

**EFFECTIVENESS OF PRAYER AND SARANGI MUSIC ON
ADOLESCENTS GRATITUDE, FORGIVENESS,
ACADEMIC ANXIETY AND ACADEMIC RESILIENCE:
AN INTERVENTIONAL STUDY**

Thesis Submitted for the Award of the Degree of

DOCTOR OF PHILOSOPHY

In

Psychology

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SUPERVISOR'S CERTIFICATE

This is to certify that this thesis entitled " Effectiveness of Prayer and Sarangi Music on Adolescents Gratitude, Forgiveness, Academic Anxiety and Academic Resilience: an interventional study" embodied the work carried out by Navtinder Aggarwal herself under my supervision, and that it is worthy of consideration for the award of the Ph.D. degree.

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CANDIDATE'S DECLARATION

I, Navtinder Aggarwal, certify that the work embodied in this Ph.D. thesis is my own bonafide work carried out by me under the supervision of Dr. Jahangeer Majeed from November 2019 to February 2023 at the Department of Psychology, Lovely Professional University, and Jalandhar. The matter embodied in this Ph.D. thesis has not been submitted for the award of any other degree/diploma.

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CONTENTS

CHAPTER	PAGE NO.
1. INTRODUCTION	8
2. REVIEW OF LITERATURE	40
3. METHODOLOGY	78
4. RESULTS AND DISCUSSION	87
5. SUMMARY, CONCLUSIONS, AND IMPLICATIONS	112
6. REFERENCES	121
7. APPENDICES	136

LIST OF TABLES

Tables no.	Page
1. Summary table showing descriptive statistics of experimental and control group in pre intervention phase	84
2. Summary table showing group independent sample test scores of experimental and control group in pre intervention phase	86
3. Summary table showing group statistics of post intervention phase for experimental group and control group	90
4. Summary table showing T-Test for experimental versus control group adolescents during post-intervention phase (N=200)	92
5. Summary table showing paired sample statistics of control group in both pre and post intervention phase	95
6. Summary table showing paired difference of control group in both pre and post intervention phase	96
7. Summary table showing paired sample statistics of experimental group in both pre and post intervention phase	99
8. Summary table showing paired difference cores of experimental group in pre- and post-intervention phase	100

LIST OF APPENDICES

APPENDICES 1	General Instructions	136
APPENDICES 2	Gratitude questionnaire-6 (GQ-6)	137
APPENDICES 3	Heartland forgiveness scale (HFS)	138
APPENDICES 4	Academic Resilience Scale	140
APPENDICES 5	Academic Anxiety Scale	142
APPENDICES 6	Interventions	145
	1. Prayer Intervention	
	2. Sarangi Music Intervention	

CHAPTER-1

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

What if there is a new medical treatment that in clinical trials shows improved health, lesser illness, and speedy recoveries, avoiding unnecessary medical procedures, decreased medical cost and improvement in patient's satisfaction. Along with all these there are many more benefits like lesser isolation, more confidence and above all no side effects. All these benefits can result only from the behavioral medicine treatment or non-pharmalogical mind.

Due to meaninglessness in life, negligent attitude, and changing values, the youth are confronting problems, such as being care leavers, juvenile parents, young homeless, addicts, troublesome rather than troubled, offending or simply being offensive. It is high time that we should prevent young people from taking risks or from being exposed to risk, from socially excluding themselves, and from being deviant, unhealthy or unproductive. Thus, young adults are in need of spiritual re-orientation which means change in set of attitudes and beliefs that is fresh orientation. Re-orientation is also an act of changing direction in which one is already oriented or it can be termed as a turnaround, a reversal or a change of course. A change from idleness to productive work, from despair to hope, from fear of youth to love of our youth, change from lack of integrity to overflowing of integrity is required because our youth is our future, and must be preserved and directed through moral instructions or enlightenment which can be spiritually uplifting (Moss, H.,2019).

While higher education focuses with new intensity in courses, persistence, and degrees, it has increasingly come to neglect students' "inner" development - the sphere of values and beliefs, moral development, virtues, spirituality, and self-understanding. Our present education and training system do not provide young people with the basic skills needed to have a fulfilling, meaningful, and satisfied life as they are continuously receiving formal conservative education. Non-formal education programs strive to fill this gap by providing learning and skills development opportunities that are relevant to the changing environment in which young people live and seek their livelihoods. Often provided through youth- and community-based organizations, non-formal education

facilitates the learning of life-relevant principles and skills, especially for disadvantaged, minor, and marginalized groups. Non-formal education should not be contemplated as an alternative to formal education, but rather recognized for its complementariness in providing a more fully rounded and skills-based approach, and equipping youth to meet the competing demands of personal and interpersonal life. Many countries have introduced new and innovative schemes of recognition of non-formal and informal learning methods (Gerdruang.A, et al, 2021)

In the field of education, faculty was assumed to illustrate and inculcate the important values, beliefs, intellectual virtues, professional knowledge, etc., which would then rub off on students without the need for much being said and enforced. But most students do not effectively and efficiently pick up values and virtues in this manner, and this is particularly true in higher education where there is not capacious and close contact between students and faculty. Putting it simply, dependence on such tacit modelling and absorption is inappropriate, and inadequate, almost everywhere. This leads to increase in faulty behavior pattern and lack of morality in youth, and there is urgency to prevent young people from taking or being exposed to risk, from becoming socially perverted, deviant, unhealthy or unproductive.

Research results have brought to light beneficial effects of spirituality on individual's adaptation and coping with social stressors and life pressure (Van Ness & Kasel, 2003). This leads one to believe that one thing which is fundamental to young adults' lives is their spirituality orientation. The important questions that engage young adults mind are essentially spiritual in nature like Who am I? Why am I in this college/university? What are my most deeply felt emotions? Do I have a meaning or purpose in my life? What sort of person do I want to become? What kind of world do I want to help create? What is my contribution in the universe? When one speaks of "spiritual quest" in young adults, one is certainly speaking of one's efforts to find out the answers to such questions and to seek a sense of direction in life. These abilities to deal with these questions affects the practicality of the youth's decision making, including their choice of courses, subjects and careers; whether to continue the classes or drop out; and whether they decide to pursue higher studies. Finding answers to these questions is also absolutely relevant to the development of individual qualities, such as understanding themselves, caring, compassion, and social responsibility (Fox, C., et al, 2020)

Achieving a stable equilibrium of protective factors could be a pivotal factor in maintaining overall health. Within the risk and protective factors' frame of reference,

interest in youth's capacity to be resilient, supple, and sustain positive development has increased over the past decade (Luthar & Brown, 2007). Various protective mechanisms are thought to buffer the influence of uncertainties on adolescent outcomes (Jessor, Turbin, & Costa, 1998). Among others, spirituality and searching for a lucid meaning in life have long been proposed to be a resilience determinant in youth development (Davey, Eaker, & Walters, 2003). The individuals feel greater existence of meaning in life when they understand their own self (e.g., adaptation), the world around them (e.g., environmental shaping), and their social needs to feel secure, responsible, cared for, valued, and emotionally embedded (Miller, 2003). During this process, young people have the highest potential for growth but are also at their most vulnerable. Diverse studies have examined that formative year problems can be settled with applied programs intended at re-orienting youth by reducing engagement in high-risk behaviors (Catalano, Berglund, Ryan, Lonczak, & Hawkins, 2004).

Also, there has been growing evidence that the removal of negative behaviors is not the same as the encouragement of adaptive behaviors resulting in healthy development. That is, absence of signs of psychological or behavioral problems is not necessarily reflective of a fully functional young person. Danish (2002) noted that to attain success, the knowledge of what to avoid is not enough and one must also know how to succeed. The more recent sensational shift in perspective, broadly adopted throughout general psychology, places importance on building the strengths and positive behaviors of young people rather than eliminating or eradicating negative behaviors (Seligman & Csikszentmihalyi, 2000). The approach of positive psychology recognizes young people as resources of potential to be nurtured. This recent switch in perspective means that youth can now be viewed as a period of psychological and social growth.

Presently, it seems that the study of the techniques in order to effectively train people can help them fight these problems. For instance, some latest forms of psychotherapy emphasize the development of positive emotions and adaptive coping strategies rather than emphasizing negative emotions, internal conflicts, and anxieties formed in childhood. These forms of psychotherapies can be genuinely successful in helping people to emerge from disabling psychological problems (Seligman, 1998). For instance, spiritual beliefs, commitments and practices are shown to be related to such positive outcomes, such as physical, emotional and psychological well-being, positive interpersonal relationships, marital satisfaction, stability, are enhanced quality of life (Emmons, 2000).

There are an increasing number of researches along with clinical trial that shows that many interventions (e.g., Prayer and music) are safe and relatively inexpensive but that can improve health outcomes. Different kinds of spiritual-religious prayers/interventions are always being practiced in almost all societies of the world. It is believed that practicing the prayer offers the potential to achieve insight into a variety of fundamental psychological processes- cognitive, motivational, etc., by developing internal fortitude and making the people mindful of their capacities (Jiménez-Picón, et al, 2020)

1.2 STATEMENT OF THE PROBLEM

The present study purports to investigate “Effectiveness of Prayer and Sarangi Music on Adolescents’ Gratitude, Forgiveness, Academic Anxiety and Academic Resilience: an interventional study”. The present research endeavour is conducted to fulfil the gap in the role of prayer and sarangi music on gratitude, forgiveness, academic anxiety and academic resilience on adolescents. The variables selected for the present study are related with the positive psychological states. It is expected that prayer and sarangi music used as intervention help adolescents to live for and boost their positive mental adjustment qualities and decrease their negative tendencies of mental adjustment.

1.3 ADOLESCENTS

“Adolescence is the transitional phase of growth and development between childhood and adulthood”. The World Health Organization (WHO) defines “an adolescent as any person between ages 10 and 19.”

Adolescence is usually portrayed as distracted, daring, rebellious and thoughtless. This is the age of numerous physical as well as social changes which make it difficult to understand the right way to behave. This is actually the finest time of life as maximum of the mental and physical functions are fully developed during teenage years. During this time only a new, radical and deviating ideas puts deep effects on the imagination.

Walesa (2008) in her study stated that between 12 and 17 years of age, autonomous religiousness is manifested. They may accept religious life but it is only in the internalised form. Hence prayer may assume the form of internal dialogue with God.

Murawski (1989) believed that prayer depends on few factors: -

1. Identity crisis
2. Emotional ambivalence
3. Influence of the peer group
4. Disintegration of child's image of the world.

M. Tatala (2009) in her research paper concluded that adolescents will achieve following:

1. Adolescents will gain practical experience and wisdom from prayer.
2. Prayer will make adolescents more sensitive towards others needs and help them create stronger and deep interpersonal relationship.
3. Their associations with religious movements will help them understand, support and accept each other.
4. Use of prayer in adolescents will also help to prevent egocentrism.

In the period of growing up, young people reveal a strong need to identify with their peer group. In fear of rejection, they tend to comply with the norms which are obligatory in it, sometimes to quite a significant extent. The time between 12 and 17 years of age is the period when the formation of the manifested autonomous religiousness takes place. Most of the hitherto principles of the religious life are still accepted, but already in the internalised form. Some of them are gradually reformulated or rejected. At this age, the prayer assumes the form of an internal dialogue with God (Walesa, 2008). To the young people's minds, prayer is: "a system of communicating with God", "persisting in God's presence, which is something beautiful", "addressing God", and sometimes "a form of faith profession" (Granat, 1998).

The prayer in the period of adolescence depends on a series of educational-developmental factors, such as, for instance: (1) emotional ambivalence, (2) identity crisis, (3) disintegration of the child's image of the world, (4) influence of the peer group (Murawski, 1989)

If, in the period of young adulthood, the individual has not assumed a real attitude towards God, that is, their authentic religiousness has not developed; they are subjected to regression in prayer development, or even to its periodical decline. However, the hunger for the supernatural, which exists in human nature, urges them to look for ways of contacting God, which can assume various forms of prayer.

Music is important to adolescents, and that this is because it allows them to (a) portray an 'image' to the outside world and (b) satisfy their emotional needs.

From an evolutionary perspective, music could be an evolved psychological mechanism in as much as it seems to have been potentially adaptive for increasing our fitness for survival in terms of better mate selection, social cohesion, synchronised group effort, perceptual development, motor skill development, conflict reduction, safe time passing, trans generational communication of culture, and self-regulation (Huron, 2003; McDermott & Hauser, 2005)

The psychology of music and emotions helps to better understand emotions as synchronised responses (cognitive appraisal, subjective feeling, physiological response, expression, action tendency and regulation) to changes in the environment (Juslin, Liljestro'm, Va'stfja'll, Barradas, & Silva, 2008).

Music has social effects which are so noticeable that Hargreaves and North (1997) have claimed 'music has many different functions in human life, nearly all of which are essentially social'. In infancy, lullabies promote a fundamental social bond, namely maternal attachment (Milligan, Atkinson, Trehub, Benoit, & Poulton, 2003). The potency with which music stimulates and modulates interpersonal relationships in social events (e.g., concerts, sporting events, parties, dates, dances, ceremonies, rallies, dinners) has led authors to refer to it as a 'social lubricant' (Lewis, 2002).

1.4 PRAYER

According to Guru Granth sahib Ji, "Sarab Dharam meh shreshat Dharam. Har ko Naam jap nirmal Karam". That means from all the religions, the best religion is to chant the name of the principled and preserve pure behaviour (Sri Guru Granth sahib Ji, page 266).

Prayer is like prism within us through which the light of gratitude, forgiveness, compassion and positivity passes. All the religions have different praying traditions. The practice of prayer is also common to many individuals across religious traditions. Religious traditions across the world display beliefs in healing, better understanding, positive thinking, compassion, gratitude, resilience, forgiveness through prayers and so on. Harmony among the individuals is promoted through practice of prayer. Beach et al. (2008) considered prayer as a spiritual activity and it connected the clients with God. Taylor et al. (1996)

believed that prayer and meditation involves the engagement with divine for the guidance and solace.

Various types of meditational strategies have shown bring about improved mental and organic wellbeing that is really connected with improved wellbeing. Supplicating is likewise an uncommon sort of contemplation that will accordingly pass on all the medical advantages related with reflection. Prayer is a great source of support while coping with mental health issues (Hussain & Cochrane, 2003). Prayer is also considered as a support to major life transitions (Patterson, 2003). As we all know prayer is learned in the social settings, hence it is important to shift our focus on how people are trained and instructed to pray. Today, this is by all accounts a particularly happy time for researchers to look for more noteworthy comprehension of strict and otherworldly working through thorough logical request. Maybe current and future conditions request that social researchers, counting emotional well-being professionals, move past their jobs as eyewitnesses of the outer and interior world, to being facilitators in accomplishing a more noteworthy proportion of more worldwide prosperity, like accord on the planet.

Prayer is the universal expression of communication with God recognized by many cultures for an immeasurable time. Whether as part of a solemn religious service with a congregation of believers or as a quiet, individual moment, prayer is part of the lives of people of different faiths. There seems to be an innate urge in humanity to connect to a higher source of energy and love when we need guidance or guidance, and this is called prayer. Prayer generally implies a request for an action or a favourable outcome of events. It can be seen as a way to ask for favours and special goals, but this type of prayer may or may not be effective. Prayer can also be a sense of connection - a shift from selfish concern to love for higher motives and principles. This type of prayer exists when all selfish desires are put aside and we feel connected to God. At this point, our greatest desire is for God's will to be done. There may be pressing concerns that make us look up or inward, but we can learn to put the bottom line behind us. In this way, prayer becomes a way of opening up to the universal, loving and creative energy that exists and is much greater than any human being can imagine. This is the source of miracles, faith, and unconditional love. So, prayer becomes more than just a means to an end; it becomes a state of humility and wonder. It can exist whether we are washing the floor or composing a symphony. It can be an individual experience, a group action, a meditation, an affirmation, or simply a cry for help. Prayer is communion with the divine and therefore can take place throughout the day

in the form of conversation with God. Prayer can be our way of sharing our hopes and desires, dreams and desires, and our fears and needs (Rangarajan, R., & Daneshfar, S., 2023).

When we look at how prayer is used in different religious traditions, we notice the striking similarities between the diversity. People meet as a group, either in Hindu temples or Jewish synagogues. Most offer prayers of gratitude, devotion, and petition. Prayer marks the stages of life, the seasons, and the hours of the day. With the richness of the religious traditions of our world, we can learn to appreciate the beauty of the many facets of our Creator in the expressions of those who try to open their hearts to God.

Because prayer is such a fundamental part of religious traditions, many people have wondered about the benefits of prayer. Can it be tested and how do we know if it is working? Some feel that empirical research on questions of faith is impossible, and this type of research has found little support in the past. Another difficulty is establishing objective models to test the results of prayer. A 1988 study by R. C. Byrd tested the therapeutic effects of intercessory prayer on heart patients in San Francisco. Half of the nearly 400 patients were randomly selected for Christian volunteers to pray daily. These patients were studied for more than ten months and then their cases were analysed in twenty-six categories, such as the need for antibiotics during treatment; the appearance of pulmonary oedema; the need for intubation (use of a breathing tube); and other measures of health benefits. The research found that patients who received prayers did much better in 21 of the 26 categories. All patients were prayed for in addition to standard medical care. Medical schools are beginning to recognize the role of prayer and spirituality in the healing process. There is a rapid increase in courses in medical schools to help students understand and use a patient's religion during treatment. That number has risen from three in 1993 to at least thirty in 1997 and to seventy-two in 2000. A recent study by Harold Koenig of Duke University Medical Centre recently found that older patients who pray regularly are healthier and happier than those that don't. They found that prayer and meditation can reduce stress, thereby reducing the body's production of harmful stress hormones like adrenaline. A decrease in stress hormones has been linked to a number of health benefits, including a stronger immune response, which can help fight disease. For more than thirty years, the laboratories at Harvard Medical School have systematically studied the benefits of mind-body interactions. The research found that when a person repeats a repetitive sentence, word, sound or phrase, and when intrusive thoughts are passively ignored, a series

of physiological changes occur. There is decreased metabolism, decreased heart rate, decreased respiratory rate, and slower pronounced brain waves. These changes are the opposite of those induced by stress and are known as the relaxation response. The efficacy of prayer can be tested and confirmed. For those who pray, it becomes clear that prayer benefits not only the person being prayed for, but also the person praying.

Regardless of the religion we are born into or the religion we join, this transition has a profound meaning: from crying out for help to love for others, from helplessness to compassionate power. This new cross is not suffering; it's a deep connection. When we connect our hearts and minds with the desire to know and do God's will, we are in prayer. Turning to prayer offers us the opportunity to change our lives and our world if we only open ourselves to the possibility. No one can harm us more than ourselves; and once we control ourselves, everything else loses its power to harm us, (Adams, E. M., & Frauenheim, E., 2020).

Understanding the different methods of praying or talking to God can help us see the benefits of each method and use the best method at the most convenient time. These techniques have evolved in different cultures and some may be easier for certain people, but they are available to everyone.

One type of prayer is the informal conversational version, as if we are talking to God as our counsellor, best friend, or parent. We can use this as an ongoing commentary on life or as a means to seek higher wisdom as we work, rest, and recreate. A wise and successful businessman we know always begins business meetings with prayer and prays not for good profits but for wise decisions that are good for everyone involved. This helps people focus on the best possible solution for everyone, not just themselves.

Petition is another type of prayer we use to ask for specific results, such as a better job, the presence of a soul mate, more money, or for the health of ourselves or others. The results of this type of prayer have different rewards, often depending on the actual source of the request. In general, we would expect that requests for healing from a loved one could be more successful than lottery winnings. That is, requests of a spiritual and loving nature are more likely to be honoured than requests of a more selfish and materialistic nature. The third type of prayer takes place in formal ceremonies, such as in a church, synagogue, or ashram. These often follow a predictable format from day to day or week to week. Often based on historical precedents or cultural orientations, these prayers can be very comforting

as they represent familiar and cherished traditions. The downside to this method is that it can become a ritual form of worship without any real sentiment behind the prayers. It is not the prayers, but the participation of the person who is praying that can determine the effectiveness of this form of prayer. Meditation, which calms the mind, is another type of prayer. It may involve the use of a mantra or a focusing technique, and while it is not as goal-oriented as some of the other forms, it can also be considered as a prayer, as it implies communion with God. There are different methods of meditation. A involves clearing the mind of all thoughts, going to the "no thought" location. To use this method, we must find a place to sit quietly, without distractions, and simply be. Affirmations or thanksgiving is another method of prayer. It includes a sense of gratitude that we have already received. Therefore, we pray not only with gratitude but also with humility for the ability to forgive and be forgiven. We are blessed to the extent that we are generous and love others as well, (McMinn, M. R., 2012).

No matter what religious or spiritual tradition we follow, there are certain mental, emotional, and physical attitudes that make prayer more effective. We can choose our method; we can choose our religious orientation; and we can also learn to choose the right mind-set. This will make a difference in whether or not we feel that our prayers are being answered or not. Here are some basic factors to consider when praying: given by Johnston Taylor, E. et al in 1999:-

1. Attitude is important.
2. Be honest.
3. Pray with feeling.
4. Pray with gratitude.
5. Pray regular.
6. Detach from the end result.

Along with prayer, Music as therapy has also been used as a coping technique for the physical, emotional, cognitive, and social desires of a set or individual. It employs loads of activities, along with paying attention to melodies, gambling an instrument, drumming, writing songs, and guided imagery. It is commonly observed that when we are under some stress than listening to our favourite music makes us feel better. According to some researcher's music may help to alleviate the degree of stress by lowering the cortisol levels in our body. However according to Dr. Levitin how much music relieves our stress depends on the kind of music we are listening. The relaxing music is found to have more roles in

lessening the stress than the stimulating music. Music has its effects on the brainstem-mediated measures too like heart rate, body temperature, pulse rate and blood pressure. But this again depends on the kind of music we are listening to. These effects are facilitated mostly by tempo of music, pauses taken in musical notes etc., (Song, D. K., & Lonser, R. R., 2008).

1.5 SARANGI MUSIC

“Sound of an instrument most immediately evokes situated experience or the construction of place by organizing collective memories and present experience of place, with an intensity, power and simplicity unmatched with any other social activity” (Strokes, 1994)

Music Therapy is the clinical & evidence-based use of music interventions to accomplish individualized goals within a therapeutic relationship by a credentialed professional who has completed an approved music therapy program. Music therapy interventions can address a variety of healthcare & educational goals as stated by *American Music Therapy Association (2005)*.

1. Promote Wellness
2. Manage Stress
3. Alleviate Pain
4. Express Feelings
5. Enhance Memory
6. Improve Communication
7. Promote Physical Rehabilitation
8. Research in music therapy supports its effectiveness in six areas: psychological, emotional, physical, spiritual, cognitive and social.

Emotional:

1. Music can call up repressed (bottled up) emotions that may then be released.
2. Music can lessen feelings of isolation.
3. Improved mood.
4. Decreased depression.
5. Anxiety reduction.
6. Self-expression.
7. Stress management.

Physical:

1. Music can affect the body by changing your heart rate and lowering blood pressure and respiration (breathing) rate.
2. Improved motor development or processing.
3. Relaxation and/or improved sleep.
4. It can physically stimulate conscious or unconscious body movements, such as toe tapping or large body movements, and improved gait (walking) and speech.
5. Management of and/or distraction from pain.
6. Reduced asthma episodes.
7. Reduced pain.
8. Help premature infants with weight gain and sleep.
9. Help people with Parkinson's disease improve their motor functions.

Spiritual:

Music can open the door spiritually and allow you and your family the opportunity to explore your own spiritual beliefs.

Cognitive:

1. Music can provide an increased sense of control.
2. Coping skills.
3. Lessen the effects of dementia.

Social:

1. Music can bring people together socially, not just at large gatherings such as parties, weddings, or funerals, but in more informal, intimate, shared experiences, like a hospital room
2. Help autistic children improve communication.

