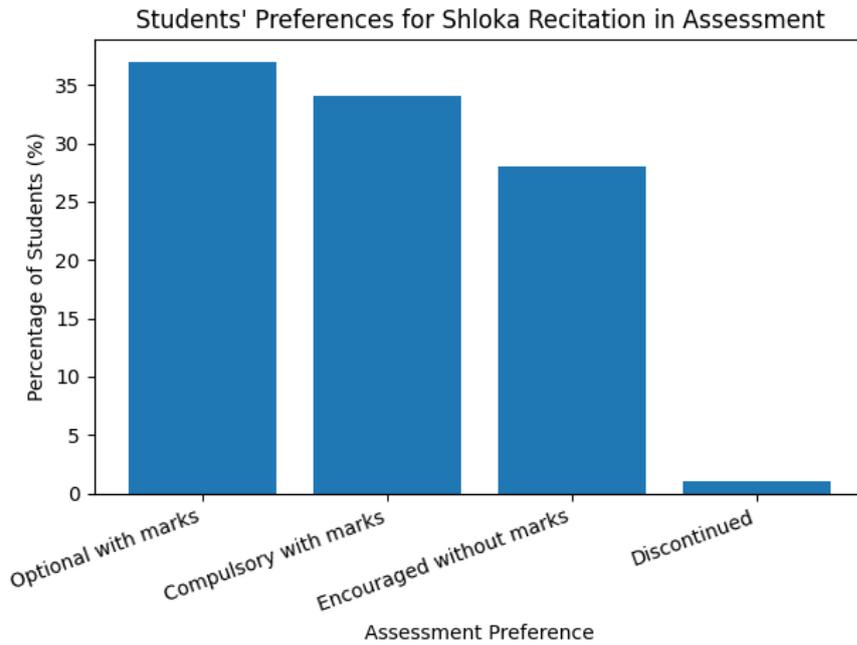
Less preferred methods included **written tests instead of oral recitation (22%)**, **video demonstrations of correct pronunciation (14%)**, and **mobile apps with spaced repetition and audio**, which were the least preferred (**11%**).



A majority of students supported the continuation of Shloka recitation in the curriculum. About **37%** felt that Shloka recitation should be included in internal assessment but kept **optional for marks**, while **34%** preferred it to be **compulsory with marks**.

Another **28%** believed that Shloka recitation should be **encouraged without any marks**, emphasizing intrinsic learning rather than evaluation. Only **1%** of students felt that Shloka recitation should be **discontinued**.

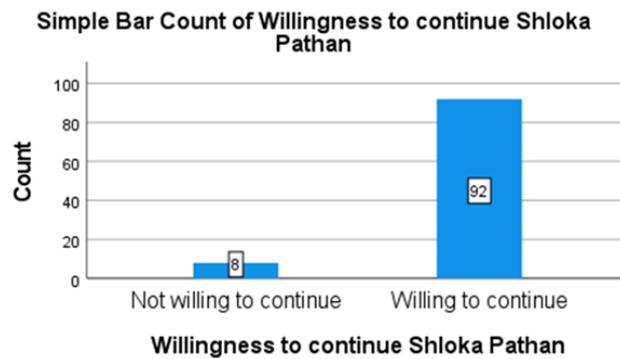
Overall, **99% of students supported the continuation** of Shloka recitation in some form, with most favouring either optional or compulsory assessment with marks.



When students were asked whether they would continue Shloka Pathan if it became optional, the majority (**92%**) expressed willingness to continue, while only **8%** reported that they would not continue. This indicates a strong overall commitment toward Shloka recitation among students, even in the absence of compulsory requirements.

Also, a chi-square test was performed to examine whether prior **Sanskrit background** influenced students' willingness to continue Shloka Pathan.

Sanskrit Background	Not Willing	Willing	Total
Yes	6 (8.5%)	65 (91.5%)	71
No	2 (6.9%)	27 (93.1%)	29
Total	8 (8%)	92 (92%)	100



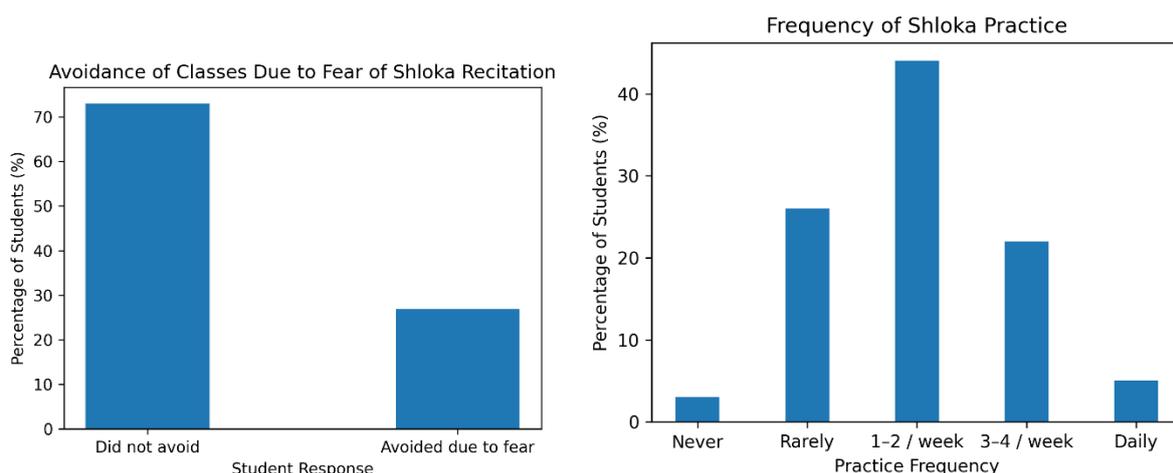
The Pearson Chi-square test showed **no statistically significant association** between Sanskrit background and willingness to continue Shloka Pathan ($\chi^2 = 0.068$, $df = 1$, $p = 0.795$).