Indian classical music has its roots long embedded in history. The effects of soulful ragas have an endless positive impact on brain, nervous system, metabolism, blood circulation and above all relaxing the mind. Indian classical music instruments are the part of music therapy for very long time. It has always been used as complementary or alternative to curative therapies. Even presently its benefits are extensively studied to establish its power to heal various physiological disorders.

Ethnomusicologist Regula Qureshi (1987), states that while the sarangi has a long history of use in various traditions, dating back to the 11th century, “the story that dominates the sarangi happens at the side of the courtesan singer and dancer (the “nautch girl”), in the hands of her teacher- accompanist-manager whose sarangi music supports her amorous song melody as well as her dazzling footwork. Hence the sarangi is inexorably linked to the licentious and immoral social space where a woman offers her art, and by implication, herself.”

The Indian sarangi is remarkably enriched with significance. This instrument is extraordinary as the lone native bowed string instrument of Indian workmanship music and the lone old-style instrument which remains altogether in hands of innate expert music players. Today, sarangi is additionally near ceasing to exist in light of the fact that the milieu supporting its music has been evolving quickly. Sarangi gets its name from the bow of master Vishnu and without a doubt since it is played with a bow it's named as sarangi. The sarangi is a fretless, bowed string instrument utilized in Indian old-style music and society customs of north India. The sarangi is shaped out of one emptied square of wood. It has three principal strings, one metal robot and 35 to 40 thoughtful strings. The instrument is held vertically while playing. This instrument has been attached to various health benefits too. It has relaxing effect on mind and relieves headache, anxiety and stress. It also helps to control heart rate and hence lower the blood pressure, (Pal, D. C., Barton, M. D., & Sarangi, A. K. 2009).



The sarangi and the human voice are said to supplement one another, with sarangi being the most equipped for going with because of wide varieties that are conceivable in playing. That the actual sound of sarangi is famous in that the manner turns out to be unmistakably clear in India each time a public figure bites the

The origin of the term "*sarangi*" is not exactly clear. The most quoted etymology of the word says that means "a hundred (*say*) colours (*rang*)". The reference to the multiplicity of colours is often said to refer to the richness of the sound of the instrument. However it

should be mentioned that this etymology is not universally accepted. Some suggest that it is derived from the Sanskrit word "Sarang" which is a spotted deer; this last etymology seems somewhat doubtful. All of this may be interesting, but what about the instrument itself? The exact definition of the term "*Sarangi*" is somewhat flexible. In its most general form, it refers to any unfretted, bowed Indian instrument, which has a bridge resting on skin or some other membrane. This term may be acceptable to the lay public, but for practising musicians as well as scholars, this term is unacceptably broad. The general use of the term encompasses instruments such as the *saringda*, *chikara*, and the *kamancha*. Usually, the whole length of the sarangi varies between 2ft to 2.25 ft., width 6-inch, height 4.2 inch. It weighs approximately 2 kg. It is hollowed out, chiselled and carved from a solid piece of wood. Usually, tun wood is preferred to make a sarangi, but teak or mango wood is also used. The wood is well seasoned (at least for one year) before fashioning it into a sarangi. The belly (pet or pasli) is hollowed out in the front, whereas the neck (chhati) and the head (magaz) are hollowed out from the back. Thus, three main portions of the instrument may be distinguished:

1. The Body
2. Neck
3. Peg-Box

The shape of the body of the sarangi is irregular, with the waist deeper on the left side than on the right. The sound box or the pet is covered with young goat skin, tightly glued along the rim. The main ghurach or the bridge is placed in the middle of the parchment, and is supported by a leather belt (tasma), nailed to the sides of the belly. Inserted in the chhati on the right side are three rows of small pegs (khunti) made of shisham wood for sympathetic strings. The two back rows of fifteen pegs for tuning the main set of sympathetic strings are tied diagonally on the neck under the three main strings. The front row of nine pegs ties the right-hand set of sympathetic strings, which run almost vertically down the right side of the neck. The resonance strings attached to the eleven front row pegs mounted on the upper peg box pass through holes in the targahan (upper nut), and are stretched over two small ghurach (bridges) called aankh or tabij. Mostly tarab strings are made of steel, but for lower pitched strings copper wire is preferred, (Sorrell,N.,&Narayan,R.,1980). The playing strings are made of gut. The usual material used for these main strings is

the goat's intestine. These strings are made in various places but mostly artists get them from Agra. Several guts, i.e., five, six, or even more, are wound together to make one thick string. The first string called sur, tip or jil, the middle string pancham and the third the lowest kharaj. These are tuned in S PS respectively and are of different thickness. While accompanying the female vocalist, middle string is tuned in M. The peg box has two hollow sections. The upper box has eleven small pegs for the sympathetic strings, whereas the lower section has four larger pegs, three of which are for the main playing strings made of gut and the fourth for a thick metal sympathetic string.

The sarangi has three bridges and two and or nuts, one for the upper tarabs and the other for the main playing strings also called pilak. Out of three bridges two flat small ghurach (called ankh or tabij) are for sympathetic strings and one for main strings. All these were made of either ivory, stag horn or ebony. Nowadays, due to the non-availability of ivory or stag horn, components made of even plastic are used by some makers. The main bridge is mostly designed in the shape of an elephant through which all the strings pass. The three main playing strings pass over the bridge, whereas the sympathetic strings pass through small holes drilled into the bridge like the sarod. These holes are drilled at two levels; the lower row accommodates twenty-five sympathetic strings, whereas the upper row accommodates five strings on the left and six on the right, (Bogen, S. A., 2019).

The sarangi gaj (bow) is curved and is at quite a distance from the hair in comparison to the violin's bow. The stick in the past was usually made from ebony which is very hard and heavy. But nowadays shisham is preferred for making bows as artists want a lighter bow. The horse tail hair is about twenty-two inches long, which is variable. The nut is fixed in position by a strong thread, tied in a crisscross fashion. Rosin must be applied to the hair and a piece thereof is always kept at hand. A tuning handle, called chabi, made of wood and about four-and-a-half inches long, is used to tighten or loosen the tuning pegs of sympathetic strings. The tuning of the sympathetic strings is done in the following manner: the upper eleven tarab strings are tuned to the main raga to be played, the fifteen left side tarabs are tuned to kramik thaat (chromatic scale), the rest of the nine tarabs are tuned to the main swaras, i.e., the important notes of the raga to be played, such as vadi, samvadi and so on, according to the player's choice. The

pitch of the sarangi is C sharp Kali-ek, but while playing solos, artists prefer a tuning in F or F sharp. While playing, the artist sits cross-legged on the floor and keeps the Instrument in front of the behest. Bowing is very important and Synchronization of bowing with left-hand technique is a most difficult art. Mostly three fingers of the left hand are used in a unique way, and unlike other bowed Instruments, the sound is produced by the contact of string and the root of left-hand finger nails, instead of the finger tips, which is a usual practice with most other bowed Instruments. Though it was originally a folk musical instrument, references indicate that the sarangi has been used in classical music from the seventeenth century onwards. In the 19th century it was also commonly used to accompany nautch or dance performances. Its tone is warm, rich and sometimes haunting. It is a very versatile instrument and can be employed to perform in an exceptionally large variety of musical modes, (Qureshi, R., 2000).

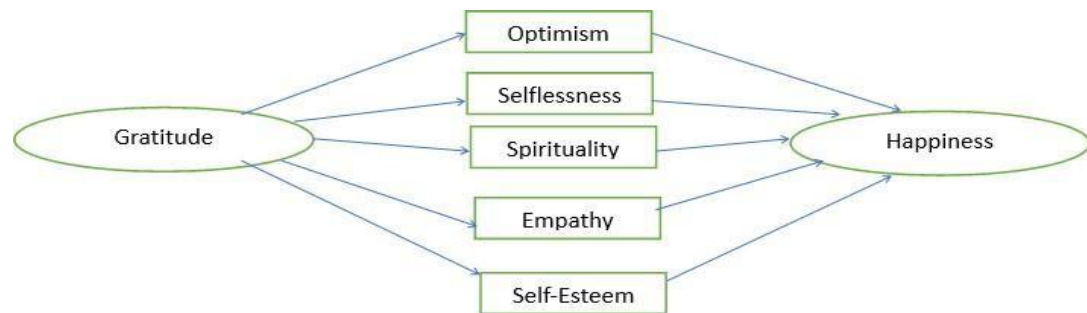
Therefor the existing research focuses on if prayer and sarangi music affect the diverse aspects of life like gratitude, forgiveness, academic anxiety and academic resilience in adolescents.

1.6 GRATITUDE

Gratitude is considered as social kindness, wanted and needed by society that relates to the wellbeing of personal, interpersonal, and social scale (Wang.D, Wang.Y, & Tudge, 2015).

Gratitude is characterized as "a summed-up inclination to recognize and react with thankful feeling to the parts of others' generosity inside the good encounters and results that one gets" (McCullough et al. 2002). Steve Maraboli said, "In the event that you might want to search out bliss, discover gratitude ". Gratitude inspires solid sensations of inspiration inside the one that gives it and thusly the one that gets it (Schueller and parks, 2013). It's a particularly forceful feeling, that by only recognizing and naming the occurrences and consequently individuals we may wish to thank, we will feel better and persuaded from the inside (Emmons and McCullough, 2003; Seligman, stein, park, and Peterson, 2005). Watkins (2014) expressed that gratitude has positive results on intra and bury individual prosperity. Gratitude implies thanks and appreciation. We feel gratitude whenever we are satisfied by how somebody helped us and furthermore satisfied by results. The greater part of the oldsters shows their children the significance of asserting an abundance of thanks

however a couple really train them inside the specialty of being grateful.it is simple instructing them to specify an abundance of thanks once they get something, yet the bigger test is in assisting kids with seeing why they should be cheerful once they get on. The gratitude comes from this bliss, (Froh, J. J et al, 2008).



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The benefits of showing gratitude are numerous. Gordan (2012) in his study found that the association between happiness and gratitude is multidimensional. Dr. A Korbs writes in his book “grateful brain” that “our brain is conditioned to function in a repeated way”. Hence if we consciously practice gratitude repeatedly, we can sequence our brain to select positive emotions and reduce anxiety. Significant studies have established the fact that if we start appreciating tiny things in our life than we can handle stress in better way. Even Zahn et al. (2009) established in their study that gratitude triggered the hypothalamus which helps in us in getting healthier and deeper sleep naturally. Hence expressions of gratitude help us to build and sustain good interpersonal interactions, deal with life hardships and show resilience from anxieties with motivation and strength.

Gratitude is an act and feeling of thanksgiving. As we radiate genuine thankfulness for anything that life has bestowed on us, the universe truly responds by giving us more things to be grateful for. Gratitude is a positive emotional reaction in lieu to the receipt of a gift or gain from someone (Roberts, 2004).

Gratitude can be described as the quality or state of being thankful for being alive, the appreciation of an inclination to reciprocate kindness. It refers to being thankful for the elements of life, whether positive or negative, without any hesitation or doubt. It also includes gratitude towards God and towards human relationships (Emmons & McCullough, 2004).

According to Wood, Froh, & Geraghty (2010), gratitude is part of a larger aspect of life orientation towards acknowledging and appreciating the positive constructs of life. Gratitude can be attributed to an explicit source, such as an animal, human, or non-human (e.g., God, the universe), and may be part of a wider perspective of noticing and appreciating the positive in the world (Wood, Froh, & Geraghty, 2010)

The concept of gratitude has sparked a lot of interest in popular culture recently. The proliferation of books addressed to a general public on the subject (Breathnach, 1996; Hay, 1996; Miller, 1995; Ryan, 1999; SteindlRast, 1984; Turner, 1998; Van Kaam & Muto, 1993) are evidence of the broad appeal of this timeless concept. In a similar format, these popular books often consist of reflections on the value of gratitude, as well as strategies for cultivating a thankful attitude. The central message of these volumes is that a gratitude-oriented life is the panacea against nursing desires and the ills of life. Thankful responses to life can lead to peace of mind, happiness, physical health, and deeper and more satisfying personal relationships. Surprisingly, despite the fascination of gratitude in public, this emotion has received relatively little sustained attention in scientific psychology. Although intuitively compelling, many of the common claims in popular books about the power of a grateful lifestyle are speculative or empirical. For example, in a popular book on gratitude, the author states, "Gratitude is the most passionate transformative force in the cosmos" (Breathnach, 1996).

Gratitude is derived from the Latin word "gratia", which means grace, grace, or gratitude. All derivatives of this Latin root "have to do with goodness, generosity, gifts, the beauty of giving and receiving or receiving something for free" (Pruyser, 1976, p. 69). As a state of mind, gratitude is a feeling of wonder, gratitude, and appreciation for life. It can be expressed to others, as well as to impersonal (nature) or non-human (God, animals) sources. Some of the deepest experiences of gratitude can be religious or associated with awe at the recognition of the universe (Goodenough, 1998). The roots of gratitude can be seen in many of the world's religious traditions. In the great monotheistic religions of the world, the concept of gratitude permeates texts, prayers and teachings. Gratitude to God for his many gifts and worship of mercy is a common theme, and believers are encouraged to develop this quality. As such, gratitude is one of the most common emotions that religions try to provoke and maintain in believers. Therefore, for many people, gratitude is at the centre of the spiritual and religious experience. Streng (1989) aptly conveys the spiritual quality of gratitude: "In this attitude, people realize that they are connected in a mysterious and

wonderful way that is not totally determined by physical forces, but is part of a more great or more transcendent. Emmons and Crumpler (2000) discuss the theological foundations of gratitude in Judaism, Christianity, and Islam.

In addition to being associated with religious traditions, wonder and appreciation for life was one of the central traits of the self-actualizing individuals studied by Maslow (1970). More self-actualizers, Maslow said, had the ability to "reassess the basic goods of life again and naively with awe, joy, wonder and even ecstasy, no matter how stale those experiences may be to others." This ability to reevaluate everyday experiences allowed self-actualizers to derive a sense of joy, inspiration, and strength even from everyday events. Toward the end of his life, Maslow viewed the ability to experience and expresses gratitude as essential to emotional health and lamented the lack of research on this noble and vital topic (Lowry, 1982). Mas Low believed that life "could be vastly improved if we could count our blessings as self-actualizing people do", and suggested some specific experimental techniques to increase gratitude (Hoffman, 1996). Unfortunately, when examining the human condition, he came to believe that taking blessings for granted was the main cause of suffering and misery. In addition to its merit as an inherently rewarding state, gratitude can lead to other positive subjective experiences. Chesterton (1994) argued that "gratitude produced the purest moments of joy known to man". Empirically, gratitude is a comfortable state and is associated with positive emotions, including joy (Walker & Pitts, 1998), happiness, pride, and hope (Overwalle, Mervielde & De Schuyter, 1995). In a recent Gallup poll (1998) of American teens and adults, more than 90% of respondents said that expressing gratitude helped them feel "extremely happy" or "somewhat happy."

Gratitude, like forgiveness, has been shown to have connections with well-being, positive affect and emotions spirituality, optimism and positive beliefs. Since spirituality is an enabling gratefulness, an acknowledged sense of modesty and surrender to a power greater than oneself would then induce grateful thoughts and actions. In that, gratitude is representative of healthy and spiritual functioning (Pruyser, 1976).

Like gratitude, forgiveness is an intrapersonal procedure that includes taking of a positive or pro-social stance towards the offender. The act of forgiveness relieves us from past hurts, memories, and dependence. In simple words, forgiveness is not permitting oneself to be controlled by others and not permitting the present to be ruined by past. If we choose not to forgive, we subject ourselves to the potential charges of carrying anger, resentment, and

displeasure into future situations and relationships, as well as divesting ourselves of the peace of mind, health and happiness that we deserve. One must look for a broader perspective on what happened, and make the attempt to understand the other person's perspective such as was to offense intentional or not?

1.7 Forgiveness

“Forgiveness is an adaptive method of coping” (Lopez and Rasmussen, 2000). “It is related to psychological well-being” (Maugeri et. al., 1992)

Forgiveness is actually a choice that we have to let go the anger or stress towards someone who has hurt us. It is the way to feel, think and act with kindness towards that person. Being forgetful is not being weak but it takes strength and courage to forgive. It is not condoning or forgetting or even putting up with berth hurt but we can still forget while seeking justice. Forgiveness and reconciling are two different aspects. We can forgive even without an apology. Well, it is difficult for children to understand this idea of forgiveness but a wide range of studies have found that forgiveness can help children to feel strengthen in relations, feel better and even improve their academic performance.

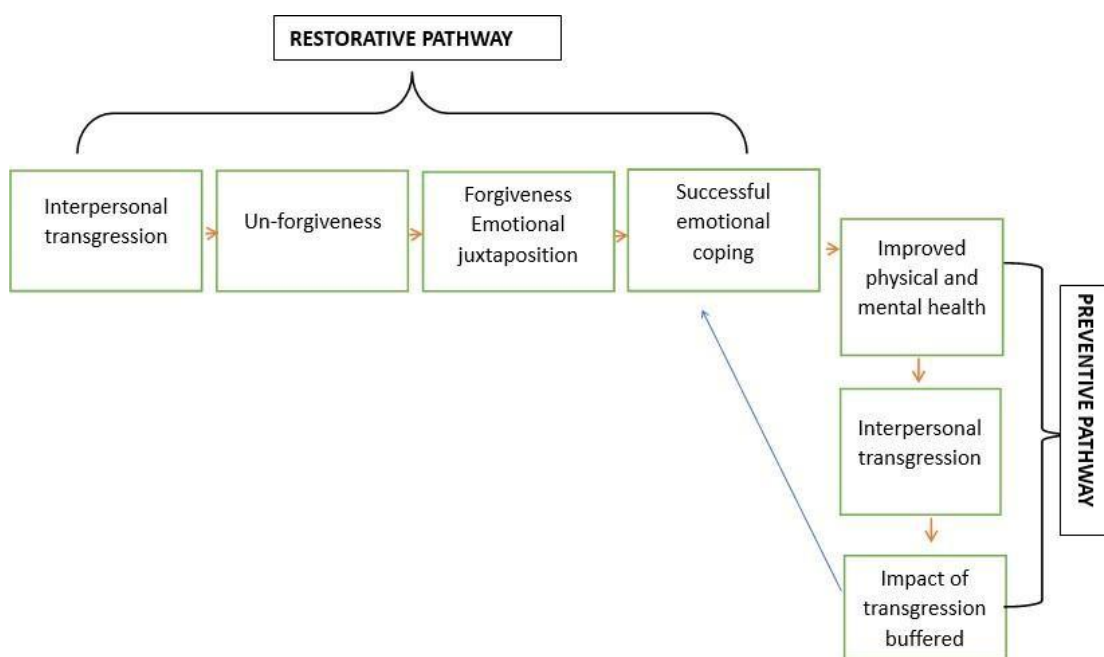
There are many viewpoints as for as the definition of forgiveness that include affective (Fetch, 1998), behavioural (Pingeton, 1997), cognitive (al-Mabuchi et al., 1998) and motivational (McCullough et al., 1997) components. Many researchers agree with Enright and Coyle (1998) when they say that forgiveness is different from condoning, pardoning forgetting, denial and excusing.

Worthington & Scherer (2004) explained that forgiveness is a coping strategy which is engaged in response to our relational transgressions, perfidies etc.

Natasha Todorova (2009) developed a two pathways model of forgiveness. This model tries to facilitate emotional coping in forgiveness. The two pathways are:

The restorative pathway: - here the un-forgiveness is produced through interpersonal transgressions, which will help in restoring the positive emotionality. This will further help the person to cope successfully with emotions, which will further bring improvements in physical and mental health.

The preventive pathway: - here due to the previous act of forgiveness and improved health, person will be further buffered against any new transgressions and continue emotional coping.



Two pathways model of forgiveness Natasha Todorov (2009)

Emotions strengthened in many spiritual traditions, including satisfaction, love and forgiveness may enhance the individual's mental (Seybold & Hill, 2001). Forgive people who have destroyed expectations for there is a rainbow for all to see. The way people been spirituality is that everyone has a lesson to learn. Research too, reveals the role of forgiveness in promoting spiritual orientation in people. For instance, Rye & Pargament (2002) found that 26% of the participants in a forgiveness training program qualitatively showed spiritual growth as a result of their training.

Similarly, participants in a forgiveness intervention, who had experienced a number of interpersonal offenses, reported remarkable benefits in spiritual growth from pre- to post-intervention (Luskin, Ginzburg, & Thoresen, 2005). These studies suggest that forgiveness can promote spiritual growth.

People seem to have an innate tendency to match negative interpersonal behaviour with more negative behaviour. When offended by a friend, abandoned by a lover, or attacked by an enemy, most people are motivated in some way to avoid or get revenge on the offender.

Although these two motivations can be destructive after the transgression, revenge is usually the stronger and almost always the more glamorous of the two. The pursuit of revenge is also so fundamental that the field of Reiss and Haver (1998) recently posited it as one of the 15 fundamental human motivations (see also Newberg, D`Aquili, Newberg & DeMarici, 2000). The tendency to seek revenge or retaliation after being insulted or intimidated is deeply ingrained at the biological, psychological and cultural levels of human nature. What is forgiveness?

Forgiveness is actually a choice that we have to let go the anger or stress towards someone who has hurt us. It is the way to feel, think and act with kindness towards that person. Being forgetful is not being weak but it takes strength and courage to forgive. It is not condoning or forgetting or even putting up with berth hurt but we can still forget while seeking justice. Forgiveness and reconciling are two different aspects. We can forgive even without an apology. Well, it is difficult for children to understand this idea of forgiveness but a wide range of studies have found that forgiveness can help children to feel strengthen in relations, feel better and even improve their academic performance,(Enright, R. D. ,2019).

Theorists and researchers generally concur with Enright and Coyle`s (1998) assertion that forgiveness is different from pardoning (which is, strictly speaking, a legal concept); condoning (which involves justifying the offense); excusing (which implies that a transgression was committed because of extenuating circumstances); forgetting (which implies that the memory of a transgression has decayed or slipped out of conscious awareness); and denial (which implies an unwillingness or inability to perceive the harmful injuries that one has incurred). Most scholars also agree that forgive ness is distinct from reconciliation, a term that implies the restoration of a fractured relationship (Freedman, 1998).

Thus, forgiveness is an interpersonal procedure that includes taking of a positive or pro-social stance towards the offender. The act of forgiveness is not permitting oneself to be controlled by others and not permitting the present to be ruined by past. If we choose not to forgive, we suggest ourselves to the potential charges of carrying anger, resentment and displeasure into future situations and relationships as well as divesting ourselves of the peace of mind, health, and happiness that we deserve. One must look for a broader

perspective on what happened, and make the attempt to understand the other person's perspective such as was the offense intentional or not, Rigby, K. (2002).

Apart from gratitude and forgiveness, another factor that is very important to tackle among adolescents is academic anxiety.

1.8 ACADEMIC ANXIETY

“Academic Anxiety leads to academic difficulties through irrelevant thoughts, preoccupation and reduce attention and concentration” (Eysenck, 2001).

First let us see what is anxiety? Anxiety means apprehension, tension, or uneasiness characterized by fear, dread, or uncertainty about something the source of which is largely unknown or unrecognized by the individual; it may consist in persistent apprehensions of future events as well as in generalized emotional reactions to any choice point or decision (Good, 1973). Breuer (1999) mentioned that all anxiety disorders are defined by the dual characteristics of excessive emotional fear and physiologic hyper arousals. Anxiety is one of the most widely experienced emotion and one of the most essential constructs of all human behaviour. It is a displeasing feeling of uneasiness, nervousness, apprehension, fear, concern or worry (Barlow, 2002). According to Cornell University, "Academic anxiety is the result of biochemical processes in the body and the brain that make your attention level increase when they occur. The changes happen in response to exposure to a stressful academic situation, such as completing school assignments, presenting a project in class or taking a test. When the anxiety becomes too great, the body recoils as if threatened, which is a normal fight-or-flight reaction".

In today's cut throat competitive environment, anxiety is a common phenomenon of everyday life. It plays a crucial role in human life, because most of the individuals are the victims of anxiety in different ways (Lenka & Kant, 2012). In the present study academic anxiety is a kind of anxiety which is related to the impending danger from the environment of the academic institutions including teacher in certain subjects like Mathematics, English, etc. It is a mental feeling of uneasiness or distress in reaction to a school situation that is perceived negatively. Researchers generally agree that academic anxiety is not always bad. An average level of anxiety is useful in keeping people motivated and responsible and also helpful for people in having a more sustainable and prosperous life (Kahan, 2008 in DordiNejad, Hakimi, Ashouri, Dehghani, Zeinali, Daghighi, & Bahrami, 2011; Donnelly,

2009). Without any anxiety most of the people would lack the motivation to do anything in life.

Students may feel hesitant in their academic chores if they experience academic anxiety. Few students may feel anxiety while taking tests or performing particular task. Anxiety might not be always negative. Few students may get motivated even by anxiety. Academic anxiety may antagonistically influence understudies' learning and authorization (Slavin 2012) encouraging understudies' self-guideline can ease uneasiness and flood scholastic execution (Ader and Erktin, 2012). Understudies encountering scholastic nervousness feel worried over scholarly duties. Understudies can feel uneasiness related with each scholastic errand. To make due during this battle, understudies consistently feel some pressure and strain in their scholastic field on the grounds that the academic achievement is crucial for taking end in future life. Such a pressing factor and strain in scholastic field make overwhelming apprehension, stress, and fear among understudies, called academic anxiety (encyclopaedia of children's health). With other sorts of anxiety, a touch measure of educational anxiety is normal for the scholars but when it extreme, adrenal become extra active and a biochemical alteration starts in body and mind (Jay D. Tarnow). As results of academic anxiety in students produces psycho-physiological situation like pain, hypertension, sleeplessness and other conditions.

Hooda and Saini (2017) referred worry, emotionality, and task created interference, study skills deficits and procrastination as the limited modules of educational anxiety. The method of dropping student's anxiety depends upon which of these they are undergoing.



Worry: when the academic work remains incomplete due to some thoughts that prevents students to focus.

Emotionality: this refers to the biological symptoms due to anxiety.

Task generated interference: sometimes unproductive behaviours prevent successful performance.

Study skill deficits: the methods adapted to study may also create anxiety.

Procrastination: when students postpone their work for another day than it leads to academic procrastination. This affects their Behavioral and psychological health.

The 21st century is characterized by its shifting technological landscape, changing dimensions and priorities of education. The world is becoming more and more complex and competitive. The cut throat competitions put students in the state of do or die conditions which adversely affect their mental health. Quality of performance has become the only indicator of success. The desire for high level of achievement put a lot of pressure on students. Students are living in an increasingly anxiety ridden atmosphere where nothing seems to be guaranteed and at the same time they are expected to perform at every front, the main being the academics. Being academically successful and making a place in the society is their priority. When they cannot rise up to the expectations or are in the process of meeting it, they suffer from frustration, stress and anxiety, (Gibbons, M., 1998).

Students with anxiety disorder exhibit a passive attitude in their studies such as lack of interest in learning, poor performance in exams, and do poorly on assignments. Students often lack in academic motivation and performance, as their attention is divided among a lot many things especially at creating an identity for themselves. They encounter a number of stressors to excel in every walk of life. Williamson, Birmaher, Ryan, and Dahl (2005) reported that stressful life events could lead to low performance in academics. It has been found that students' performance in school is influenced by stress (Dusselier, Dunn, Wang, Shelly, & Whalen, 2005), and anxiety (Anson, Bernstein, & Hobfoll, 1984) which could lead to difficulties in concentration and lack of motivation and interest. These conditions will influence students' academic achievement. Aris Safree, Yasin and Mariam Adawiah Dzulkifli (2010) observed that depression, anxiety, and stress negatively correlate with academic achievement.

Moderate level of academic anxiety is essential for the students to keep them motivated towards their studies and for achieving high standards in education. High academic anxiety can block learners' performance in several ways. It affects their mental process that leads to breakdown in their learning process. This results into a low achievement in students'

performance. Therefore, academic anxiety must not be ignored at any cost. It can have serious and long-lasting negative consequences. Academic anxiety decreases students' learning capabilities and hinders excellent academic performance. Anxiety has become very common among the students. The increasing trends of anxiety in the educational institutions have affected many students which then results in the decline of their academic performance. It is a major area of concern nowadays and has called upon the attention of many writers and researchers. Kasturva and Deshpande (2014) state that academic anxiety an increasing concern among urban institutions and conclude that slight and severe academic anxiety in students show great pressure for academic performance and consequently connected to anxiety levels.

Another very important factor very commonly found in adolescents is absence of academic resilience.

1.9 ACADEMIC RESILIENCE

“Academic Resilience refers to the ability of student to ‘sustain motivation and focus despite of stressful and adverse occurrences in studies” (Alva, S. A., 1991)

Academic Resilience focuses on how an individual cope to everyday hassles in academic adversities. This concept is very important and relevant in school environment which refers to how the student will overcome or bounce back to everyday problems in school like poor grade, exam pressure, difficult school work, competing deadlines. These challenges are very typical to schooling and every child has to deal with it. Hence a positive, adaptive and constructive approach should be available to meet these setbacks and challenges. Many studies have suggested the students who face difficulty in studies or encounter risk in academics needed to be academic resilient so that they manage their difficulties effectively and obtain success. The support and guidance from their teachers leave an important impact on students and help them to cope class work assignments, studies and other activities. This support is very important in the education sector. (Ahmed et al., 2017). Many studies showed that the students who showed academic resilience also shared many characteristics like self-efficacy, motivation and high self-esteem (Wang et al. 1994).

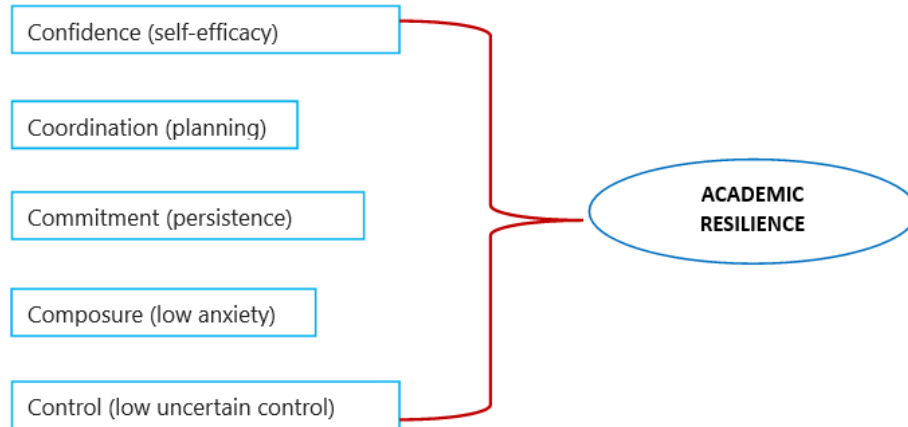
Research on resilience has grown rapidly since the last decade, particularly in developmental psychology, family psychology, counselling, rehabilitation and clinical psychology. Resilience has been conceptualized as an individual characteristic and the term

resiliency has been used to refer to good, stable, and consistent adaptation under challenging conditions. Recently, some researchers have considered the resilience as a domain specific concept. This approach suggested different aspects of resilience, such as academic, emotional, behavioural, etc. Academic resilience took more attention between different aspects. Wang, Haertel & Walberg (1994) suggested the academic resilience as the heightened likelihood of success in school despite environment adversities brought about by early traits, conditions, and experiences. In other words, resilient students sustain high levels of achievement motivation and performance despite the presence of stressful events and conditions that place them at risk of doing poorly in school and ultimately dropping out of school. So, the role of motivation may be central to educational resilience.

In recent years, the new wave of research in the field of mental health has focused on predictors and outcomes of academic resilience. According to current models, the factors affecting academic resilience can be categorized as external and internal protective factors. External protective factors are the environmental social supports and opportunities available in the home, school, community, and peer groups, in the form of a) caring relations, b) high expectations, and c) encouragement for participation in meaningful activities, (Benard, B., 1991).

Internal protective factors are individual qualities and characteristics (skills, attitudes, beliefs, and values) associated with positive developmental outcomes. The internal protective factors of cooperation and communication, empathy, strong problem-solving skills, well-defined goals and aspirations, high self-efficacy, and self-awareness develop both naturally and in response to environmental protective factors, and they contribute to positive academic, social, and health outcomes, (Gizir, C. A., & Aydin, G. ,2009).

Martin and Marsh identified five motivational interpreters of academic resilience called 5C's. A 5-C model of academic resilience is proposed: confidence (self-efficacy), coordination (planning), control, composure (low anxiety), and commitment (persistence). Path analysis also showed that academic resilience subsequently predicts three educational and psychological "outcomes": enjoyment of school, class participation, and general self-esteem.



Through the present research the focused would be to find out if academic resilience could be improved with prayer and sarangi music.

1.10 SIGNIFICANCE OF THE STUDY

In general, adolescent is considering as the period of high risk. The period of adolescents is marked by new life experiences. We all want our future generations to have the option to identify with others' emotions and to feel the feeling of having a place in their home rooms and local area as a whole. If our children start thinking healthy, they may start looking at life and the world in a balanced way. They may be aware of their own thoughts, feelings and problems. The healthy development of adolescents is a fundamental building block of our society. Endeavours to encourage positive personal growth and optimal functioning in adolescents should spread throughout every salient social sphere including the family, education, sports, occupation, religion, media and economics. The significance placed upon our responsibility to support adolescents is illustrated by the \$ 90 billion that the UK spends on education each year (HM treasury, 2011) or the nearly 6 million adult volunteers who are tangled in working with children and adolescents in the youth sport setting (Sport England, 2003).

In order to promote healthy growth in adolescents we must first understand the developmental phases of adolescence. Typically, they are characterized by cognitive,

behavioural, psychological and social revolution in which individual transits from dependent to more independent lifestyle. In the theory of logotherapy contemplated by Frankl(1967), it is proclaimed that when there is existential vacuum(i.e., loss of meaning in life), Psychological problems come in to fill the vacuum and conceptualization about human nature is based on the premise of will to meaning when an individual fails to find meaning in life and a state of vacuum of perceived meaning in personal existence (that is existential vacuum) exist he or she is encountered by existential frustration which is symbolised by the feeling of boredom that existential vacuum is a causal factor of psychopathology. It is seen that during the last half of the 20th century rates of psychopathology among adolescence have generally increased the trend has had some psychologist to coin the term emerging adulthood or emerging adulthood to illustrate the period of 15 to 20 years as a new transitional phase between adolescence and adulthood the popular media also call it the failure to launch and Boomerang generation to characterize this phenomenon and the increasing number of young people returning home after college rather than sketching a more independent life course, (Gray, P. ,2011).

The adolescent is generally disconnected spiritually. This is the grievance of many concerned adults who sense that problems among people growing greater, and even those young people who grow in religious homes, are often victims of a number of social ills and evils. The disconnect leads adolescents to learn religion but not practicing it or adapting it and hence having no effect on their lives in meaningful ways. In reality this disconnect occurs between the knowledge they are receiving and that knowledge translating into meaningful actions, and positive optimal human and spiritual development. Researcher across the globe acknowledges the war of values taking place inside the hearts and minds of adolescents, (James, C., 2014)

1.11 RESEARCH OBJECTIVES:

In the backdrop of above conceptual information and literature review, the following objectives are framed:

1. To investigate differences in pre intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience
2. To investigate differences in post intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude,

forgiveness, academic anxiety and academic resilience.

3. To investigate difference in pre- and post-intervention assessment of control group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience
4. To investigate difference in pre- and post-intervention assessment of experimental group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience.

1.12 HYPOTHESIS OF THE STUDY:

H₀₁ - there will be no significant differences in pre-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience.

H₁₂ - there will be statistically significant differences in post-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience.

H₀₃ - there will be no statistically significant differences in pre- and post-intervention assessment of control group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience

H₁₄ - there will be statistically significant differences in pre- and post-intervention assessment of experimental group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience.

1.13 OPERATIONAL DEFINITIONS

ADOLESCENT

“Adolescence is the transitional phase of growth and development between childhood and adulthood”. The World Health Organization (WHO) defines “an adolescent as any person between ages 10 and 19.”

PRAYER

According to Guru Granth sahib Ji, “Sarab Dharam meh shreshat Dharam. Har ko Naam jap nirmal Karam”. That means from all the religions, the best religion is to chant the name of the principled and preserve pure behaviour) (Sri Guru Granth sahib Ji, page 266).

SARANGI MUSIC

“Sound of an instrument most immediately evokes situated experience or the construction of place by organizing collective memories and present experience of place, with an intensity, power and simplicity unmatched with any other social activity” (strokes 1994)

GRATITUDE

“Gratitude is considered as social kindness, wanted and needed by society that relates to the wellbeing of personal, interpersonal, and social scale “. (Wang, Wang, & Tudge, 2015).

FORGIVENESS

“Forgiveness is an adaptive method of coping” (Lopez and Rasmussen, 2000). “It is related to psychological well-being” (Mauger et. al., 1992).

ACADEMIC ANXIETY

“Academic Anxiety leads to academic difficulties through irrelevant thoughts, preoccupation and reduce attention and concentration” (Eysenck, 2001).

ACADEMIC RESILIENCE

“Academic Resilience refers to the ability of student to ‘sustain motivation and focus despite of stressful and adverse occurrences in studies” (Alva, 1991).

1.14 SUMMARY

In this chapter an introduction to the concepts used in the research were highlighted. The rationale and significance of the study and its relevance to our country was mentioned. Finally, the objectives were specified.

CHAPTER-2

REVIEW OF LITERATURE

A review of literature pertaining to role of prayer and sarangi music on gratitude, forgiveness, academic anxiety and academic resilience in adolescents in promoting spiritual orientation is essential from the point of view of methodology, and for the formulation of hypotheses. Without acknowledging the previous researches done in the area, it is difficult to plan any empirical inquiry or intervention. Thus, to have an in-depth understanding and knowledge in this area is most vital. The present investigation attempted to examine the effects of prayer and sarangi music on few positive virtues of adolescents has been discussed in this chapter.

According to Levin (1994) to verify a causal relationship between a variable (e.g., prayer and music) and a health outcome (e.g., gratitude, forgiveness, anxiety and resilience), 3 questions must be answered.

1. Is there an association?
2. If so, is the relationship valid?
3. If so, is it causal?

Regarding the first question, a majority of studies of mental health and physical health have found a direct relationship between religious involvement and spirituality and better health outcomes.

An 18-year-old female lost the majority of her central vision over the course of three months in 1959. Medical records from 1960 indicate visual acuities (VA) of less than 20/400 for both eyes corresponding to legal blindness. On fundus examination of the eye there were dense yellowish-white areas of atrophy in each fovea and the individual was diagnosed with juvenile macular degeneration (JMD). In 1971, another examination recorded her uncorrected VA as finger counting on the right and hand motion on the left. She was diagnosed with macular degeneration (MD) and declared legally blind. In 1972, having been blind for over 12 years, the individual reportedly regained her vision instantaneously after receiving proximal-intercessory-prayer (PIP). Subsequent medical records document repeated substantial improvement; including uncorrected VA of 20/100

in each eye in 1974 and corrected VAs of 20/30 to 20/40 were recorded from 2001 to 2017. To date, her eyesight has remained intact for forty-seven years.

2.1 PRAYER

You know the value of prayer: it is precious beyond all price. Never, never neglect it

-Sir Thomas Buxton

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother: pray, pray, pray.

- Edward Payson

Prayer has been called the heart and soul of religion. Without prayer, religion would be stripped of its main means for connecting individuals to God, the gods, saints, ancestors, or whatever is taken to be a divine or spiritual source of power. Prayer, then, is connection via communion. As such, prayer is what establishes a relationship between individuals and a spiritual power or the Divine.

Cosgrove. (2022) tried to develop and validate an instrument to assess the attitude of student pharmacists toward prayer in general and in particular as it relates to their academic performance. To fulfil the study objective, faculty from seven colleges of pharmacy located at Christian universities collaboratively developed the Student Prayer Attitude Scale (SPAS). The items were used to assess the attitudes of student pharmacists toward prayer as well as the effects of prayer on personal lives and academic performance. Faculty investigators asked 1,563 students to complete the survey and received 677 valid responses. A principal components analysis with promax rotation was conducted and revealed a two-factor structure: (a) general attitude toward prayer and (b) specific attitude regarding the impact of prayer on academic performance. Analysis of variance was used to compare student responses by religious identity. Students identifying as atheist or agnostic were significantly different in their responses than students from theistic religions; however, the responses of students from various theistic religions were not significantly different from one another. Faculty concluded that SPAS is a reliable tool for measuring student attitudes toward prayer. The use of such a tool could help faculty tailor educational opportunities to allow pharmacy students to explore prayer more fully and be aware of its impact on the patients they serve.

Szałachowski and Tuszyńska-Bogucka (2021) designed a project on a group of 176 women and 84 men, who voluntarily participated in an online study, analysing the relationship

between the prayer and the fears (for health, economy/finances, social life and family relations) during the COVID-19 pandemic. Multiple regression analysis was used to determine the general tendency in dependencies between variables. Among the assessed components of religiousness crucial for alleviating the fears of the COVID-19 pandemic, two forms of prayer—Private Practice and Public Practice—turned out to be the most important. Private Practice seemed to appease the fears of threats to family and social relationships of persons assessed, while Public Practice was revealed as the predictor of intensifying of the general, summed up level of fears. The areas of health (illness threat) and financial security fears were not associated neither with prayer nor any other components of religiousness. It means a selective predictive associating of prayer with the appeasing of only specific types of fears, namely those of a social nature. The results obtained point to the importance of the addressed topic in the context of searching for psycho resources in coping with difficult situations and determining their impact, (Szałachowski, R. R., & Tuszyńska-Bogucka, W., 2021)

Tatala and Wojtasiński (2021) developed Prayer Importance Scale (PIS). Prayer has been the central element of religiosity but research has focused primarily on distinguishing its types and analysing its functional aspect. A particularly important issue is the subjective evaluation of prayer importance, which so far has not been reflected in the form of an independent psychometric tool. Hence a tool was developed based on two studies that were conducted to verify its reliability and validity.

Cappellen and Edwards (2021) believed that the practice of prayer is clearly embodied and affords the study of full body expressions of emotions in a relevant context. They conducted a study with US community participants with knowledge of Christianity ($n = 93$) were asked to show how they would express these feelings in the full body by positioning a small mannequin. Postures were analysed to derive objective measurements of the body's vertical, horizontal, and total space, and subjective perceptions of the same dimensions from a separate sample. An observational coding system was also developed to code for components of the body, such as head and arm positions. Results show distinct differences between postures representing the overarching categories of prayer versus worship. Further, postures representing praise and to a lesser extent those of thanksgiving were found to be expansive and oriented upward, slightly smaller than postures of positive valence but bigger than dominance. Postures representing repentance and confession were found to be

constrictive and oriented downward, even smaller than postures of negative valence and similar to submission. These results add to our limited knowledge of postural expressions of emotions and particularly that of positive emotions. Implications for the psychology of religion are also discussed.

Hynson (2021) examined the Puja Tri Sandhya, a Balinese Hindu prayer that has been broadcast into the soundscape of Bali since 2001. By charting the development of the prayer, this paper summarizes the religious politics of post-independence Indonesia, which called for the Balinese to adopt the Puja Tri Sandhya as a condition for religious legitimacy in the new nation. She also concluded that the sonic components of the Puja Tri Sandhya (when it is sounded, the vocal style, and the gender wayang and genta bell accompaniment), to argue how these elements infuse this invented display of religiosity with authority and facilitate a mediation between technology, space, and local identity. Exploration of the gender wayang accompaniment in particular, further confirms the contrived nature of the Puja Tri Sandhya and demonstrates how technologies used to broadcast the prayer have had a significant impact on the gender wayang musical tradition.

Zarzycka, Liszewski & Marzel, (2021) examined the relationship between religiousness and procrastination, with locus of control and styles of prayer playing mediating roles. These relationships were tested using data from 196 students. We applied the Centrality of Religiosity Scale, Levenson's Locus of Control Scale, the God Control Scale, the Content of Prayer Scale, and the Behavioural Procrastination Scale. The results showed that: God control fully mediates the effects of ideology and intellect on procrastination; internal control fully mediates the effect of public prayer and religious experience on procrastination; and passive style of prayer was a mediator in the relationship between centrality of religion and procrastination. The findings suggest that religious people may give up internal control, believing that their matters are in God's hands. Being subject to God's power provides them with a replacement form of control, which reduces problems of self-regulation.

Achour, Muhamad, Syihab, A.H. et al (2021) examined how *Salat* (prayer) in Islam moderates the relationship between job stress and life satisfaction among Muslim nursing staff. The researchers sampled 335 nursing staff employed at the University of Malaya Medical Centre in Kuala Lumpur, Malaysia. Their ages ranged from 21 to 60 years. The

findings indicate the job stress was associated negatively with life satisfaction; there is a strong positive and significant correlation, respectively, between *Salat* and life satisfaction and that *Salat* reduces stress and increases the life satisfaction of Muslim nurses. Thus, *Salat* has a moderating effect on job stress and life satisfaction of Muslim nurses.

Ferreira-Valente, Jarego, Queiroz-Garcia I, et al (2021) carried a systematic review to seek, summarise and integrate the existing findings from randomised controlled trials assessing the effects of prayer and prayer-based interventions on pain experience. Many researchers showed increasing interest in understanding the role of spirituality/religiosity and spiritual/religious practices on pain experience, with engagement in religious practices, such as prayer, showing to positively impact pain experience in religious individuals. This systematic review provided evidence for prayer effectiveness in reducing pain intensity and pain-related stress and increasing pain tolerance in adults experiencing acute or chronic pain. This allows for a more considerate and insightful choice when advising pain patients with effective coping strategies.

Froese and Jones (2021) proposed that there are four conceptually distinct dimensions of the private prayer experience which vary across religious cultures and traditions;

- (1) the quantity of prayer
- (2) the style of prayer
- (3) the purpose of prayer
- (4) Prayer targets.

They also proposed measures of these dimensions offer researchers a framework to better theorize and investigate the social mechanisms which produce variation in prayer as well as the individual and social outcomes of prayer. They also discussed how each prayer dimension fits within specific theoretical framings to better test the extent to which the emotional, rational, and behavioural elements matter to prayer outcomes.

Zarzycka, B., Tomaka, K., Zając, K., & Marek, K. (2021). In their study investigates ingratiation in the religious setting, asking whether people feeling high levels of guilt or shame tend to manifest such ingratiating behaviour toward God. The study aimed to examine the mediating role of prayer in the relationship between guilt and shame and ingratiation toward God. A total of 148 respondents (80 women and 68 men) participated in the study. The Religious Ingratiation Scale, the Content of Prayer Scale, and the Guilt

and Shame Proneness Scale were applied to the research. The results showed that feeling guilty increased the tendency to ingratiation toward God. Prayer was the significant mediator in this relationship. People high in guilt tend to flatter God by offering more adoration and fewer repine prayers.

James (2020) studied the affiliation between exercising prayer with academic and behavioural outcomes in urban school students the effects of prayer on the quality of studies were also carried out. The results showed positive outcomes. It was established that prayer is positively related with better academic outcomes and high-quality studies.