This indicates that **prior Sanskrit training does not influence** students' willingness to continue Shloka recitation. Even students without a Sanskrit background showed strong interest and motivation to continue the practice.

h) Practice, Fear, Workshop Interest :

Most students (**73%**) reported that they had **not avoided any classes** due to fear of being asked to recite Shlokas. However, **27%** of students admitted that they had **avoided classes** because of fear related to Shloka recitation.

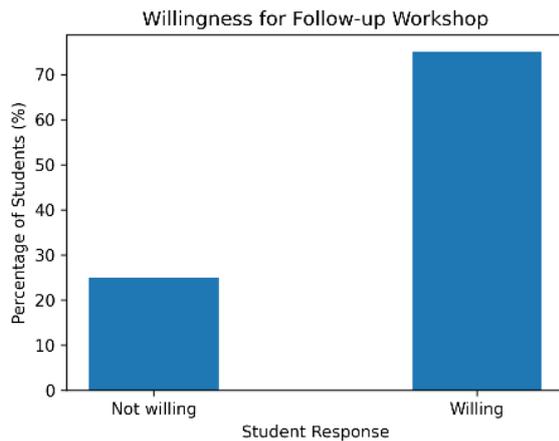
This indicates that nearly **one-fourth of the students** experience performance-related anxiety associated with recitation, which may influence class attendance and participation.



Among the students, **44%** reported practicing Shlokas **1–2 times per week**, making this the most common practice frequency. About **26%** practiced **rarely**, while **22%** practiced **3–4 times per week**.

Only **5%** of students practiced Shlokas **daily**, and **3%** reported that they **never** practiced. Overall, most students practiced Shlokas **occasionally**, with very few maintaining a daily practice routine.

A large majority of students (**75%**) expressed willingness to participate in a **follow-up workshop or focus group** related to Shloka Pathan. In contrast, **25%** of students were not willing to take part in such activities. This indicates strong student interest in receiving **additional guidance, training, and support** for improving Shloka recitation skills.



DISCUSSION :

The present study explored the attitude, perceived difficulty, motivation, benefits, and learning preferences related to Shloka Pathan among BAMS students. Overall, students showed a positive attitude towards Shloka recitation, even though many experienced moderate difficulties in pronunciation, memorization, and confidence during recitation.

One important finding was that academic requirements and examination marks were the main motivating factors for most students. Cultural and traditional values also played a significant role. However, personal interest and teacher influence were less commonly reported as motivations. This suggests that while Shloka Pathan is respected, intrinsic interest in recitation may need further encouragement through engaging teaching methods.

Students strongly believed that Shloka Pathan improves memory retention and Sanskrit pronunciation.^[4] Many also felt it helped in faster recall during viva and practical examinations. These findings highlight the academic value of Shloka recitation in Ayurvedic education.

Teacher-led slow recitation with repetition was the most preferred teaching method.^[5] Students also appreciated printed Shlokas with word-by-word meaning and transliteration, showing the importance of understanding along with memorization. Digital tools such as mobile apps and video demonstrations were less preferred, indicating that traditional and teacher-guided methods are still more effective for Shloka learning.

Although most students did not avoid classes due to fear, nearly one-fourth admitted that they felt anxious about recitation. Fear and anxiety related to oral recitation have been reported among students in traditional learning systems.^[6] Regular daily practice was also uncommon, with only a small percentage practicing every day. However, the strong willingness to participate in follow-up workshops shows that students are open to improving their skills when given proper support.

Overall, the findings suggest that Shloka Pathan remains valued, but students need more supportive, confidence-building, and

understanding-based environments.

learning

LIMITATIONS :

This study was conducted among students from selected institutions only, so the findings may not represent all BAMS students across India. The data were self-reported, which may include response bias. Also, as the study was cross-sectional, changes in attitude over time could not be assessed.

CONCLUSION:

BAMS students generally have a positive attitude toward Shloka Pathan and recognize its academic and cultural importance. However, many students face moderate difficulty, irregular practice habits, and fear of recitation. Academic pressure remains the main motivation for learning Shlokas, while personal interest is relatively low. Supportive teaching methods, flexible assessment, and confidence-building activities can improve students' learning experience.^[7]

Recommendations to improve Shloka pathan :

1. Teachers should use slow, guided recitation methods with repetition.
2. Printed Shlokas with meaning and transliteration should be provided.
3. Small group practice sessions should be encouraged.
4. Audio recordings can be used for home practice.

FUTURE SCOPE OF STUDY:

- Future research should include a larger sample size to improve the generalizability of findings across diverse student populations.
- Multi-centre studies involving different Ayurvedic institutions can provide a broader understanding of Shloka Pathan practices.
- Interventional studies may evaluate the effectiveness of specific teaching methods such as audio-visual aids, guided recitation, and confidence-building workshops.

AUTHOR CONTRIBUTIONS :

1. Dr. Vidyavati Hiremath contributed to the study design, data collection, data analysis, and manuscript drafting.
2. Dr. Jayvant Vasant Kharat provided academic supervision, reviewed the methodology, and critically revised the manuscript.

CONFLICT OF INTEREST: None.

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