Yonker et. al. (2019) investigated relationship between intercessory prayer and pro-social behaviour. To evaluate they used self-evaluations, surveys and class discussions and found that there is a positive change in pro-social tendencies and that prayers and gratitude promoted these pro-social tendencies in university students.

Chelladurai et al. (2018) investigated the family prayers effect on family relationships. They used qualitative procedure to interview ethnically, geographically and religiously different sample. While doing analysis it was found that family prayers served to influence family relationships.

Fincham and May (2017) completed three investigations to analyse the job of prayer on close relations. While controlling strictness, the outcomes so got showed tendencies and more prominent pardoning of friend offenses, freely of relationship closeness.

Lee (2015) conducted a two-week prayer intervention was done to study the effects of prayers on hope in college students. Post and pre-test stages were done and associated to a control group. It was also capered to another group who also did relaxation exercises for those 2 weeks. I was assumed that hope will increase in group under prayer intervention and not in control or relaxation group. There was not a significant difference establish when all three groups were compared. A substantial difference was established when prayer group was associated to the control group alone.

Vasiliauskas and McMinn (2013) did an experimental intervention to study potential profits of prayer to forgive a relational offence among the sample of 411 students (undergraduate) from private colleges across us. The sample was casually allotted to a devotional group, a prayer group and a non-contact group. A 16-day reading of devotional literature and prayer

intervention was done by devotional group to focus on forgiveness. The sample showed a significant change in forgiveness. It was also observed that participants of prayer involvement showed significant changes in empathy towards the delinquent.

Jeynes (2020) did a meta-analysis, including 13 studies, was undertaken on the relationship between the exercise of student prayer and academic and behavioural outcomes in urban schools. Analyses both with and without sophisticated controls (e.g., socioeconomic status, race, and gender) were used. Additional analyses were done to determine whether the effects of prayer differed by the quality of the study. The results indicated that the exercise of prayer is associated with better levels of student outcomes. Moreover, the effects of prayer were greater for high-quality studies. The significance of these results is discussed.

Yüksek (2017) carried out research to determine and compare the physical fitness levels of elderly people who perform prayer with those who have a sedentary lifestyle, and to emphasize the importance of performing regular prayer for the physical fitness levels of elderly people. This research was carried out with the voluntary participation of 849 healthy older men who were able to independently conduct their daily activities. It was confirmed that 54.3% of the participants performed prayer regularly, five times a day; 4.5 % of them performed prayer seated on a chair; and 41.2 % of them did not perform prayer at all. In terms of the length of time that they had been performing daily prayers, of those participants who reported performing prayer regularly, in the prescribed manner, 90.1% had been performing prayer for more than 10 years; 4.8% had been performing prayer for 7 to 10 years; 3.0 % had been performing prayer for 4 to 6 years; 1.2 % of them for 1 to 3 years, and 0.8 % for less than 1 year.

Stern and Shillitoe (2019) examines the association between prayer and happiness, Based on a one-year longitudinal experimental study with 3,782 kindergarten school children across 15 countries. Results show that the post-test scores on the faces scale were higher for the participant group who had taken the prayer lessons vis-à-vis the comparison group. Regression analyses showed that children from affluent countries, Christian children, those who took more prayer lessons, and those who regularly self-practiced were more likely to be happier. Hierarchical and Tobit regression models revealed that frequency of prayer lessons and self-practice were strongest predictors of post-test faces scale scores. The happiness promoting potential of prayer for kindergarten school children is foregrounded.

Thomas et al. (2018) explored that how religious faith, beliefs and practices affect marriage and family. The sample was taken from Orthodox Christian families and American Catholics. Qualitative, detailed, semi-organized interviews were piloted. It was found that performing prayers and appearing worship facilities were related to resolve conflicts and seek forgiveness. It helps to maintain unified and harmonies family relationships.

Stanley (2009) hypothesized that a person's relational approach to prayer relates to overall wellbeing. He believed that measuring heart rate variability is one way to determine autonomic nervous system balance, which indicates a person's physical health. Five volunteers were chosen to pray with five different prayer styles, including: supplication, devotion, intercession, gratefulness, and contemplative. Results of the study by Stanley (2009) showed that prayers of supplication, devotion, and intercession were associated with higher levels of autonomic nervous system balance, which suggested a stress-neutralizing shift in the body. This study also parallels the assumptions of ancient Christian healing beliefs, showing that prayer is a way to promote homeostasis in the body, and thus increase well-being.

Schjødt, U, et al (2008) in their study explains that spiritual prayer is capable of exciting the dopaminergic reward system in practicing persons. Analysis revealed a noteworthy main outcome of religious praying in the right caudate with peak stimulation in the head. Results suggested that, "intrinsic belief in God and a high confidence that God reacts to one's prayer may have similar effects". The findings provide respected insight on how prayer is reinforced at a neuronal level, and it could be an important rung towards understanding why dedicated believers succeed in motivating a range of recurrent behaviours (Schjødt et al., 2008).

Owen et al, (2011). Studied that Prayer has also shown to possibly have a negative effect on the brain. They measured brain changes of elderly men and women who were diagnosed with depression and consider themselves active in their religious lives. The participants were chosen, interviewed every two years, and given an MRI every two years. The study results showed that life changing religious experience at baseline was related to atrophy of left and right hippocampi at follow up. Born again protestant populations were shown to have more atrophy than non-born again protestant groups. Catholic groups were also shown

to have more atrophy in the left hippocampus over time when compared to non-born again Protestant populations.

2.2 SARANGI MUSIC

Qureshi (2000) carried her research sarangi instrument to study the multidimensional sensory medium in music. She explored that the sarangi instrument can produce intense affect along with that it can enact and contest cultural memories.

Cansu Eser et al. (2020) carried out the research to see effect of music on learning. It was observed that listening to enjoyable music before studying helps to improve learning. It was also observed that music can potentially motivate the learner and hence show positive attitude towards learning. Further it was found that effect of enjoyable music improves learning due to increase in hormone dopamine.

Linnemann, A et al. (2017) studied the association between psychological stresses and listening to music. It was found that music did have relaxing impact on psychological stress. It also explained that listening the music differently effect the HPA (Hypothalamic-Pituitary-Adrenal) and ANS (Autonomic Nervous System) functioning.

Bill Matney (2017) carried out research to study the effect of string instruments, piano music, and marimba music on anxiety decrease in university students. He wanted to study if there was any significant difference in using these three types of instruments in anxiety reduction. It was found the though music helps in anxiety reduction but there was no significant difference in these three groups.

Koen, B. D., Barz, G., & Brummel-Smith, K. (2011) in their article is concerned with the relationship between science and religion, the dynamism between the physical and spiritual and with the roles that music, the mind, prayer, and meditation play in bridging these domains of human experience when health and healing are the goals. It endeavours to articulate, cultivate, and apply in the author's work a constellation of culture-transcendent or universal principles and processes that undergird and facilitate health and healing. It explores aspects of these relationships and dynamics in the context of the Pamir Mountain region of Badakhshan, Tajikistan, an ancient land in the heart of the legendary Silk Road where such culture-transcendent principles and processes underlie a culture-specific form

of religious music that is employed for health and healing. This music, known as maddah (literally “praise”) is a rare genre of devotional music, prayer, meditation, and Persian mystical poetry that is performed for multiple cultural purposes, including the maintenance of health and healing.

According to Towse, E. (1997)., 'When promoting stress management with music, rather than offering 'therapy' - or 'music therapy', it would be advantageous to concentrate on the fact that the music session will provide a safe space for people to look at themselves, look at their lives, make changes or accept situations'.

Schoen, H. M et al, (1956) have done considerable experimental work with music and found that music is of the greatest value in cases of emotional disturbances. Music has the power of arousing emotion. It has the power that transforms that emotion to one of peace and repose. Researchers are of the opinion that the feeling stimulated by music is not a specific emotion, but it is a general feeling-state or mood.

According to Dewhurst-Maddock and O (1993), 'Through repetition of mantras, they acquire more power due to the quality of resonance, they are able to clear the mind of superficial layers of thoughts and making one more receptive to the inner voice of spirit'.

Clements-Cortes, A., & Bartel, L. (2018) explains that according to the biological explanation of the efficacy to music, the sound waves touch certain set of neurons in the brain that get activated and increase the amount of Ethanol in the body. The level of Ethanol in the body is related to the emotional health of the individual. Music raises the level of Ethanol as it is raised by the sedative pills. The power of sound is a well-established scientific fact. The therapist should, therefore, use music with great care.

According to Mastnak, W., Lipský, M., & Neuwirthová, A. (2018) there are four major principles of general music therapy, a) Contra: - the therapist will expose the patient to music, which is totally different to his mental state or mood, b) Similia: - this will mean playing music to fall in line with the mood of the patient, c) ISO: - h-y this treatment an attempt is made to intensify symptoms and then to cure them by toning down the treatment, d) Pallia: - Treatment that acts as a tranquilizer. They believe that Music is not only entertaining but it has also tension diffusing values in the atmosphere of competition, rivalry, complexes and unfamiliarity. Generally soft music is played in such situations but sometimes loud music is also helpful like that of Shehnai (a wind instrument) in wedding

that creates a friendly feeling in the minds of guests. Music, therefore, has a tonic and soothing effect.

Manjula (2018) found music therapy more useful in cases of neuroses than psychoses. For depression, she found lively, verbal music in the language of the patient useful, while for patients of anxiety neuroses, melodious music played on string instruments was particularly beneficial. According to her, in case of mania, where attention spans are shorter, faster music could be beneficial. What is important is that the patient must relate to the music from before, she says. According to her, playing an instrument or singing music by the doctor himself, works best.

Mahmood (2020) explains experimentally, that gentle music played to a resting subject increases the Alpha content of the E.E.G which indicates increasing tranquillity of the brain. The goal of this study was to investigate the change in the brain's functional connectivity (FC) when music is used as a stimulus also to find the effect of listening to the subject's favourite music is compared with listening to specifically formulated relaxing music with alpha binaural beats. They also studied the effect of the duration of music listening. It was concluded that listening to relaxing music can increase functional connectivity and connections strength in the frontal lobe of the subject. A significant increase (ANOVA and *t*-test: $p < 0.05$) in FC in alpha and theta band and a significant decrease (ANOVA and *t*-test: $p < 0.05$) in FC in beta band in the frontal and parietal lobe of the brain verifies the hypothesis that the relaxing music can help the subject to achieve relaxation, activeness, and alertness.

Imani, Meati (2021) did a clinical trial on haemodialysis patients in Hamedan in 2017. 50 patients were selected and randomly divided into experimental and control groups. The duration each time of the instrumental music intervention for the experimental group was 3 weeks, 3 times a week for 20 min. Data were measured by Beck Depression Inventory and Spielberger State-Trait Anxiety Inventory before the intervention and immediately after the last intervention and analysed using Yates correction, Chi-square test, Mann-Whitney *U*-test, independent *t*-test, and Wilcoxon test. No significant difference between the intervention and control groups was observed before the study in terms of demographic variables ($P > 0.05$). In the intervention group, the mean and standard deviation of the depression score before the intervention was 8.99 ± 23.68 and after the intervention reached 7.54 ± 14.88 , which shows that the variable was significant ($P = 0.001$); however, no

significant difference was observed in the control group. In the intervention group, the mean of state anxiety before the intervention was 10.05 ± 53.76 and after the intervention reached 9.76 ± 42.48 , which was statistically significant ($P = 0.004$), while no significant difference was observed in the control group. The results indicate the positive effect of instrumental music on reducing anxiety and depression in haemodialysis patients.

Ozer et al. (2010) conducted a study with a total of 87 patients who underwent open heart surgery: 44 in the music group, 43 in the control group, ages between 18 and 78 years. Through pre-test-post-test design, postoperative first-day data were collected. First, physiologic parameters (blood pressure, heart rate, oxygen saturation, and respiratory rate) were recorded and a unidimensional verbal pain intensity scale applied to all participants. Later, the control group had a rest in their beds while the music group listened to their choice of music for 30 minutes. Physiologic data were then collected and the pain intensity scale applied once more. In the music group, there was a statistically significant increase in oxygen saturation ($p = .001$) and a lower pain score ($p = .001$) than in the control group. There was no difference between the groups in the other physiologic parameters. Results of this research provide evidence to support the use of music. Music might be a simple, safe, and effective method of reducing potentially harmful physiologic responses arising from pain in patients after open heart surgery.

2.3 FORGIVENESS

García-Vázquez, F. I. et al, (2020) tried to establish that there will be a direct affiliation between self-control, forgiveness, aggression and gratitude. The results showed that there is positive bond between the self-control with forgiveness and gratitude. They also found a negative relationship between aggression and self-control, gratitude and forgiveness. Results showed that forgiveness and gratitude are indirectly related to aggression.

Brown (2016) investigated that if praying individuals are more forgiving and self-compassionate and also that if prayers lower the sympathetic nervous system response to anger. Though there was no statistically significant relation established between praying and self-compassion, but there was significant difference found in the forgiveness of subjects who did and did not pray ($p = 0.028$). This suggested that prayer might have an effect on one's ability to forgive. A statistically significant correlation ($p = 0.000$) was also found between trait self-compassion and forgiveness, that means self-compassionate subjects are more forgiving.

Loren et al. (2015) did a cross cultural study to find effect of prayer on forgiveness was carried out. The sample was from India (n=51) and America (n=51). The participants either prayed for his or her romantic partner (prayer condition) or described their romantic partner's physical attributes (control condition). Prayers were done for 3 minutes and were self- guided. Pre- test and post- test procedures were done. From pre-test to post-test, participants in the study community reported a decline in reprisal motives. In addition, the degree of transition was nearly identical across cultures. There was no improvement in the control group. Because of the diversity of Indian religions, the study included Christians, Hindus, and Muslims, but it did not adequately address the impact of prayer on forgiveness.

BİNGÖL (2021) aimed to examine the mediating role of forgiveness in the relationship between vengeance and tranquillity. 297 university students participated in this research. Scales of revenge, forgiveness and tranquillity were used to collect data. The results indicated that forgiveness played a full mediator role in the relationship between vengeance and tranquillity. In other words, in this model, as vengeance increases, tranquillity and forgiveness decrease, and forgiveness plays a mediating role in that relationship. Individuals with high levels of vengeance are unlikely to have high levels of tranquillity and forgiveness. If individuals feel more vengeance, they may have low forgiveness and exhibit less tendency to feelings of tranquillity.

Côté, M. et al. (2022) conducted a literature review on forgiveness and couple interventions. To achieve this, a keyword search in six databases resulted in the retrieval of 35 references. Study selection and analysis were guided by a scoping review framework. Further, the majority of documented RT concerned infidelity. However, only 34% of the retrieved documents are empirical studies. From the whole corpus emerges the observation that forgiveness is a complex, iterative, non-linear process requiring significant investment from both members of the couple; it can be grouped into six sub processes that are more or less sequential.

Raftar Aliabadi, M. R., & Shareh, H. (2022) conducted experimental research with a pretest-posttest and follow-up design. Eighty-one women affected by infidelity were randomly assigned to two experimental groups and one control group. The experimental groups received interventions for ten 90-minute weekly sessions. Participants completed the questionnaires in the pre-test, post-test and follow-up. Repeated measures analysis of variance was used for statistical analysis. Both experimental groups were significantly

different from the control group ($p < .01$). Forgiveness therapy was more effective in emotional responses and self-compassion in the post-test ($p < .01$) and follow-up ($p < .001$) stages. MBS therapy was more effective in cognitive distortions in the post-test and follow-up stages ($p < .001$). Participants of experimental groups were responders and satisfied with treatment and had a good therapeutic relationship. Given the type of problems faced by women affected by infidelity, forgiveness therapy and MBS therapy can be used to reduce mental sufferings and communication problems.

Nouri, S, & Yousefi (2022) compared the effect of forgiveness therapy and mindfulness training on improvement of forgiveness in secondary school students. The research design was a semi-experimental design with pre-test, post-test and a control group. The statistical population of this study consisted of all tenth and eleventh grade students of high school of Tehran during 2018-2019. Six classes were chosen using random cluster sampling and randomly assigned based on the classroom groups into three groups. The first experimental group (forgiveness therapy) consisted of 38 participants, the second experimental group (mindfulness training) consisted of 37 individuals and the control group consisted of 40 participants. The research instrument included The Heartland Forgiveness Tendency Scale. The experimental groups were trained based on forgiveness therapy or mindfulness training, but control group had no intervention. After that, post-test and follow-up after one month and half was performed. Multivariate analysis of covariance (MANCOVA), and Analysis of Covariance (ANCOVA) were used to analyse the data. The results showed that there was a significant difference between the experimental groups and the control group in terms of forgiveness and its subscales in the post-test and follow-up stages. Also, mindfulness training had a greater effect on the improvement of forgiveness in the long term.

.According to the results of this study, it can be concluded that mindfulness training helps to improve students' forgiveness in the long term more than forgiveness therapy, and also its effectiveness is more lasting.

Noviyanty, H. et al (2022) Conducted a study that aims to describe forgiveness therapy for drug addicts who have depressive disorders and describe the spiritual well-being of drug addicts with depressive disorders. This study used a descriptive qualitative method to explain the study in terms of the impact of forgiveness therapy. To collecting data the study using content analysis approach searching of Scopus, Clarivate, and Google Scholar. The results are found that there is a positive impression for the healing of drug addicts who

experienced depression as well as affecting the spiritual well-being of patients. This study can also be applied by yourself with the guidance and support of the family.

Phoon, J. et al. (2022) did a systematic review of studies on forgiveness in palliative care regardless of design was prospectively registered on PROSPERO. Narrative synthesis was conducted and the modified Seven-Point Checklist and modified Status Assessment Tool applied to appraise study quality (level 1) and contributions to theory building (level 2). Reference chaining and hand-searching were conducted for 10 electronic databases from 1960 to June 30, 2020. Thirty-nine studies were included. Seven provided a definition of forgiveness, and six studies reported a process model. Twelve patient studies scored “high” on quality level 1 and nine scored “high” on level 2. Conceptualization of forgiveness included a conscious decision to abandon negative thoughts, feelings, and behaviours associated with conflicts, to find positive outcomes through processing of negative affect and cognitive reframing of conflicts. The process of forgiveness develops through time paralleled by an attributional movement from an external to an internal locus of control. Theoretical perspectives of systems, exchange and choice, social constructionism, behaviourism, and humanism were identified. Cultural contexts impact forgiveness. The synthesized model is based on primary evidence of mixed quality. Future research needs better theoretical conceptualization utilizing cultural perspectives. Forgiveness interventions with consideration of cultural influences are encouraged.

Pereira, M. G. et al. (2022) examined the direct and indirect effects of communication patterns and forgiveness on physical and psychological morbidity, among young adults involved in a romantic relationship. Participants were 298 students, currently involved in a heterosexual romantic relationship, from a large university in the United States, who completed the Tendency to Forgive Scale, the Communication Patterns Questionnaire, and the Rotterdam Symptom Checklist. Physical morbidity was directly predicted by mutuality communication. Destructive communication had an indirect effect on physical and psychological morbidity, via forgiveness. However, the indirect connection between destructive communication and psychological morbidity was only significant for female partners. Teaching constructive communication skills may be a key factor for interventions addressed to young adults in romantic relationships, in order to promote forgiveness, due to its potential positive influence in physical and psychological well-being.

2.4 GRATITUDE

Watkins, P. C. Et al. (2021) established that there is a strong correlation between gratitude and various measures of well-being. This study claimed that gratitude actually increases happiness in individuals. They also suggested that we can encourage and enhanced by training the goods in one's life. The interpretations and appraisals that promote gratitude should be encouraged.

Jiang, Y et al. (2020) established that hope and gratitude were negatively linked with non-suicidal self-injury. They also found in their study that self-compassion and family practice worked as mediators in the relationships. The findings of this study suggested that gratitude and hope are the primary mechanisms for positive practices towards self and hence may help against non-suicidal self-injury.

Cregg and Cheavens, (2021).carried research to study relationship between gratitude, depression and anxiety. The study showed limited evidence that gratitude intervention reduces symptoms of anxiety and depression. But gratitude intervention has medium impact when compared to no intervention at all.

Portocarrero, F. F., et al. (2020) studied the dispositional effect of gratitude on well-being. They evaluated the association between dispositional gratitude and mental well-being as a function of its various categories (i.e., positive, negative), dimensions (i.e., subjective, psychological), and indicators (e.g., life satisfaction, happiness, stress).The results showed that the dispositional gratitude is related to well-being ranging moderately to strongly.

Hasan et al. (2017) established that better physical health is associated with feeling of gratitude. Though most of studies depended on self-report of health, this research sought if the feelings of gratitude are associated to important biomarker- haemoglobin (hba1c), which is indicator of blood sugar control. It was observed that women felt more grateful to God and in general as compared to men. It was also found that state of gratitude was also linked to lower levels of hba1c, but this relation was found in women only.

Schnitker, S, A, & Richardson,. (2019).believed that gratitude has been commonly practised as prayer but no concluding experimental studies have been done in this regard. They hypothesized that using gratitude as prayer will increase the wellbeing effect the participants were instructed to write 10 things once a week for which they are grateful. This intervention was carried for 5 weeks. They were randomly asked to pray their thanks loudly

to God or read loudly to themselves. Participants who used prayer condition felt decrease in negative affect, gained in gratitude, positive affect, and hope.

Otto, A. K et al. (2016) analysed many studies and concluded that gratitude contributes not exclusively to an increment in satisfaction, wellbeing, and other attractive life results yet in addition to a diminishing in negative effect and hazardous working, remembering for patients with neuromuscular infection, understudies, hypertensive, patients with disease, medical care suppliers, and early young people.

Lambert, N. M., et al. (2009) the objective of their studies was to determine the strength and course of the relationship between prayer and gratitude. These studies offer indication that prayer increases gratitude.

Chan (2010) carried out a study on 96 Chinese school teachers in Hong Kong and investigated the effectiveness of an eight- week gratitude intervention program on subjective well- being. The results showed that the dispositional gratitude of teachers was associated with a meaningful life orientation to happiness and with personal accomplishment, and there was a negative relation with the two negative components of burnout: emotional exhaustion and depersonalization. There was an increase in scores on satisfaction with life and on positive affect, especially for teachers in the low- gratitude group after gratitude intervention.

Gratitude has found to be positively correlated with authenticity (Wood et al., 2010) and also with emotional intelligence (Watkins, et al., 2001). As gratitude, authenticity and emotional intelligence are all positive psychology variables, each of which is found to be positively correlated with subjective wellbeing in different studies. (Watkins, Woodward, Stone, & Kolts, 2003; Kulshresta, & Sen (2006); Kernis & Goldman, 2006; Wood, Linley, Maltby, Baliousis, & Joseph, 2008). This shows a common link between all three variables i.e., gratitude, authenticity, and emotional intelligence. So, the researcher wanted to see whether an in-depth training in gratitude can enhance gratitude, authenticity and emotional intelligence.

Jackowska, M. et al., (2016) conducted a study to test whether a brief gratitude intervention would have favourable effects on cardiovascular and neuroendocrine function and on sleep. They compared 2 weeks of a gratitude intervention with an active control condition (everyday events reporting) and no 13 treatment conditions in 119 young women. The

treatment elicited increases in hedonic well-being, optimism and sleep quality along with decreases in diastolic blood pressure.

Emmons, R. A. et al., (2003) found that subjects who participated in a 10- week gratitude intervention (i.e., listing up to five things they were grateful for over the past week) reported higher weekly experiences of gratitude compared to subjects who were alternatively told to list up to five things that bothered or annoyed them over the course of the week (i.e., hassles group). Furthermore, participants in the gratitude condition rated their overall well- being and their expectations for the upcoming week significantly higher than people in both the hassles group and a control group of students who simply listed up to five events or circumstances that occurred over the past week (i.e., events group). The gratitude group also reported fewer symptoms of physical illness than the other two groups and spent nearly 1.5 more hours a week exercising than the hassles group. In a very similar follow-up study, the researchers had students participate in the three experimental conditions on a daily basis over a two-week period. The investigators also changed the events condition to a downward social comparison condition in which they were asked to think about and write down ways in which their lives were better off than others'. In this study, participants in the gratitude group reported significantly more gratitude and positive affect than those in the hassles condition. In contrast to the first study, no between group differences were found for physical symptoms or time spent exercising. In yet a third investigation by these researchers, a gratitude-inducing intervention that lasted three weeks led to higher levels of gratitude and positive affect, as well as lower levels of negative affect, than a no-treatment control group in a sample of adults with neuromuscular disease. Participants in the gratitude condition also reported more satisfaction with their lives as a whole, more optimism about the upcoming week, more connectedness with others, and getting more hours of sleep than participants in the control group. Furthermore, participants in the gratitude group were rated by their spouses as exhibiting more positive affect and life satisfaction than participants in the control group. Together, these three studies by Emmons and McCullough (2003) reveal that focusing on what one is grateful for appears to have benefits for one's well-being and overall functioning.

Martínez-Martí, M. L. et al., (2010) replicated the two-week gratitude intervention study conducted by Emmons and McCullough (2003) with a sample of 105 undergraduate students from Spain. To improve the internal validity of the experiment, they included a two-week follow-up data collection and observer-report data. The results obtained in the

original study by Emmons and McCullough were replicated by Martinez-Marti and colleagues; participants in the gratitude condition reported significantly higher state gratitude and positive affect directly after the intervention than participants in the hassles group, but no differences were found between the gratitude and control groups. Examination of group means revealed that the hassles group experienced a statistically significant drop in positive affect from pre-test to post-test, while the gratitude group's increase in positive affect from pre-test to post-test was not significant.

McCullough et al. (2001) proposed that gratitude motivates pro-social behaviour in the beneficiaries as well as benefactors. In another study done by McCullough et al. (2002), it was found that gratitude is linked to various aspects of prosocial behaviour such as empathy ($r=0.28$), perspective taking ($r=0.32$), forgiveness ($r=0.36$), volunteerism ($r=0.19$), and being helpful and selfish with others ($r=0.18$).

In a study done by Bartlett, M. Y., & DeSteno, D. (2006) participants were assigned to one of three emotion inducing conditions. The three conditions were inducing gratitude, inducing amusement, and neutral condition. Then the participants' prosocial behaviour was measured using a lengthy survey. It was found that participants in the gratitude inducing condition expressed gratitude more than the other two conditions.

In another study done by Tsang (2006) it was found that participants who believed they were helped by their partners intentionally, experienced more gratitude as compared to those participants who believed they were helped by chance.

Gratitude expression was found to be linked with increased communal strength of the relationship in a study done by Lambert et al. (2010). They used concurrent correlational, longitudinal correlational and experimental designs to demonstrate the same. In a three week intervention program, participants who expressed gratitude directly to their relationship partner reported comfort in and willingness in voicing relationship concerns

Lounsbury, J. W. et al., (2009) found that while gratitude was significantly associated with students' satisfaction with college ($r= .20$), it was unrelated to their academic performance as measured by their cumulative grade point average (GPA). The character strength of gratitude is also associated with greater work satisfaction amongst U.S. adults from several occupational backgrounds, including those in professional ($r= .29$), managerial ($r=.29$), administrative ($r= .25$), clerical ($r= .28$), blue-collar ($r=.32$), and homemaker ($r= .28$)

positions (Peterson, Stephens, Park, Lee, & Seligman, 2010). Direct links between gratitude and the quality of work performance have yet to be investigated

Chen, L. H., & Kee, Y. H. (2008) confirmed a relationship between gratitude and life satisfaction in a sample of 169 high school athletes from Taiwan. Specifically, dispositional gratitude, as measured by a Chinese-translated version of the GQ-6 (McCullough et al., 2002), was positively related to students' overall satisfaction with their life ($r = .30$) as well as their satisfaction with their team and sport ($r = .43$). Gratitude was inversely related to two out of three aspects of athlete burnout: reduced sense of accomplishment ($r = -.32$) and devaluation ($r = -.31$). This study suggests that gratitude is positively linked to desired outcomes, such as life satisfaction, and negatively associated with undesirable states, such as burnout, amongst somewhat older adolescents (i.e., 15-18 years old). However, the generalizability of these findings is limited by the fact that all of the participants were Taiwanese and played a sport on a very competitive level. Perhaps this group of adolescents differs in significant ways from a more heterogeneous population of teenagers from the United States. In a sample of 154 students in sixth and seventh grade, gratitude, as assessed by the GAC for gratitude as a mood (i.e., students reported to what extent they felt grateful, thankful, and appreciative "since yesterday"), was significantly correlated with students' family satisfaction ($r = .33$) and school satisfaction ($r = .30$), as measured by the Brief Multidimensional Students' Life Satisfaction Scale (BMSLSS) (Seligson, Huebner, & Valois, 2003); overall life satisfaction ($r = .37$), as measured by a single item asking students to assess their satisfaction with their lives over the past few weeks on a Likert scale from -3 (terrible) to +3 (delighted); optimism ($r = .35$), as measured by a single item asking students to rate how they expected to feel about their lives during the following week on a Likert scale from -3 (expecting the worst) to +3 (expecting the best); an positive affect ($r = .67$), as measured by students' ratings of the amount they felt each of a list of positive affect adjectives (e.g., excited, proud, strong) "since yesterday" on a Likert scale ranging from 1 (not at all) to 5 (extremely). These correlations were significant at an adjusted alpha level of $p < .05$). After controlling for positive affect, only the relationship between gratitude and family satisfaction ($r = .42$) remained statistically significant at the adjusted alpha level.

Froh, Seffick, and Emmons (2008) attempted to replicate the gratitude intervention study conducted by Emmons and McCullough (2003) with a group of sixth and seventh grade students. Eleven classes of students ($N = 221$) were randomly assigned to one of three conditions: gratitude, hassles, or control. Students in the gratitude condition ($n = 76$) were

instructed to list up to five things they were grateful for since yesterday. Students in the hassles group (n= 80) were instructed to list up to five hassles or things that bothered or annoyed them since yesterday. Participants in the control group (n= 65) simply completed the outcome measures. Participants engaged in the intervention tasks daily for two weeks and completed pre-test, post-test (at the end of the 2 weeks), and follow-up (3 weeks after the post-test) measures of various constructs related to overall well-being, including mood (as assessed by a list of 25 positive and negative affect terms rated on a 5-point Likert scale), global life satisfaction (as measured by a single item asking students how they felt about their lives as a whole over the past few weeks), domain specific life satisfaction (as measured by the BMSLSS), pro-social behaviour (as measured by two items with a “yes” or “no” response format) and physical wellness (as assessed by a checklist of physical symptoms experienced over the previous two weeks). Students in the gratitude group showed greater gains in gratitude (as assessed by the GAC for mood), optimism for the upcoming week, life satisfaction, and satisfaction with their living situation, as well as reductions in negative affect, than students in the hassles group, at post-test and follow-up. However, there was only one significant difference between the gratitude and control group: students in the gratitude condition reported greater gains in school satisfaction than students in the control condition. This is an important limitation to note because differences between the gratitude and hassles group cannot be solely attributed to the positive effects of the gratitude intervention. It is equally plausible that the hassles condition actively contributed to the observed differences by causing the well-being of those who participated to decline. There were no group differences in pro-social behaviour or physical health.

Froh et al. (2009) found that a grateful mood (assessed with the GAC for mood) was associated with the pro-social act of offering emotional support to someone else ($r = .19$) in a sample of 154 middle school students. Furthermore, gratitude was significantly correlated with perceiving more support from family ($r = .18$) and friends ($r = .20$), although these constructs were only assessed with one item asking students to describe how supportive their family/friends were on a scale from 1(not very supportive) to 5 (very supportive)

2.6 ACADEMIC ANXIETY

Toraman, c et al., (2022) studied literature associated with instructional tension. In their evaluation paper they claimed that college students’ instructional overall performance is

negatively affected by instructional tension. Both instructors and mother and father ought to discover ways to pick out the signs of tension with inside the college students which if stuck early can assist them to alter the tension early and greater severe instructional troubles associated with tension may be evaded.

Das, S. K. et al. (2014) expressed that scholastic nervousness has a pondering impact on understudy's scholarly achievement. In this examination the endeavour was additionally had to investigate the sex effect corresponding to scholastic accomplishment and scholarly tension in optional school understudies. A relationship between scholastic nervousness and scholarly accomplishment was likewise settled. The outcomes showed young ladies has added scholarly nervousness than young men it was additionally discovered that there is a negative and critical correlation ($r=0.10$) between scholastic accomplishment and academic anxiety.

Razaein et al. (2012) carried out a clinical trial study on college students. They found that anxiety and conclusiveness in them were moderate to high and furthermore that there is converse connection between two ($r=-0.69$ and $p<0.001$). Results showed decline in nervousness and expanded definitiveness in exploratory gathering. Consequently, the examination guaranteed that confidence preparing is a compelling non-pharmalogical strategy for diminishing scholarly uneasiness and.

Dobson, C. (2012) studied the effects of enactment of students by or without disabilities and how they survive by anxiety in school. This study explores relationship between anxiety, self-concept, and self-efficacy and student achievement for students with and without disabilities. It was found that that the anxiety in students tend to show lower levels of academic achievements, self-efficacy, self –concept. The study explored the anxiety reduction strategies like coping, teacher involvement, metacognition, mindfulness meditation and test question order. The study proposed positive based learning as teaching method to increase positive metacognition.

Shali (2015) in her study demanded that assertiveness training can act as an operational non-pharmacological method to reduce academic anxiety and hence improve academic performance. It was a clinical trial study and pre-college students participated in experimental and control groups. The study showed that decisiveness and anxiety levels in the target groups were moderate to high. There was a substantial increase in decisiveness

for both groups but no significant difference found between assertiveness and academic anxiety in control group earlier and afterwards intervention.

Academic anxiety according to Mourady, D. (2017) academic anxiety includes several subjects, concerns resulting from reprimands from teachers, parents and peers, stress scores on tests, fears of graduation, and the consequences of failing an exam.

Firmantyo, T., & Alsa, A. (2016) argued that academic anxiety will cause physical discomfort such as nausea, dizziness, and sweating. Academic anxiety can also be influenced by problems using smart phone by students. Spielberger's anxiety trait state theory (2019) shows that situations that trigger anxiety, perceived by individuals as a threat, can evoke behavioural reactions, which can be desires using certain cell phones, this reaction can be used as a coping mechanism to reduce the intensity of perceived anxiety.

Dewey, D. P. et al. (2018) in their research found that academic anxiety can also be influenced if individuals have not been able to adapt to the new environment in educational institutions where individuals travel. There could be 2 reasons for that. One that they may have tendency towards anxiety prior to travel and secondly language proficiency.

Then the study of Njue, J., & Anand, M. (2018) which had been conducted on 204 engineering students showed that there was a significant correlation of anxiety with low academic performance. There is research on academic anxiety that there are differences in levels of academic anxiety between rural children and urban children. And got a significant difference from 3 schools from urban areas and 3 schools from rural areas with 65 male students from grades 5 and 6.

Hashempour, S., & Mehrad, A. (2014) in their study discussed that Excessive academic anxiety can disrupt attention span, concentration, and memory can cause negative effects on individual academic achievement. Students can even withdraw or avoid socializing with peers or do activities that are of interest to them.

Yang, Z et al. (2018) studied at the University of China with a sample of 475 Chinese students, then used a survey method. The result is that the factors that influence academic anxiety are Problematic Smartphone Use and self-regulation. The shortcomings of this journal are that the questionnaire created is the result of the researcher so that some subjects may not be able to understand the contents of the items and can change the results or use qualitative methods to deepen the problematic smartphone use variables.

Alam, M. J. F. (2017) carried research with a sample of 200 students, using the "Academic Anxiety Scale for Children" (AASC Scale) created by Prof. AK Singh and Dr. A. Sengupta. The result is that academic anxiety can affect students' academic performance, so students who are anxious do not excel at school. In fact, students' Academic Achievement is decreasing in terms of high and low anxious students but anxious students can achieve better academic achievement. An average anxiety level is useful in keeping students motivated in learning.

Owens, M., et al. (2012) linked anxiety to poor academic performance. High levels of academic anxiety can negatively affect working memory. Anxiety is also associated with high levels of worry that can affect academic performance. Researchers tested the relationship between anxiety, academic performance, and working memory. Two groups of 12-13- year old students completed self-report questionnaires about anxiety. Parents and students each had to sign consent forms for the students to participate in the studies. To measure anxiety, researchers used the Spielberger Trait Anxiety Form (STAF). Depression was measured using the Major Depressive Disorder subscale of the Revised Child and Anxiety and Depression Scale (MDD). To measure worry about tests, researchers used the Worry subscale of the Children's Test Anxiety Scale (CTAS). Researchers used the raw scores from the math, English, and science subtests of the National Curriculum Standard Assessment Tests (SATs) to measure academic performance. Results of the self-report questionnaires indicated a negative correlation between anxiety, depression, and worry, and academic performance with $r = -0.43$ for anxiety and depression, and $r = -0.42$ for worry. As students' levels of anxiety, depression, and worry increased, academic performance decreased. High levels of anxiety and depression also contributed to higher levels of worry in students.

Average students and students with learning disabilities are not alone in suffering from academic anxiety. Gifted students can also suffer from anxiety. Fletcher, K. L., & Speirs Neumeister, K. L. (2012) conducted research on how perfectionism and achievement motivation can affect gifted students. Perfectionist students can suffer from academic anxiety because of unrealistic expectations set by themselves or others. Perfectionism is not limited to gifted students. There is some disagreement in research as to whether perfectionism is harmful or helpful because not all students react to pressure in the same ways, and research generally focuses on either the good or bad results of perfectionism. Some research that focuses on different types of perfectionism. Self-prescribed

perfectionism is when students have high expectations for themselves. Self-prescribed perfectionism can be beneficial to students as long as students are not too hard on themselves. Socially-prescribed perfectionism is when others imposed their high expectations on students. Socially-prescribed perfectionism tends to be more harmful to students. Students may develop anxiety problems because they are very worried about fulfilling others' expectations. Researchers did not fully explore the connection between perfectionism and anxiety

Dobson, C. (2012) found motivation to be an important factor in reducing test anxiety and increasing motivation. Students feel positive and negative emotions before, during, and after a test. Students who practiced motivational strategies had higher levels of emotional functioning when faced with stress or anxiety during a test. In a quantitative, non-experimental study, 135 college students participated in a personality assessment and mood measurement before and after a test. The participants answered questions regarding their moods. They rated each question on a scale using the Mood Adjective Check List. Students with high emotional reactivity did not show a significant increase in hedonic tone (pleasure) after completing an exam. Students with low emotional reactivity showed a significant increase of hedonic tone after completing an exam. Students with high emotional reactivity reported higher levels of anxiety than students with low emotional reactivity.

Ader, E., & Erkin, E. (2010) tried to establish Coping as a way to control anxiety is a form of emotional self-regulation. Coping has a direct effect on anxiety levels, and anxiety levels have a negative effect on math achievement levels. "Non-productive" coping strategies, which focus on the emotional aspects of academic anxiety, were the most successful when dealing with anxiety. Students benefit from learning stress reducing techniques and relaxation techniques to improve coping skills. Researchers measured the effects of emotional self-regulation on math and test anxiety in a quantitative, non-experimental study. The study consisted of 751 people. Most of the students were in their last year of high school, with an average age of 18.1 years. The participants were students in a class preparing them for a college entrance exam.

Mindfulness is another method of combating academic anxiety. Mindfulness meditation is a form of meditating where a person focuses on the present and looks at emotions they are feeling. The focus is on being aware of emotions, and understanding how to work with the emotions. Beauchemin, J., et al. (2008) conducted a pilot study to determine the effects of

mindfulness meditation on students with learning disabilities. Thirty-four students with learning disabilities participated in the study. The average age of the students was 16.61 years old. The Social Skills Rating System was used to assess the students. Parents, teachers, and students were used for the rating system. Researchers administered the State-Trait Anxiety Inventory to the students to measure state and trait anxiety. After learning and using mindfulness meditation, students rated themselves on focus, their feelings about mindfulness meditation, and whether or not they would keep using the meditation. They also answered open ended questions about their experiences in the study. Students and the two participating teachers participated in training to learn the mindfulness meditation techniques. The students and teachers practiced mindfulness meditation for five weeks during each class. The students responded positively to the mindfulness meditation study. Average scores for state and trait anxiety decreased from 42.86 at the beginning of the study to 39.68 at the end for trait anxiety, and 38.21 to 32.59 for state anxiety. Scores on the Social Skills Rating System showed a significant change from the beginning of the study to the end of the study. Students rated their skills much higher at the end than at the beginning (from an average percentile rank of 31 to 43.5). Teachers also reported a significant increase in the social skills score for students at the end of the study. Scores for problem behaviours decreased at the end of the study. Teachers' ratings of students' academic skills increased significantly as well. Most of the students reported they enjoyed the mindfulness meditation and would continue using the techniques learned.

Zelazo, P. D., & Lyons, K. E. (2012) researched the benefits of mindfulness training in early childhood. Because early childhood is a very important time for development, and young students are very impressionable, it is important to help students develop self-regulation skills.

2.7 ACADEMIC RESILIENCE

Hoferichter (2021) in their study tried to explain how academic resilience buffers related stress in school children. They also found that the high academic resilience leads to school satisfaction whereas the positive class-school climate helps students develop positive attitude towards school. Hence class-school environment and academic resilience contributes differently to the well-being of students.

Finstad, G. L., et al. (2021) tried to investigate that academic resilience, major satisfaction and optimism of nursing students and also to identify factors influencing them. It was

across-sectional descriptive correlational study. It was found that the optimism and academic resilience was positively related to major satisfaction. The researchers claimed that in order to increase the satisfaction in nursing college students, certain programs should be developed to improve optimism and academic resilience.

Rachmawati, I., et al. (2021) attempted to set up connection between scholastic flexibility, social-backing and self-adequacy. The examination was continued school understudies of Malang city. The outcomes showed the scholarly flexibility was fundamentally identified with self-viability and social help. Self-viability was all the more emphatically identified with scholarly strength when contrasted with social help. Thus, scholarly flexibility is more affected without help from anyone else adequacy in younger students.

Thomas, C. L. et al., (2022) carried out research to explain if the uneasiness and conclusiveness in them were moderate to high and furthermore that there is converse connection between two ($r=-0.69$ and $p<0.001$). Results showed decline in nervousness and expanded definitiveness in exploratory gathering. Consequently, the examination guaranteed that confidence preparing is a compelling non-pharmalogical strategy for diminishing scholarly uneasiness and improve scholastic execution was directly related to academic resilience while emotional intelligence, behaviour disaffection was partially related.

Ceglédi, T., Fényes, H., & Pusztai, G. (2022). Carried out research on students with disadvantaged background to study academic resilience despite encountering with their adverse conditions. It was found that the academic resilience among the disadvantage children was lower in schools. The academic resilience was also found lower where the children reported negative classroom environment. The study suggests exploring school practices and policies that are related to positive classroom environment.

Masten, A. S. et al (1990) in their study explained an effective way to foster the internal resilience is to provide at-risk students with a caregiving relationship. They argued that Malaysian adolescent students who are at risk (e.g., educational failure, delinquency), require a caregiving relationship with an individual who helps them with love, care and attention. A caregiving relationship means that an at-risk adolescent will always be under the attention of someone who genuinely cares for who he or she is (e.g., listening to him or her). At-risk adolescents need a safe relationship or environment to trust and to be trusted, to love and to be loved, to respect and to be respected, and to meet human basic needs

(food, drink and shelter) so that they can develop and demonstrate resilience (Hanson & Kim, 2007).

Alva, S. A. (1991) had conducted a study to establish relationship between support from friends and educational support from teachers with academic resilience of students. His sample contained Mexican American students. His given findings suggested that students those received better support from teachers and friends outperformed than their counterparts. Further, he declared that high resilient students were behaving better in interpersonal relationships within their groups. He also concluded that these students felt pleasure in going to school, and their participation in school activities was also better than their counterpart.

Findley, M. J., & Cooper, H. M. (1983) conducted a study to find out the relationship between locus of control and academic resilience. They concluded that academic resilience and internal locus of control have positive correlation with each other. They compared both the situations and declared that students with internal locus of control showed high academic resilience and students with external locus of control showed low academic resilience.

Beri, N., & Kumar, D. (2018) found out that child's participation in home activities play fundamental role in child's resilience. He gave statement that “meaningful participation is a fundamental human need”. Benard established relationship between participation in home activities and academic goals. He emphasized that in same direction, a school can provide numerous curriculum and extracurricular activities. He concluded that in this way a student can learn critical thinking and dialogues. Students can get the benefits of participatory studies. Students can understand role of cooperative approaches.

Fan, W., & Williams, C. M. (2010) conducted a study to find out the relationship between student's self-efficacy with student's resilience. Researcher selected samples from European American students. The sample contained 230 students. Final findings suggested that the significant relationship exists between student's perception of self-efficacy and student's academic resilience.

Malecki, C. K., & Elliot, S. N. (2002) conducted a longitudinal study to establish relationship between social competence levels of students with academic resilience. The sample contained 139 students and their teachers for longitudinal study. Their final findings

concluded that the level of social competence of students is positively correlated with academic resilience.

Wentzel, K. R., & Watkins, D. E. (2002) conducted a study to explore the relationship between Grade Point Average (GPA) of students that is also called GPA with meaningful participation in school activities. They selected the sample from Northern California. The sample included 229 students from four different schools. They compared both the categories of students who know the importance of meaningful participation in school activities and who ignores its importance. Researcher declared his final findings as students who have an experience of meaningful school participation possess higher academic resilience compared to their counterparts.

Hanson, T. L. et al. (2003) conducted a longitudinal study and explored the relationship between academic resilience and concurrent test scores. Schools with students having strong resilience also reported high scores in tests. They concluded that there is positive correlation between every measure of resilience and test scores. Further, they concluded that development in resilience is important and very useful in betterment of successive test score.

Catalano, R. F., et al. (2004) found out the importance of quality evidence based social and emotional skills programs. They also mentioned the role of positive school environments in which programs are to be delivered. They emphasized that if a student is provided with quality based social and emotional programs and these programs are delivered in positive school environment, then the student will be more resilient compared to his counterparts. They found out that by using this strategy, a student can establish stronger bonds with learning and also better relationship with school. They also mentioned that with the help of this method, a student can grow himself as a better academic achiever.

Beri, N., & Kumar, D. (2018) conducted a study to explore the relationship between resilience and religiosity in students. They selected the sample from Shiraz, which contained five hundred forty students, including two hundred fifty nine boys and two hundred eighty one girls. Sample was selected by using clustered random sampling technique. Connor and Davidson resilience scales and Glock and Stark's religiosity scales were selected as tools. Pearson Correlation, independent samples 't' test, and stepwise regression were selected for data analysis. Final findings indicated that positive correlation exists between resilience and all dimensions of religiosity. Emotional dimensions and

consequential dimensions were regarded as the most important predictors of resilience. Further, they compared the mean of resilience of boys and girls and found out higher score in case of boys.

Tefera, B., & Mulatie, M. (2014) conducted a study to find out the relationship between gender difference and resilience. Their sample contained vulnerable and orphan children. Researchers selected the sample from Ethiopia. Researchers tried to find out the relationship between resilience and protection factors. They included 182 students in their sample. Researchers used self-report questionnaire as data collecting technique. Researchers selected t-test, so that they can find out the gender difference accurately. Negligible difference was found in male and female resilience. Final findings suggested no significant difference exists between male participants and female participants.

Saverimuthu, D. C. (2015) conducted study to explore the relationship between gender difference and resilience. Researcher collected data with the help of Child and Youth Resilience Measure -28 (CYRM-28), which was developed by Liebenberg and Ungar. Researcher's sample contained thirty students. In this sample of thirty students, researcher chose seventeen males and thirteen females. The child and youth resilience measure-28 that is also called CYRM28 contained three different sub scales. These subscales are related to context, individual, and caregiver. Researcher adopted one way analysis of variance so that relationship between gender and resilience score of students can be found out. Final findings suggested that researcher found no major difference between gender and resilience of students. Further researcher also suggested that to attain better internal reliability and the use of CYRM-28 is very useful

Rao, P. S., & Krishnamurthy, A. (2018) conducted a study on relationship between resilience of student and scholastic performance. They selected the sample from North Bangalore, India. The sample contained one twenty five students. They chose their sample from the same school so that extraneous factors do no impact the score. Bharatiyar University Resilience that is also called BURS was selected to get resilience parameter. This scale contained thirty questions. David's Battery of Differential Abilities that is also called DBDA was chosen to know the scholastic performance. They found out that resilience and scholastic performance are significantly correlated with each other.

Mwangi, M., & Kariuki, S. (2015) conducted the study to find out the external as well as internal predictors of academic resilience. In this study, descriptive correlational design

was selected. A sample of 390 students was selected from secondary school of Kiambu County, Kenya. Yamane formula was selected while choosing the sample of 390 students. School performance records and California healthy kid's survey module B were selected to collect data. Cronbach Alpha coefficient was chosen to test the reliability of research instrument. Pearson's product moment correlation coefficient and regression analysis methods were chosen to do data analysis. Final findings showed that positive and significant correlation exists between external and internal protective factors and academic resilience.

Ferguson, H. B., & Wolkow, K. (2012) assert that schools and education serve as an important stabilizer and guide for children. In spite of this, there is barely any systematic research on how the type of school may affect academic resilience, and the consequent academic achievement.

2.8 SUMMARY OF REVIEWS

The literature related to gratitude, forgiveness, academic anxiety and academic resilience was reviewed. There has been a lot of research to explain that developing gratitude, forgiveness, academic anxiety and academic resilience are very crucial for healthy development of the adolescents. Many studies also states that these attributes could be improved if adolescents indulge in some prayer time. But all these studies are based on using survey method or interviews. Many researches have also examined the impact of prayer practices among patients and noted health benefits but among the students there is limited research using prayer and its benefits. Hence, the present study will try to use quasi-experimental method to examine these variables.

CHAPTER-III

METHODOLOGY

Methodology (methods, approach and technique) are employed in every research which helps the study to move from the beginning to the end (Minichiello, Sullivan, Greenwood, & Axford, 2003). Three basic components in every research enterprise: the subject of the research, the object of the research and the context of the research are considered mandatory for completion of the research in an authentic way. The conceptualization process defines the actual research topic and reveals the sub concepts which underpin the main study (Taylor, Kermode, & Roberts, 2006). The aim of the present study is to examine Effectiveness of Prayer and Sarangi Music on Adolescents' Gratitude, Forgiveness, Academic Anxiety and Academic Resilience. This chapter covers research design; participants with inclusion criteria and exclusion criteria; tools; procedure of data collection; ethical consideration and above all, the use of statistical techniques to analyse data.

3.1 RESEARCH DESIGN

Research design is a set of advance decisions that make up the master plan specifying the methods and procedures for collecting and analysing the needed information. According to Vausand and Vaus (2001), "The research design refers to the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data." Researchers use the quantitative research method when the purpose of the research is to obtain primary data, that is, data gathered and assembled particularly for the study, in contrast to secondary data (Babbie, 2012). In addition, inquiry method is an appropriate approach for collecting data in a large population. Benefits of using questionnaire include receiving information quickly, lack of interview bias, economy, and anonymity of the respondents (Babbie, 2012).

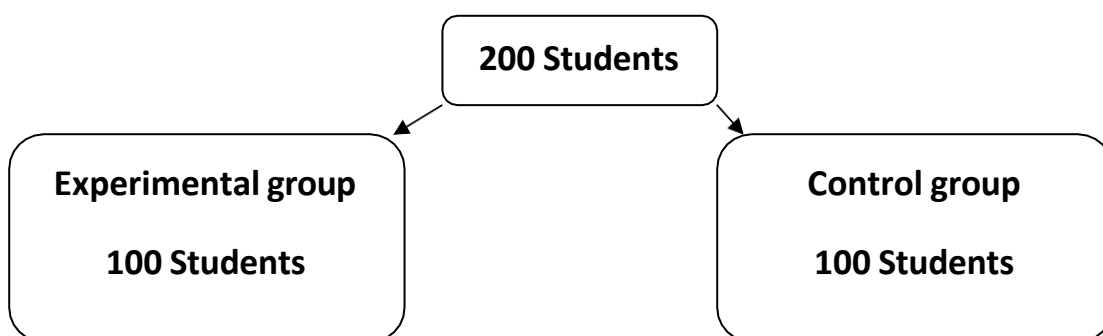
The present research will follow the pre and post quasi experimental design to observe the effects of prayer and sarangi music intervention on dependent variables undertaken. To ascertain the effectiveness of intervention a control group will also be employed in the research. The present study will be an effort to study the influence of prayer intervention

and sarangi music intervention on gratitude, forgiveness, academic anxiety and academic resilience in adolescents of different schools.

3.2 SAMPLE

The sample for the present research will consist of total 200 adolescents belonging to Sikh religion. Out of this 100 Sikh adolescents will be randomly assigned to experimental group and 100 Sikh adolescents in control group. The adolescents having the age range of 15 years to 17 years will be selected. The participants will be selected by using non-probability sampling methods - purposive sampling. This research will use a quantitative approach.

Prior to recruitment, approval will be taken from the parents, school and consent from all the adolescents for their voluntary participation in this research will be collected. Before the beginning of the 30-day intervention, participants will be asked to fill out their responses on scales of forgiveness, gratitude, academic anxiety and academic resilience.



3.3 INCLUSION AND EXCLUSION CRITERIA

Inclusion criteria:

- Adolescents from the schools of Punjab were taken as participants.
- Adolescents belonging to Sikh religion were taken.
- Both male and female having within the age of 15 to 17 years were included.
- Only the willing participants were taken.
- Participants belonging to both urban and rural background were taken.
- Participant belonging to both joint and nuclear families were taken.

Exclusion criteria:

- Adolescents undergoing any kind of medical treatment will not be taken.
- Adolescents from outside Punjab jurisdiction were not be taken as sample.
- Students belonging to other religion will not be taken as sample.
- Students younger than 15 years and over 17 years will not be taken as sample.
- Unwilling participants were not taken.

3.4 VARIABLES:

Independent variable

- Prayer and sarangi music as intervention

Dependent variables

- Gratitude
- Forgiveness
- Academic anxiety
- Academic resilience

TOOLS USED

The following tools were used to compare the role of prayer and sarangi music on the gratitude, forgiveness, academic anxiety and academic resilience of the adolescents.

1. Gratitude questionnaire-6 (GQ-6; McCullough, Emmons, & Tsang, 2002)

This scale surveys the demeanor of appreciation in a person. It depends on exploratory and corroborative factor investigations uncovering a solitary measurement surveying appreciation. It involves a six-thing self-report scale estimating a thankful mien. The GQ-6 self-report stock incorporates things going from 1 to 7 (unequivocally differ to firmly agree). Item 3 and 6 are pivoted scored and potential scores range from 6 to 42 in which higher scores address more huge degrees of appreciation. Incredible internal consistency has earlier been showed up (0.82), and henceforth, gq-6 is a solid one-factor answer for the assessment of appreciation (McCullough et al., 2002). Cronbach's alpha of scale has been represented to be 0.77. The gq-6 has displayed colossal associations with beneficial outcome ($r=.31$), life satisfaction ($r=0.53$), adverse consequence ($r=0.31$) and despair ($r=0.30$). Accordingly this could be said that gq-6 is significantly reliable and genuine extent of appreciation.

2. **Heartland forgiveness scale (HFS): Thompson, Snyder, Hoffman, Michael, Rasmussen, Billings, Heinze, Kneeled, Shorey, J.C Roberts & D.E. Roberts, 2005)**

It is an 18 items self-report survey that actions a person's dispositional absolution (i.e., the overall propensity to be excusing) generally than pardoning of a specific occasion or individual. It comprises of 3 six-item subscales that evaluates dispositional absolution of oneself, others and circumstances. Reactions are gotten on a seven point Likert scale going from 1 to 7 (practically bogus to me to quite often consistent with me). The conceivable scope of its score is from 18-125. Higher scores show more significant levels of pardoning. This scale has shown adequate inside consistency unwavering quality (going from 0.72 to 0.87), and blended and discriminant authenticity with different huge forms (e.g., various extents of remission, enthusiastic prosperity, feelings, etc.) The Cronbach's alpha's coefficients of this acquitting stock are 0.5 for self-vindication, 0.65 for pardoning others, and 0.52 for pardoning conditions (Akbari, Golparvar, and Kamka, 2008).

3. **Academic Resilience Scale by Dr. Mihir Kumar Mallick & Simranjit Kaur-ARS-MMKS**

The academic resilience scale given by DR Mallick and S. Kaur contains 30 items to measure the academic resilience of the students. The Cronbach's alpha for this the scale is 0.78. The reliability coefficient for academic resilience scale was found to be .84 measured through Spearman Brown Formula. Both the face validity and content validity were determined by showing results to 14 subject experts.

4. **Academic anxiety scale by DR. Sonal Verma and DR. Mohd. Shakir**

The academic anxiety scale is developed by DR Sonal Sharma and DR Mohd. Shakir. The academic anxiety has been developed for assessing the level of academic anxiety in senior secondary school students, i.e., for class 11th and 12th. The test is for adolescents of age range 16-19 years. The scale has 48 items and dimensions of academic anxiety scale (AAS) covers Anxiety due to teachers, learning environment, cognitive component, study habits, examination anxiety and symptoms due to academic anxiety. For this test face validity, content validity and construct validity were calculated. The correlation coefficient of all six dimensions of the scale is statistically significant and scale has high construct validity at 0.01 level of significance.

3.5 STATISTICAL METHOD

- Descriptive statistics: central tendency measures will be computed to understand the patterns of performance on different dependent variables in the research.
- Inferential statistics: 't' test. For this analysis statistical package for social sciences 20th version (SPSS version 20) will be used.

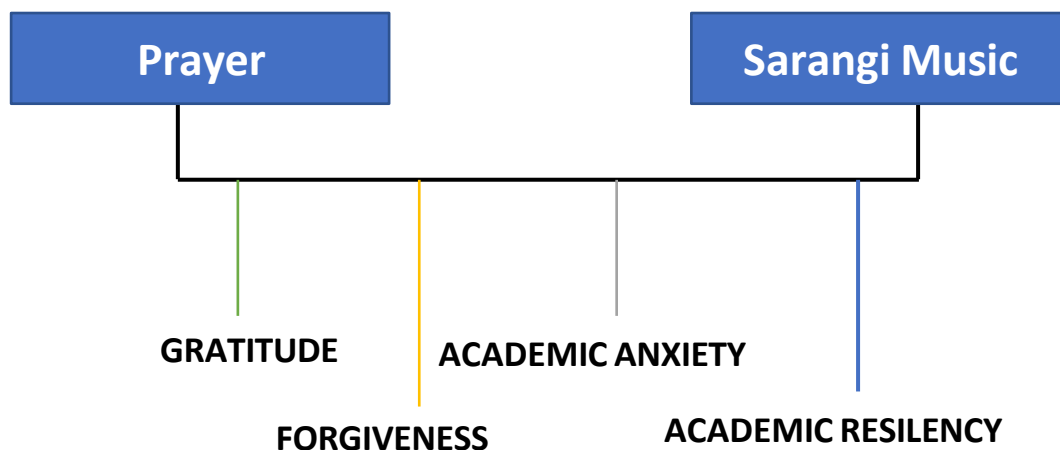
3.6 PROCEDURE

A demographic profile sheet was prepared to collect General information about the participants which included their name, class, and age, Gender, stream and the type of family (nuclear/joint). Then all the participants were contacted personally after taking permission from the higher officials from the school. I introduced myself as research scholar and told them about the purpose and application of the present study. They were requested to answer very honestly as information will be kept confidential and will be used for research purpose only. demographic profile was used to establish a good report with them and then all the questionnaires were given to the subjects one at time and they were requested to read the directions given on the top of each questionnaire, researcher has described concisely but clearly the purpose of research study and requested the participants to fill up General information given in the separate Performa. If they did not understand anything it was made clear by the investigator. It was made clear that there were no right or wrong responses and if they had any queries, they would ask the investigator. the investigator tried to complete all the test in each subject in a single day the procedure of the test administration was uniform to all the subjects the participants were assured that their answers would be kept confidential. Due care was taken that the participants did not leave any statement unmarked. Scoring was done according to directions given in the respective manuals. Same procedure has been followed by the investigator after the experimental group were exposed to intervention process and control groups with no intervention.

The present research followed the pre-post-test quasi experimental design to examine the effects of prayer and sarangi music intervention on dependent variables undertaken. To ascertain the effectiveness of intervention a control group will also be employed in the research. The sample will comprise the participants as discussed below.

Participants for the present research were taken from different urban areas of Punjab.

Adolescents of different schools of Punjab were selected as sample for the study and their consent for participation in the intervention program was taken prior to intervention. These adolescents belonged to middle and upper middle class families of Punjab.



1. PRE-INTERVENTION PHASE

Questionnaires assessing forgiveness, gratitude, academic anxiety and academic resilience were administered to the participants in 4 sittings during the pre-intervention phase. They were randomly divided in a group of 50 participants in each sitting. The participants were requested to cooperate, truthfully answer the items of each scale, and enjoyably go through the enlightening experience of the program. Participants were assured that their personal information as well as responses would be kept strictly confidential. The instructions for each questionnaire were given at the top of each scale. Scoring for each scale was done as mentioned in their respective manuals.

2. INTERVENTION PHASE

The sample was divided into two groups of 100 Sikh adolescents each. A rapport was established with the participants of the experimental group before beginning the intervention. The combination of prayer intervention and sarangi intervention was given to the 100 adolescents daily for 30 minutes for 30 days. Since the present pandemic conditions did not allow offline intervention, so the mode of intervention was decided to be on line. The adolescents were provided with a link for the online intervention. An early morning time was given to them.

3. PRAYER AS INTERVENTION

The prayer intervention to be used has been decided. The Mool Mantar is the most important composition contained within the Sri Guru Granth Sahib, the holy scripture of the Sikhs

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Prayer was utilized as mediation by a rationalist Soren Kierkegaard who saw that "supplication doesn't change god, yet changes the person who implores" (as referred to in Zaleski and Zaleski 2005). Supplications might be recited by a Buddhist priest or a house spouse, they all look to associate with heavenly and not to change the world as a lot to change oneself. To check the adequacy of intercessory Prayer mediations two meta-examinations have been accounted for. Experts and Spielmans (2007) utilizing the arbitrary impacts model, directed a meta-insightful investigation audit on petition. He reasoned that there was no impact found. Another meta-examination was finished by Hodge (2007), discovered critical impact of the Prayer mediation, without pooling the gatherings to accumulate a solitary impact. Simulated intelligence, Bolling, and Peterson (2000) additionally discovered Prayer assuming a significant part during the time spent passionate control. Man-made intelligence et al. (2010) tracked down that, the presence of supplication and strict responsibility before lead connected with the diminished tension and despondency in more seasoned heart patients. Prayer has additionally been connected with expansion in certain emotional well-being results for each one of the individuals who implore. Utilization of various ways to deal with study supplication intercession is one reason that further examination is expected to comprehend the impacts of Prayer. Despite the fact that there is disparity in the writing adjoining removed, intercessory supplication, yet numerous examinations showed conservative help for the advantages of Prayer as an intrapersonal interaction.

4. SARANGI MUSIC INTERVENTION

The sarangi music intervention to be used has been decided. Relaxing sarangi music from Bodhi Dhyana was used.

Conventional music inclines to relax the body and possibly stimulates the parasympathetic nervous system. Chuang CY (2011). Bray, Michael & Prince (2020) claimed in their study that music therapy is an exactly upheld mediation for the treatment of melancholy and tension with arising proof of advantage for psychosis and mental manifestations in explicit patient populaces. Sikh heroic tales in Punjab use sarangi and goblet drum in epic chants. Performances in Sikh Gurudwaras ensure continued patronage for outstanding performances with the compelling force of sarangi- voice combinations. A diverse and more inactive sound of devotion flows from Amritsar's golden temple where the sarangi accompanies the performance of the Sikh hymns of guru Nanak's Granth sahib. Sarangi music will be used as an intervention to study its effects on gratitude, forgiveness, academic resilience and academic anxiety.

5. POST INTERVENTION PHASE

After the successful completion of the intervention phase, the sample was given instructions for the post intervention phase. All the participants from experimental and control group were given all the questionnaires one by one to complete and mark their responses again. The marked questionnaire was collected for further analysis.

3.5 ETHICAL CONSIDERATIONS

Confidentiality:

The confidentiality regarding the participation of every participant was assured and was taken care of throughout. Every ethical issue was taken into consideration and given priority as well.

Voluntary Participation:

Every patient was motivated to participate in the study on voluntary basis. No monetary token or other benefit was promised to them.

Withdrawal:

Every participant was free to withdraw at any point of time. Agreement for completing the tools was not made with any of the participants.

Debriefing:

At the completion of pre-intervention, intervention and post intervention phases successfully, debriefing was done. Scores from all the phases were collected and tabulated. Lastly feedback of all the participants was taken and the program was terminated.

CHAPTER- 4

RESULTS AND DISCUSSION

The present research followed the pre and post quasi experimental design to observe the effects of prayer and sarangi music intervention on dependent variables undertaken. Sample for the present study comprised of 200 students of grade 11 and 12. They were selected from school of Punjab only. The selected sample of adolescents belonged to Sikh community only. All the participants were from the middle to upper middle socioeconomic family status. Prior consent was taken from the parents, school, and teachers as well as from the students. Out of these, 100 participants were assigned to the experimental group and other 100 were assigned to control group. All the participants from both groups completed the pre-intervention tests of different variable undertaken. Participants of experimental group received intervention for 30 days for 30 minutes (combined 15 minutes prayer and 15 minutes sarangi music intervention) to analyses the role of prayer and Sarangi music on the gratitude, forgiveness, academic anxiety and academic resilience. After the complete intervention, same standard tests were given again to both the groups. The results for pre-intervention, intervention and post intervention were recorded and tabulated. The analysis was computed using the software SPSS version 20.

The analysis of the data initiated with the computation of means and SDs for the scores of gratitude, forgiveness, academic anxiety and academic resilience of adolescent students of both groups in pre-intervention phase. Then intervention was given to the experimental group which included the combination of prayer intervention and sarangi intervention was given to the 100 adolescents daily for 30 minutes for 30 days. Since the pandemic conditions did not allow offline intervention, so the mode of intervention was decided to be online.

T-tests (independent samples) and T-test (for paired-sample) were used to analyse the difference in diverse variables of experimental/control group participants for pre- versus post-intervention phases. when the experimental and control group adolescents were compared in pre-intervention phase no significant differences were found between their scores of gratitude ,forgiveness, academic anxiety and academic resilience prior to intervention. When experimental and control groups adolescents were compared on all the

variables during post intervention phase significant differences were found between their scores stating that intervention has some effects on all the variables undertaken.

4.1 STATISTICAL TECHNIQUES

- In order to analyze the role of prayer and music on gratitude, forgiveness, academic anxiety, and academic resilience in adolescents, the mean, the standard deviation was calculated for experimental and control group participants for pre- versus post-intervention phases.
- T-tests (independent samples) were applied to analyze the difference in diverse variables for experimental and control group participants for pre- versus post-intervention phases. T-test (for paired-sample) was also applied to analyze the difference in diverse variables of experimental/control group participants for pre- versus post-intervention phases.
- To find the difference between pre-control group and post control groups mean and paired t test were applied.
- To calculate the difference between pre-experimental and post-experimental groups Mean and paired t test were applied.
- To find the difference between post control group and post experimental group Mean and independent t test were applied.
- To study the difference between pre-experimental and pre control group Mean and independent t test were used

4.2 INTERVENTION

The sample was divided into two groups of 100 Sikh adolescents each. A rapport was established with the participants of the experimental group before beginning the intervention. The combination of prayer intervention and sarangi intervention was given to the 100 adolescents daily for 30 minutes for 30 days. Since the pandemic conditions did not allow offline intervention, so the mode of intervention was decided to be online. The adolescents were provided with a link for the online intervention. Zoom meeting link was shared with all the participants on their personal numbers. A convenient time was set with them for the intervention. First 5 days the participants were made aware of the procedure, the time settlement was done. 2 groups were made depending on the time

availability of all the participants. They were told to complete the intervention without any gaps. The intervention started with Relaxing sarangi music from Bodhi Dhyana for 15 minutes followed by the prayer intervention for 15 minutes. For prayer intervention The Mool Mantra which is the most important composition contained within the Sri Guru Granth Sahib, the holy scripture of the Sikhs was used.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

This procedure was followed daily for 30 minutes for 30 days. Link of the intervention meeting was shared daily and Attendance of all 100 participants was marked. It was observed that participants really started taking interest in intervention and participated wholeheartedly.

4.3 RESULTS IN ACCORDANCE WITH THE HYPOTHESIS

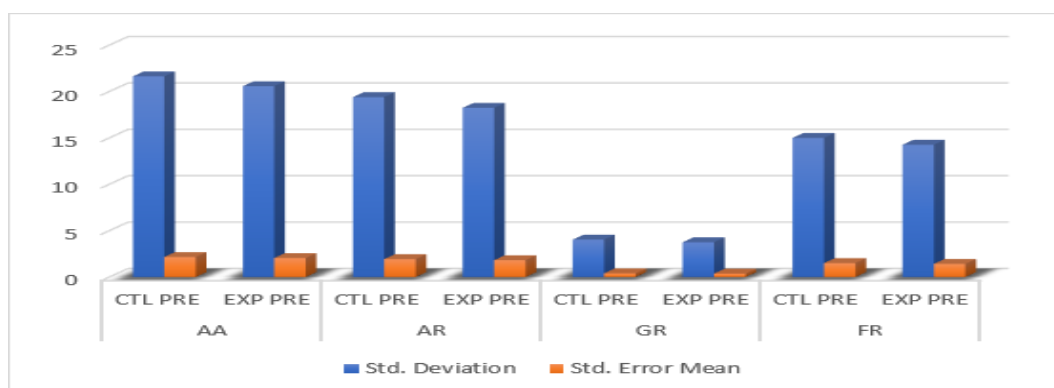
H₀1 - There will be no significant differences in pre-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience.

Table 4.1-: Summary table showing descriptive statistics of experimental and control group in pre intervention phase

Descriptive Statistics

	GROUP	N	Mean	Std. Deviation	Std. Error Mean
AA	CONTROL PRETEST	100	190.87	21.63	2.16
	EXPERIMENTAL PRETEST	100	190.98	20.57	2.05
AR	CONTROL PRETEST	100	178.78	19.39	1.93
	EXPERIMENTAL PRETEST	100	178.21	18.24	1.82
GR	CONTROL PRETEST	100	25.08	4.03	.40
	EXPERIMENTAL PRETEST	100	24.97	3.75	.37
FR	CONTROL PRETEST	100	67.21	15.00	1.50
	EXPERIMENTAL PRETEST	100	67.36	14.26	1.42

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude,FR=Forgiveness



From the table 4.1, it can be observed that the mean score for academic anxiety for experimental group is 190.98 and standard deviation of 20.57 with standard error comes out to be 2.05. This table shows the mean score of control group also with mean of 190.87 and 21.63 standard deviation with 2.16 standard error. The table also unveils that the mean score for academic resilience for experimental group is 178.21 and standard deviation of 18.24 with standard error comes out to be 1.82. This table also shows the mean score of control group with mean of 178.78 and 19.39 standard deviation with 1.93 standard error. The table 4.1 shows that the mean score for gratitude for experimental group and control group in pre-test phase is 24.97, standard deviation of 3.75 with standard error to be 0.37. Whereas for control group $M=25.08$, $SD=4.03$ and SEM. This table also shows the mean score of control group in pre-test phase with mean of 25.08 and 4.03 standard deviation with 0.40 standard error. Also, the table shows that the mean score for forgiveness in experimental group is 67.36 and standard deviation of 14.26 with standard error comes out to be 1.42. This table also shows the mean score of control group with mean of 67.21 and 15.00 standard deviation with 1.50 standard error. It appears from test scores of all variables in experimental and control group in pre-intervention phase that there is perhaps not much difference in the scores of both groups in all the descriptive scales i.e., mean, standard deviations and standard error of means for, academic anxiety, academic resilience, gratitude and forgiveness.

Table 4.2 : Summary table showing group independent sample test scores of experimental and control group in pre intervention phase

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
Variables	F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
AA	CONTROL PRETEST	.327	.568	.037	198	.971	-.110	2.98	-5.99	5.77
	EXPERIMENTAL PRETEST			.037	197	.971	-.110	2.98	-5.99	5.77
AR	CONTROL PRETEST	.448	.504	.214	198	.831	.570	2.66	-4.68	5.82
	EXPERIMENTAL PRETEST			.214	197	.831	.570	2.66	-4.68	5.82
GR	CONTROL PRETEST	.020	.887	.199	198	.842	.110	.551	-.977	1.19
	EXPERIMENTAL PRETEST			.199	197	.842	.110	.551	-.977	1.19
FR	CONTROL PRETEST	.292	.589	.072	198	.942	-.150	2.07	-4.23	3.93
	EXPERIMENTAL PRETEST			.072	197	.942	-.150	2.07	-4.23	3.93

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude,FR=Forgiveness

Table 4.2 demonstrates that there is no significant difference between pre-test control group and pre-test experimental group on academic anxiety scores ($t=.037, p=.971$). In the same table it is clearly mentioned that there is no significant difference between pre-test control group and pre-test experimental group on academic resilience scores ($t=.214, p=.831$). In table 4.3, it also becomes clear that there is no significant difference between pre-test control group and pre-test experimental group on gratitude scores ($t=.199, p=.842$). Table 4.3 eventually also shows clear that there is no significant difference between pre-test control group and pre-test experimental group on forgiveness scores ($t=.072, p=.942$). therefore the hypothesis stating **“There will be no significant differences in pre-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience”**, is accepted.

The scores of pre-test control and pre-test experimental group clearly indicates the adolescent participants of both group shows relatively equal amount of academic anxiety. Academic anxiety arises out of the apprehension of rebuke from teachers, parents and peers regarding the failures of performing the responsibilities of an academic properly. Developing a state of academic anxiety causes a decrease in attention span, concentration and memory which can result in having a negative effect on the performance of the individual. The era of competition makes students more anxious and the eagerness of whether they can do well in their academic part or perform well in academic activities may adversely affect the mental health of students. It is the painful uneasiness of mind while doing or focusing on academic activities in school or at home. If academic anxiety is not properly addressed, it can have severe and lasting consequences such as poor performance, absenteeism and drop-out from school. Academic anxiety leads to academic difficulties through irrelevant thoughts, preoccupation and reduce attention and concentration (Eysenck, 2009). Lee & Larson, (2000), indicates that “Academic Anxiety is conceptualized as a state of distress induced by a student’s appraisal of excessive academic demands (i.e., overloaded homework, examinations). Hancock (2001) concludes that “students with high level of Academic Anxiety show significantly less motivation in classrooms perceived as highly evaluative compared to students with low level anxiety”. In one more study Alam, M. J. F. (2017) found that academic anxiety can affect students' academic performance, so students who are anxious do not excel at school. In fact, students'

Academic Achievement is decreasing in terms of high and low anxious students but anxious students can achieve better academic achievement. Rathi, M. P., & Pareek,(2020)investigate the connection between academic anxiety and students' levels of academic success as well as the factors that contribute to academic anxiety and found there is an inverse association (a negative correlation) between a student's level of academic accomplishment and their level of academic anxiety. Cassie Dobson (2012) in yet another study found the effects of enactment of students with or without disabilities and how they survive by anxiety in school and explored relationship between anxiety, self-concept, and self-efficacy and student achievement for students with and without disabilities. She found that the anxiety in students tend to show lower levels of academic achievements, self-efficacy, self –concept.

Table 4.2 also refers to the fact that the academic resilience has been found to be almost equal in its levels in both group in pre-intervention phase. Academic resilience is a quality of adapting to the challenge in academic settings and this quality equips a student better in adapting to various academic environments as compared to other students. So in this study it can be concluded that academic resilience is an art which can be developed to make a student a better one. In this study it was found perhaps we cannot develop the quality of academic resilience without putting some intentional efforts for helping the students develop the quality of academic resilience. Circumstances have a very significant role to play in life of a student so being a student with a harder and thicker mental protective shell is quite necessary. Wang, Haertel & Walberg (1994) suggested the academic resilience as the heightened likelihood of success in school despite environment adversities brought about by early traits, conditions, and experiences. Hence Promoting **academic resilience** will lead to better behaviour and results for disadvantaged students. In their study Hoferichter et al. (2021) found that the high academic resilience leads to school satisfaction. Another study by Kim Hyun Jug et al. (2020) claimed that in order to increase the satisfaction in nursing college students, certain programs should be developed to improve optimism and academic resilience.

Table 4.2 also shows that the adolescents of pre-test control group and pre-test experimental group shows no significance in their gratitude scores. These scores help us to conclude that all adolescents show almost equal amount of gratitude in their life. Gratitude is an important personality characteristic and must be possessed by all human beings. There are substantial evidences that gratitude is positively correlated with many other personal,

social and psychological dimensions of life including resilience, forgiveness, happiness, self-efficacy etc. perhaps gratitude development is not natural or spontaneous as suggested by above results. In this study we were concerned about gratitude among adolescents and the results clearly suggested the gratitude development among adolescences need some conscious efforts. In their study Froh et al. (2009) found that adolescents who reported grateful moods indicated greater subject wellbeing. They also demonstrated again in 2018 that adolescents who completed daily gratitude diaries showed increases in optimism, positive emotions, and satisfactions. Another study by Wood et al. (2010) found that students reporting higher levels of gratitude are more likely to appreciate their teachers and peers in school. In one more research Wen et al. (2010) demonstrated that junior high school students who report higher levels of gratitude also report higher academic achievement, and higher academic achievement often yields happiness.

Forgiveness has been proven to be an important human characteristic. It is a significantly effective way of balancing the negative energies of life and enhancing the levels of positive human characteristics including happiness, wellbeing, resilience etc. it helps a person to have a significant decline in anxiety, depression, anger etc. in the results above mentioned about forgiveness clearly suggests that having forgiveness as a disposition or genetically inclination is not always possible. At occasions you need to help humans develop this characteristic quality using different methods. Adolescence is an age of experiments and vulnerabilities. And demands serious interference to be helped to maintain balance of life and live a more productive life. Forgiveness has been studied in the context of theft, assault, and conflict with romantic partners, betrayal, and other offenses (Berry et al., 2001). But it has been conceptualized as a coping strategy employed in response to interpersonal transgressions, betrayals, and other such offenses (Worthington & Scherer, 2004). Hence if forgiveness is improved in adolescents, then it will play a vital role in the process of building healthy relationships and happiness among **adolescents**. Research has shown that unforgiveness is connected to high blood pressure, weakened immune systems, reduced sleep, chronic pain, and cardiovascular problems (Kathleen A. et al, 2008). Côté, M. et al. (2022) conducted a literature review on forgiveness and found it is a complex, iterative, non-linear process requiring significant research on it.

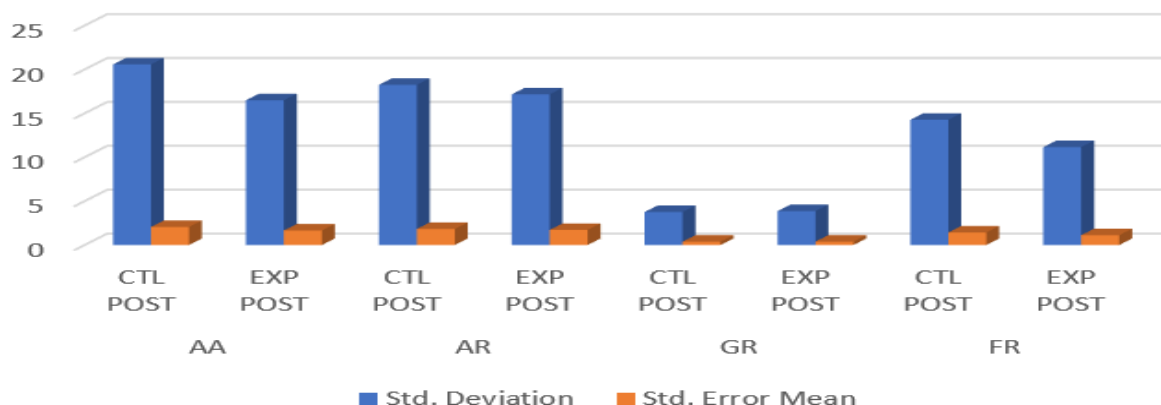
H₁₂ - There will be statistically significant differences in post-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience.

Table 4.3: Summary table showing group statistics of post intervention phase for experimental group and control group

Group Statistics

	GROUP	N	Mean	Std. Deviation	Std. Error Mean
AA	CONTROL Post-test	100	190.9800	20.57555	2.05755
	EXPERIMENTAL Post-test	100	182.2600	16.49219	1.64922
AR	CONTROL Post-test	100	178.2100	18.24319	1.82432
	EXPERIMENTAL Post-test	100	185.7800	17.16149	1.71615
GR	CONTROL Post-test	100	24.9700	3.75904	.37590
	EXPERIMENTAL Post-test	100	28.2500	3.86221	.38622
FR	CONTROL Post-test	100	67.3600	14.26553	1.42655
	EXPERIMENTAL Post-test	100	94.7300	11.15081	1.11508

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude, FR=Forgiveness



The table 4.3 shows that the mean score for academic anxiety for experimental group in

Post-test phase is 182.26, standard deviation of 16.49 with standard error to be 1.64. Whereas for control group M=190.98, SD=20.57 and SEM=2.05. The table also unveils that the mean score for academic resilience for control group is 178.21 and standard deviation of 18.24 with standard error comes out to be 1.82 whereas the mean score of experimental groups is 178.78 and standard deviation 19.39 with 1.93 standard error. The table 4.3 also shows that the mean score for gratitude for experimental group in Post-test phase is 28.25, standard deviation of 3.86 with standard error to be .386. Whereas for control group M=24.97, SD=3.75 and SEM=.375. Also, the table shows that the mean score for forgiveness in control group is 67.36 and standard deviation of 14.26 with standard error comes out to be 1.42. This table also shows the mean score of experimental groups with mean of 94.73, 11.15 standard deviation with 1.115 standard error.

Table 4.4: Summary table showing T-Test for experimental versus control group adolescents during post-intervention phase (N=20)

Independent Samples Test

		Levene's Test for t-test for Equality of Means Equality of Variances								
		F	Sig.	T	Df	Sig.	Mean	Std.	95%	Confidence
						(2- taile d)	Differe nce	Error Differe nce	Interval Difference	of the Lower Upper
AA	CONTROL POSTTEST	1.09	.29	3.30	198	.001	8.72	2.63	3.51	13.92
	EXPERIMENTAL POSTTEST			3.30	189	.001	8.72	2.63	3.51	13.92
AR	CONTROL POSTTEST	.67	.41	3.02	198	.003	-7.57	2.50	-12.50	-2.63
	EXPERIMENTAL POSTTEST			3.02	197	.003	-7.57	2.50	-12.50	-2.63
GR	CONTROL POSTTEST	.006	.94	6.08	198	.000	-3.28	.538	-4.34	-2.21
	EXPERIMENTAL POSTTEST			6.08	197	.000	-3.28	.538	-4.34	-2.21
FR	CONTROL POSTTEST	17.4	.00	15.11	198	.000	-27.37	1.81	-30.94	-23.79
	EXPERIMENTAL POSTTEST			15.11	187	.000	-27.37	1.81	-30.94	-23.79

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude, FR=Forgiveness

TABLE 4.4 demonstrates that there is a significant difference between the post-test control group and post-test experimental group on academic anxiety scores ($t=3.30$, $p=.001$). In the same table it is clearly mentioned that there is a significant difference between the post-test control group and the post-test experimental group on academic resilience scores ($t=3.02$,

$p=.003$). In table 4.4, it also becomes clear that there is significant difference between the post-test control group and post-test experimental group on gratitude scores ($t=6.08$, $p=.000$). Table 4.4 eventually also shows clearly that there is a significant difference between post-test control group and post-test experimental group on forgiveness scores ($t=15.11$, $p=.000$). Therefore, the hypothesis stating “**There will be statistically significant differences in post-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience**”, is supported.

Everybody must be educated that academic anxiety refers to the tension, intense feelings of anxiety and profound dread which is associated with a person’s academic life, settings or assignments. The above mention results clearly report the impact of intervention on academic anxiety of adolescents, they had for their exams, assignments, subjects like maths, science, languages soft sciences etc. there are substantial evidences regarding the importance of controlling our treatment of academic anxiety and this intervention based study has once again made it crystal clear that reversing or treating academic anxiety among adolescents is doable with the help of interventions used in this study. Kaur, V., et al.(2021) in a results of the literature review showed that internal factors like academic accomplishment, academic motivation, and study habits provoked as the main correlates of academic anxiety in teenagers, along with external factors like home and school environments.

In this study it was also seen that there is a significant difference between the experimental and control group in post intervention phase on scores of academic resilience. So, this means that the current study based on interventions (prayer and sarangi music) are effective methods or interventions for helping adolescence in particular to enhance academic resilience. The concept of academic resilience has gained a significant level of attention in current times. Wang, M. C., Haertel & Walberg, H. J. (1993) suggested in a study that academic resilience as heightened likelihood of success. So, it becomes clear that academic resilience is a significant personality characteristic among adolescents which need to be developed with utmost seriousness among adolescents for enhancing their levels of success and achievement in context related education.

This study also shows and proves the successful methods of enhancing the levels of gratitude among adolescence. The intervention of prayer and sarangi music have been

found to be successful in increasing the levels of gratitude among adolescence. The importance of increase in gratitude among adolescents is inevitable for making adolescents more productive and healthier and become competent enough for dealing with the challenges of life in general. Many other studies have focused on importance of increasing the levels of gratitude but very few have worked on identifying the methods.

The current study as well educates us about the importance of increased levels of forgiveness and simultaneously this study has also identified successful methods (prayer and sarangi music intervention) for increasing the levels of forgiveness among adolescents. Not many other studies have focused on identifying the methods or developing interventions for increasing forgiveness among adolescence.

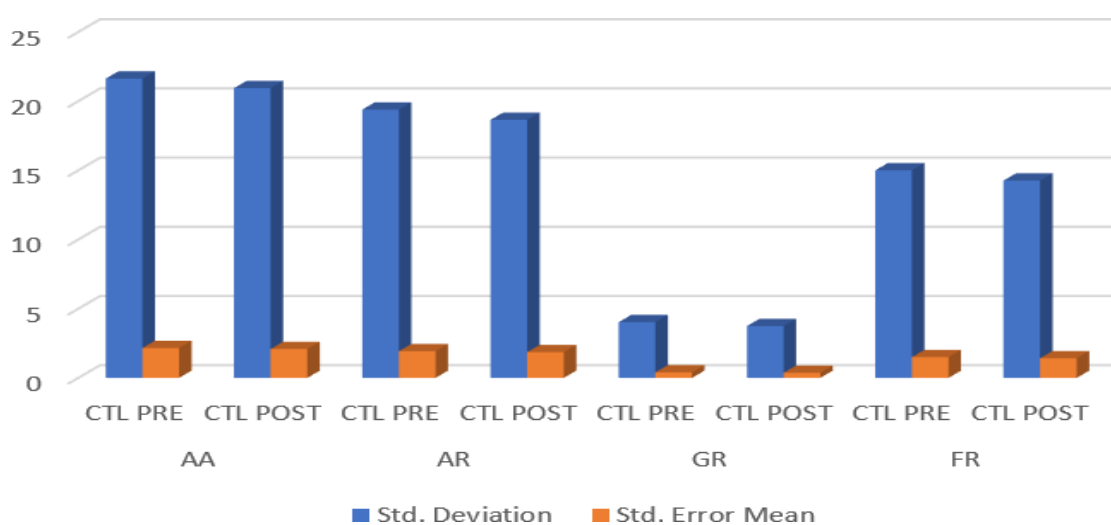
Many interventions have been developed and tested so far for enhancing the levels and qualities of positive human characteristics and decreasing the negative ones but the characteristics among adolescent in this study have not been focused or given the attention they demand. So, the current study develops and tests the success and importance of prayers and sarangi music as interventions to be used among adolescents in helping them to overcome academic anxiety and increase their tendency of academic resilience and the disposition of gratitude and forgiveness.

H03 - There will be no statistically significant differences in pre- and post-intervention assessment of control group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience.

Table 4.5: Summary table showing paired sample statistics of control group in both pre and post intervention phase

Paired Samples Statistics		Mean	N	Std. Deviation	Std. Error Mean
AA	CONTROLPRE	190.87	100	21.63	2.16
	CONTROLPOST	190.83	100	20.94	2.09
AR	CONTROLPRE	178.78	100	19.39	1.93
	CONTROLPOST	178.68	100	18.65	1.86
GR	CONTROLPRE	25.08	100	4.03	.40
	CONTROLPOST	24.97	100	3.75	.37
FR	CONTROLPRE	67.21	100	15.00	1.50
	CONTROLPOST	67.36	100	14.26	1.42

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude, FR=Forgiveness



The table 4.5 shows that the mean score for academic anxiety for experimental group in Post-test phase is 182.26, standard deviation of 16.49 with standard error to be 1.64. Whereas for control group $M=190.98$, $SD=20.57$ and $SEM=2.05$. The table also unveilsthat the mean score for academic resilience for control group is 178.21 and standard deviation of 18.24 with standard error comes out to be 1.82 whereas the mean score of experimental groups is 178.78 and standard deviation 19.39 with 1.93 standard error. The table 4.3 also shows that the mean score for gratitude for experimental group in Post-test phase is 28.25, standard deviation of 3.86 with standard error to be .386. Whereas for control group $M=24.97$, $SD=3.75$ and $SEM=.375$. Also, the table shows that the mean score for forgiveness in control group is 67.36 and standard deviation of 14.26 with standard error comes out to be 1.42. This table also shows the mean score of experimental groups with mean of 94.73, 11.15 standard deviation with 1.115 standard error.

Table 4.6: Summary table showing paired difference of control group in both pre and post intervention phase

		Paired Differences					T	Df	Sig.
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				(2-tailed)
					Lower	Upper			
AA	CONTROLPRE CONTROLPOST	.04	3.15	.31	-.58	.66	.12	99	.89
AR	CONTROLPRE CONTROLPOST	.10	3.55	.35	-.60	.80	.28	99	.77
GR	CONTROLPRE CONTROLPOST	.11	4.56	.45	-.79	1.01	.24	99	.81
FR	CONTROLPRE CONTROLPOST	-.15	4.64	.46	-1.07	.77	.32	99	.74

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude, FR=Forgiveness

The table 4.6 demonstrates that there is no significant difference between pre-test control group and post-test control group on academic anxiety scores ($t=.12, p=.89$). In the same table it is clearly mentioned that there is no significant difference between pre-test control group and post-test control group on academic resilience scores ($t=.28, p=.77$). In table 4.6, it also becomes clear that there is no significant difference between pre-test control group and post-test control group on gratitude scores ($t=.24, p=.81$). Table 4.6 eventually also shows clear that there is no significant difference between pre-test control group and post-test control group on forgiveness scores ($t=.32, p=.74$). Therefore, the hypothesis stating

“There will be no statistically significant differences in pre- and post-intervention assessment of control group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience”, is accepted.

The current study also takes into consideration the control group in both pre- and post – intervention phase for academic anxiety academic resilience gratitude and forgiveness. since the participants from both the group in this case belongs to control group and were not at all given any kind of intervention , the results demonstrated no significant difference on the levels of academic anxiety academic resilience, gratitude and forgiveness. The results make it clear that decline in academic anxiety among adolescence can be possible only when given enough attention and the decline must be expected least and insignificant if taken for granted of not given the demanded attention. So, we can conclude that decline in any negative human characteristics is almost impossible if not given proper attention and treated with evidence based methods. Mahato, B., & Jangir, S. (2012) conducted a study to assess and compare academic anxiety in boys and girls among students between the ages of 14 and 16 and to determine how the school environment relates to academic anxiety in the sample. It was calculated that the majority of students struggle with academic anxiety. The study also stated that the anxiety scores were shown to be unaffected by gender. Moreover academic anxiety was significantly correlated with the atmosphere and type of school. Kaur, V., et al.(2021) in a results of the literature review showed that internal factors like academic accomplishment, academic motivation, and study habits provoked as the main correlates of academic anxiety in teenagers, along with external factors like home and school environments.

The table 4.6 also shows no significant difference on the scores of academic resilience between the control group of pre and post intervention phase. It is evident that evidence based method s and proper tools and skills are needed to help adolescents to regulate and increase the levels of academic resilience. Here in this case no intervention was given to any groups so the results showed no significant difference on academic resilience. Permatasari, N., et al. (2021) investigated and corroborated each item about perceived social support, such as that provided by peers, families, and teachers, on academic resilience based on online learning during COVID-19. The findings of this study suggest that perceived social support has a key role in academic resilience. The perception of social support in every area influences academic resilience. The study's results demonstrate that family support is the factor that helps students the most during the online learning process and has the biggest impact on their ability to remain resilient academically. Therefore, people's perceptions of classmates, families, and teachers as being able to help, support, and care for children when they run into academic issues can boost academic resilience.

This table also shows insignificant levels of difference between the control groups of pre and post intervention phase on levels of gratitude. And the reasons are obvious. If we have to help adolescents to increase their levels of gratitude so serious interventions are needed. Eventually the table 4.7 demonstrated insignificant difference on the levels of forgiveness between the two groups. Similarly, this too need to be taken seriously if any positive changes are intended.

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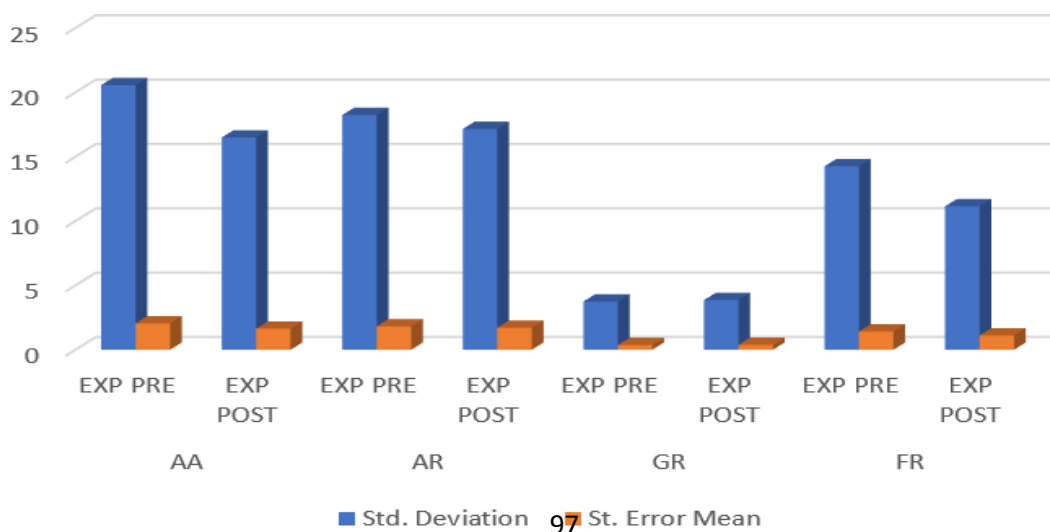
H₁₄ - There will be statistically significant differences in pre- and post-intervention assessment of experimental group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience.

Table 4.7: Summary table showing paired sample statistics of experimental group in both pre and post intervention phase

Paired sample statics

		N	Mean	Std. Deviation	St. Error Mean
Pair 1	AAEXPRE	100	190.98	20.57	2.05
	AAEXPOST	100	182.26	16.49	1.64
Pair 2	AREXPRES	100	178.21	18.24	1.82
	AREXLPOST	100	185.78	17.16	1.71
Pair 3	GREXPRES	100	24.97	3.75	.37
	GREXPOST	100	28.25	3.86	.38
Pair 4	FREXPRES	100	67.36	14.26	1.42
	FREXPOST	100	94.73	11.15	1.11

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude, FR=Forgiveness



The table 4.7 shows paired sample statistics of experimental group in both pre and post intervention phase. The mean score for academic anxiety for experimental group in pre intervention phase is 190.98, standard deviation of 20.57 with standard error to be 2.05, whereas the mean score for academic anxiety for experimental group in intervention phase is 182.26, standard deviation of 16.49 with standard error to be 1.64. the mean score for academic resilience for experimental group in pre intervention phase is 178.21 ,standard deviation of 18.24 with standard error to be 1.82, whereas the mean score for academic resilience for experimental group in post-intervention phase is 185.78 ,standard deviation of 17.16 with standard error to be 1.71 .the table 4.7 also shows the mean score for gratitude for experimental group in pre intervention phase is 24.97 ,standard deviation of 3.75 with standard error to be .37, whereas the mean score for gratitude for experimental group in post-intervention phase is 28.25 ,standard deviation of 3.86 with standard error to be .38 . The table 4.7 also shows the mean score for forgiveness for experimental group in pre intervention phase is 67.36, standard deviation of 14.26 with standard error to be 1.42, whereas the mean score for forgiveness for experimental group in post-intervention phase is 94.73, standard deviation of 11.15 with standard error to be 1.11.

Table 4.8: Summary table showing paired difference cores of experimental group in pre- and post-intervention phase

		Paired Differences					T	Df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
AA	AAEXP AAEXPOST	8.72	25.66	2.56	3.62	13.81	3.39	99	.001
AR	AREXP AREXLPOST	-7.57	26.11	2.61	-12.75	-2.38	2.89	99	.005
GR	GREXP GREXPOST	-3.28	3.36	.33	-3.94	-2.61	9.74	99	.000
FR	FREXP FREXPOST	-27.37	12.66	1.26	-29.88	-24.85	21.61	99	.000

AA= Academic Anxiety, AR=Academic Resilience, GR=Gratitude, FR=Forgiveness

Table 4.8 demonstrates that there is a significant difference between pre- and post-intervention assessment of experimental group on academic anxiety scores ($t=3.39$, $p=.001$). In the same table it is clearly mentioned that there is a significant difference between the pre- and post-intervention assessment of experimental group on academic resilience scores ($t=2.89$, $p=.005$). In table 4.8, it also becomes clear that there is significant difference between the pre- and post-intervention assessment of experimental group on gratitude scores ($t=9.74$, $p=.000$). Table 4.8 eventually also shows clearly that there is a significant difference between pre- and post-intervention assessment of experimental group on forgiveness scores ($t=21.61$, $p=.000$). Therefore, the hypothesis stating “**There will be statistically significant differences in pre- and post-intervention assessment of experimental group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience**”, is supported.

The table 4.8 tests the developed interventions of prayer and sarangi music and the variables taken into consideration are academic anxiety, academic resilience, gratitude and forgiveness and the population is adolescents. The current study revealed the significant difference between experimental group in pre and post intervention phase on the scores of academic anxiety academic resilience, gratitude and forgiveness. Many studies have highlighted the importance of academic anxiety, academic resilience, gratitude and forgiveness, but very few studies have focused on solution. Academic anxiety is not a bad thing in itself but the fair balance has to be maintained in order to benefit from the healthy anxiety. The higher levels of academic anxiety interferes with attention and memory which declines overall success in education settings. This study has developed and tested the intervention of prayers and sarangi music for helping adolescents to have a decline in their academic anxiety levels. And the intervention has been found to be impactful and proven method of helping adolescents to decrease their levels of decreased levels of academic anxiety. The table 4.8 also shows the impact of intervention of prayer and sarangi

music in helping the adolescents to enhance the levels of academic resilience. This positive change is a potential help for adolescents to increase their skills of problem solving, become more confident, develop the sense of competence, develop positive outlook, gain emotional control etc. This positive change among the adolescents with the help of interventions like this will increase the ability of the adolescents to enhance their levels of academic resilience. Romano, L., et al. (2021) purposed study to investigate the relationships between school involvement, perceived teacher emotional support, and academic resilience. The findings demonstrated that academic resilience and perceived teacher emotional support were linked to school involvement. Furthermore, the association between academic resilience and school involvement was somewhat moderated by perceived teacher emotional support. In order to increase students' wellbeing, findings were presented by highlighting the significance of fostering personal and contextual resources in the school context.

The table 4.8 simultaneously shows the impact of intervention of prayer and sarangi music among adolescents in increasing their level of gratitude. Gratitude or in other words gratefulness is intensely pleasing characteristic that not everybody knows the essence and importance of. Being grateful is too important for a happy and productive human life. Practicing gratitude is a life transforming habit. Many studies so far have seen the impact of practicing gratitude or having habit of gratefulness. Knowing the importance of gratitude is not enough unless and until you too develop the eagerness for learning this habit. Living a life with full of gratitude make you realised the worth of little things in life for e.g., an unknown person holding a door for you, sunrays penetrating through window panes early in the morning when you are about to wake up. All these small blessed moments if realised and understood the value of life can be fascinated. But the point is how to develop the habit of gratitude. In this study we have developed and tested the effect of prayer and sarangi music intervention for helping adolescents develop and strengthen their habit of gratitude. The developed intervention has been found to be highly impactful. Eventually table 4.8 tests the prayer and sarangi music intervention in helping adolescents to develop inclination of forgiveness. We all have been hurt and that too most of the times by the people we are loved by that includes our parents, siblings, relative, friends, co-workers, or a life partner. And this is how life goes. Trauma is an inevitable part of everyone's life that can be physical or emotional. And this is also the fact that such feelings of wounds can take a long time to heal or can leave a long lasting feeling of bitterness, resentment, regret, frustration and sometimes hatred as well. But this all must not determine our life. And for not letting such

pain not to determent your life you must embrace forgiveness. Forgiveness is the only way in this context which can help you lead a well-balanced physical and mental health. Its potential means to increase your productivity in general and maintaining fair balance among the various negative energies within you. Many studies have high lightened the importance of forgiveness but the current study is a successful attempt to test the developed intervention of prayer and sarangi music in helping indolence develop the habit of forgiveness which simultaneously intense to help adolescence to develop the inclinations for letting go of anger and resentment and stop hatting people for various reasons . This intervention has been found to be greatly effective.

4.5 AFTER ANALYSING THE DATA FROM 200 ADOLESCENT THE FOLLOWING FINDINGS FOR OBTAINED:-

- ❖ During the analysis of data in pre-intervention phase, it was found that there was no significant difference in pre intervention assessment between the experimental group and the control group of adolescence with regard to the variables undertaken was found. This means, participants of experimental and control group showed similarity in their results on scales of gratitude, forgiveness, academic anxiety and academic resilience. Also, the two groups formed that is experimental group and control group in the pre intervention case had been no difference in their scores of the variables undertaken.
- ❖ It was also found that there were there was a significant difference in the post intervention assessment of these two groups of adolescence with regard to the scores on these virtues that is gratitude forgiveness academic anxiety and academic resilience. This proves that there is an effect of prayer and Sarangi music on gratitude forgiveness and academic resilience academic anxiety of the adolescents. That means if your group prayer and Sarangi music in news inconsistency and regularly it may affect the gratitude of the student adolescence start showing forgiveness also, they may also show more resilient behaviour in their academic and show lesser in society in their Academics
- ❖ It was further found that there was no statistically significant difference in the pre and post intervention assessment of control group of adolescents with regard to the scores on gratitude forgiveness academic anxiety and academic resilience. The

students who were not given any intervention to not show any changes in the scores in the pre-intervention or after the post intervention results.

- ❖ Lastly it was found that there was a statistically significant difference in pre and post intervention assessment of experimental group of adolescence with regard to the scores of gratitude forgiveness academic anxiety and academic. This means that the intervention has shown significant results the students before the intervention was showing similar results but after the intervention the experimental group showed more convincing results showing the effect of Music and prayer on gratitude and forgiveness academic anxiety and academic.

CHAPTER 5
SUMMARY, CONCLUSION, LIMITATIONS, IMPLICATIONS, AND FUTURE
RESEARCH SUGGESTIONS

5.1. SUMMARY

We all want our future generations to have the option to identify with others' emotions and to feel the feeling of having a place in their home rooms and local area as a whole. If our children start thinking healthy, they may start looking at life and the world in a balanced way. They may be aware of their own thoughts, feelings and problems. It is believed that practicing the prayer offers the potential to achieve insight into a variety of fundamental psychological processes- cognitive, motivational, etc. By developing internal fortitude and making the people mindful of their capacities. Different kinds of spiritual-religious prayers/interventions are always being practiced in almost all societies of the world. There is dire need to understand the concerns of the adolescents who are the treasure of the society and future of the nation. This research will try to find out the association among the psychological constructs undertaken in this research and provide the in-depth insight based on the observed patterns. Improving the gratitude, academic anxiety, and forgiveness, academic resilience type of psychological constructs may help the minimization of life events related stress. So far as research is concerned, there is not much literature on prayer related interventional empirical research conducted among the students. Benefits of prayer are investigated among patients for their health improvement but among students there are few attempts to examine the results of prayer for their psychological constructs building. Also, during the review of literature, it was found that though research has been conducted to establish positive relationship between prayer and gratitude, forgiveness but none is done using interventional method. All research is done with surveys and self-evaluation which may not be a true picture of contents. Hence, the present study will be an effort to study the influence of prayer intervention going on gratitude, forgiveness, academic anxiety and academic resilience in adolescents of different schools in Jalandhar. During adolescent age, everyone is under the danger of hormonal rush and identity crisis. Children during their adolescent age are always struggling with their physical and psychological commands and try to balance between both. The present study will try to establish the relationship amongst prayer and sarangi music with the variables like, gratitude, forgiveness, academic anxiety and academic resilience. It will also endeavour to discuss the significance of the findings

so that it may be useful to students, teachers, schools and policy makers.

5.2 OBJECTIVES OF THE STUDY:

In the backdrop of above conceptual information and literature review, the following objectives are framed:

1. To investigate the effectiveness of prayer and sarangi music intervention on gratitude among adolescents.
2. To investigate the effectiveness of prayer and sarangi music intervention on forgiveness among adolescents.
3. To investigate the effectiveness of prayer and sarangi music intervention on academic anxiety among adolescents.
4. To examine the effectiveness of prayer and sarangi music intervention on academic resilience of adolescents.

5.3 HYPOTHESIS OF THE STUDY:

H₀₁ - there will be no significant differences in pre-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience.

H₁₂ - there will be statistically significant differences in post-intervention assessment between experimental and control group of adolescents with regard to their scores on gratitude, forgiveness, academic anxiety and academic resilience.

H₀₃ - there will be no statistically significant differences in pre- and post-intervention assessment of control group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience

H₁₄ - there will be statistically significant differences in pre- and post-intervention assessment of experimental group of adolescents with regard to the scores on gratitude, forgiveness, academic anxiety and academic resilience.

To test the above hypotheses and achieve the framed objectives following research methodology will be followed:

The present research followed the pre and post quasi experimental design to observe the effects of prayer and sarangi music intervention on dependent variables undertaken. To ascertain the effectiveness of intervention a control group will also be employed in the research. The sample for the present research will consist of 100 Sikh adolescents in experimental and 100 Sikh adolescents in control group having the age range of 15 years to 17 years from different school in Punjab. The participants will be selected by using non-probability sampling methods - purposive sampling. This research will use a quantitative approach.

5.4 CONCLUSION

Nowadays, societies are promptly diversifying both, demographically and politically, and as the result adolescence are facing multifaceted challenges. They need to acquire the skills to be competent enough to meet this societal demand. Academicians, researchers, practitioners and institutional administrators believe that prayer and music attributes towards healthy, positive and dynamic development of the adolescence. The present study attempted to examine the role of prayer and Sarangi music on adolescence's gratitude, forgiveness, academic anxiety and academic resilience. The research results revealed that the combined intervention (prayer and sarangi music) given to adolescents of experimental group, proved effective in improving gratitude and forgiving behaviour as compared to adolescents of control group. Not only had this had the intervention also led to reducing academic anxiety among experimental group participants. Never the less the intervention improved resilience among experimental group as compared to control group. Hence prayer and sarangi music intervention emerged as a significant tool in developing positive health among adolescents. Adding music and prayers in their daily curricular activities will help adolescents to meet the demands of academics and personal life. Building higher educational culture towards inculcating prayer and music in education is the need of hour, which can further accurate capacity and motivation of students and teachers. To do so an appropriate platform must be created so that individuals from diverse backgrounds and perspectives can delve into these issues in an intellectually rigorous way that also encourages them to be self-reflective and insightful.

5.5 MAJOR FINDINGS

After analysing the data, the main findings obtained from the present study are as following:

- Significant positive relationship was found between prayer and sarangi music intervention on the gratitude of adolescents.
- Significant positive relationship was found between prayer and sarangi music intervention on the forgiveness of adolescents.
- Significant positive relationship was found between prayer and sarangi music intervention on the academic anxiety of adolescents.
- Significant positive relationship was found between prayer and sarangi music intervention on the academic resilience of adolescents.

5.6 LIMITATIONS

Research is a continuous process and is never completely perfect. Due to certain unavoidable circumstances during the process and especially when we talk about Social Science Research. Limitation outlines the parameters of the study and includes some potential Areas where the thesis Mein for sharp limitation section is a traditional node to humility and recognition that do the work is comprehensive but not complete limitations keep-alive the scope for further research in the field every research carries certain process that give inside and usages keeping in view the above facts the present study is also subject to certain limitations which can be discussed.

Several limitations of the present study are noteworthy:

- The major limitation of the study is that the target population was sensitive and had effect on objectivity of the study. The sample of the present investigation comprise of adolescents from middle and upper class families of Punjab only.
- All the adolescence belongs to Sikh community only none of the student of other community was taken in the sample for the maximum filtration
- The present investigation was based on the self-report of variables by the adolescents
- The present investigation was restricted to only adolescence belonging to grade 11 and 12.
- The findings of present research are applicable to educated adolescence and cannot be generalized to the illiterate adolescence.
- The intervention could be given for longer time period.

5.7 IMPLICATIONS OF THE STUDY

Different nations across the world are realizing the importance of spiritual orientation and

music in positive adolescent development, and are running various programs under the diverse headings. The role of prayer and sarangi music have been clearly showing positive effect on all the dependent variables undertaken in the present study i.e., gratitude, forgiveness, academic anxiety and academic resilience. The present study attempted to examine the role of prayer and Sarangi music on adolescence's gratitude, forgiveness, academic anxiety and academic resilience. The research results revealed that the combined intervention (prayer and sarangi music) given to adolescents of experimental group, proved effective in improving gratitude and forgiving behaviour as compared to adolescents of control group. Not only had this had the intervention also led to reducing academic anxiety among experimental group participants. Never the less the intervention improved resilience among experimental group as compared to control group. Hence prayer and sarangi music intervention emerged as a significant tool in developing positive health among adolescents. Adding music and prayers in their daily curricular activities will help adolescents to meet the demands of academics and personal life. Building higher educational culture towards inculcating prayer and music in education is the need of hour, which can further accurate capacity and motivation of students and teachers. To do so an appropriate platform must be created so that individuals from diverse backgrounds and perspectives can delve into these issues in an intellectually rigorous way that also encourages them to be self-reflective and insightful.

It seems clear that prayer and music are significantly crucial for the adolescents as it provides them with philosophy of life. The hallmark of prayer and music is improving the basic psychological virtues (gratitude, forgiveness and resilience).

The findings of the present study may be very useful for adolescents, teachers, parents, academicians and educational policies makers.

1. IMPLICATIONS FOR ADOLESCENTS: -

Adolescence is a vital period for social development as they are very easily influenced by their relationships and the environment too. Improvement in the gratitude, forgiveness, academic anxiety and academic resilience through prayer intervention and sarangi music will facilitate good character and well-internalized value system that can help adolescents to achieve positive development outcomes.

Academic management skills should be taught to students from beginning. They should be asked to manage their time adequately; let them to know their limitations and not to take on too much. Find out what caused them stress.

They should be guided from beginning about new challenges which they are going to face in college/university life. It will help them to face all issues and challenges boldly that will come in their way during the entire years of university/colleges.

Accept the things which cannot be changed. Develop optimism and positive thinking style.

2. IMPLICATIONS FOR PARENTS: -

Though adolescence is the tough phase for adolescents but it's not any easier with their parents too. Parents are often confused how to help their adolescent children in their problems. Hence if the adolescents develop a positive character, it will automatically solve many problems. Once an adolescent starts showing more resilient behaviour along with gratitude towards elders, they can be at peace with their parents and can have better understanding of their expectations. On the other hand, parents too will feel satisfied with gratitude shown towards them. Hence this study provides useful information for the parents too, so that they understand this transitional phase of their children and help them for smooth growth.

High expectation of parents from their wards also lead to severe academic anxiety sometimes. Orientation programmes must be organized for parents & teachers to make them aware about their ward limitations & how to develop good study habits among student.

Adolescents' age is the age of anxiety and tensions due to biological mechanism but that is a natural process which cannot be suppressed. In this regard counselling of parents is highly essential to make them aware about various characteristics of adolescents and the methods to deal with them.

3. IMPLICATIONS FOR TEACHERS: -

The social, physical and educational changes put a lot of stress on adolescents which is also the most important concern for the teachers. If introducing prayer and sarangi music lowers the academic anxiety and improves academic resilience among adolescent students then this will be a great help for teachers who can then concentrate on holistic development of students. Moreover, students showing gratitude towards teacher will help inculcate the feeling of achievement among them and hence they will be self-motivated to help adolescents achieve their goals. Teacher can now have an extra tool in making learning easier for students.

Teachers should be taught skills to manage students suffering from severe academic anxiety. They should be exposed to measures which are helpful to deal with both nonclinical and clinical cases.

Help them to seek academic assistance from experts like counsellor, teachers etc.

4. IMPLICATIONS FOR COUNCELORS/PSYCHOTHERAPIST AND OTHER HEALTH PROFESSIONALS

Training and encouraging counsellor and psychologists to increase knowledge, proficiency and appreciation of the use of spiritually based therapeutic interventions (McGee, Nagel, and Moore, 2003) will be the core step in the realm of psychology to support adolescents. Counsellors and psychologists can offer expertise, workshops, seminars and group therapies on demonstrating importance of prayer and sarangi music.

5. IMPLICATIONS FOR SOCIAL WORKER AND NGO

People who work in social work receive assistance in overcoming challenging conditions and life issues. The task encompasses enhancing the quality of life for people, families, groups, communities, organisations, and society. Hence the present study will definitely help them to understand the adolescent needs and problems. The study will be helpful for them to make strategies that should be used to overcome those needs and problems.

6. IMPLICATIONS FOR GOVERNMENT:-

This study can be very beneficial for the academicians and policy makers. Adolescents are the future of any country. If they are helped with their problems at this stage, they can help the country grow later. Present adolescent education brings about unbalanced and disharmonious experience during which the students question and modify pre-existing beliefs of the world and self (King and Mangolda, 1999). The present research findings may provide direction of usefulness towards developing the attributes of gratitude, forgiveness, academic anxiety and academic resilience by including a component of prayer and sarangi music in the curriculum. The one thing that ought to be acknowledged is that there is good need to rethink, re-present, and re-orient much of our formal theology in a way that can once again touch, guide or direct young people's lives, and furnish them with greater opportunities for expression of reality.

7. EDUCATIONAL INSTITUTIONS

Such enlightening, life-changing program should be arranged at the college and university level to direct our youth towards self enhancement and actualization of their potential. Only

then they can be truly productive for themselves as well as for the society.

5.8 FUTURE RESEARCH SUGGESTIONS

Research is an unending process because every study leaves behind its shortcomings and make room for the researchers to develop in diverse ways and contexts the speaking the limitation of the society this study into consideration There are several recommendations for future research which are given below

- There is much scope to conduct further research on Prayer and Sarangi music in order to recognize the pathways in which these variables are related to other psychological virtues.
- This study provides the groundwork for Future research and for the exploration the future research should include a qualitative component which would provide the opportunity to learn more about the about the life of the adolescence.
- Future studies should involve a larger and more diverse group of adolescents, including a more ethnically and racially diverse sample. This would allow further study of the ways how culture and ethnicity play a role effectiveness of prayer and sarangi music on different psychological variables.
- Alternative research techniques to be used by future researchers to authenticate the results.
- The role of Certain demographic variables like social status, family type, relation with parents, relation among peer group, relationship with teachers should be given due vintage in future research endeavours.
- The role of other variables like hope, happiness, compassion, etc. Should also be studied that can be influenced by prayer and Sarangi music. The role of other basic virtues can be taken into consideration
- The future research can also examine sample belonging to different religions, different backgrounds (Urban and rural) and coming from different social economic strata of the society.
- The effect of prayer and Sarangi music can also be studied by diversifying the data like studying the adolescence residing in their hostels or boarding school.
- A cross-cultural approach may help us to understand the issues of adolescence across cultures and interplay of over psychological virtues in determining their orientation.

- Future research can assess the long-term effect of prayer and Sarangi music on the different psychological virtues
- This study can be replicated by using a longitudinal approach that examines the long-term effects of prayer and Sarangi music.
- The effectiveness of such intervention program may be evaluated for other age groups also like in adults or older generation with different psychological variable.
- The study can also be replicated with younger children so that the spiritual orientation is promoted in children right from an early age.

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APPENDICES

Appendix-I

General Instructions

Dear Respondent,

Greetings!

It is my pleasure to meet you for the purpose of data collection in pursuit of research work. This work cannot be accomplished without your co-operation. The main aim of the present endeavour is to study the Effectiveness of Prayer and Sarangi Music on Adolescents' Gratitude, Forgiveness, Academic Anxiety and Academic Resilience: an interventional study. The question/statements in the questionnaire are meant to know your personal views. To make the research endeavour successful, it is important for you to extend your whole hearted co-operation by giving guileless and honest responses to each question/statement. I assure you that the information given by you will be kept strictly confidential and is meant for research purpose only. Your co-operation is solicited.

Thank you so much for your time and co-operation.

Supervisor

Prof. Jahangeer Majeed

Dept. of Psychology

LPU

Research Scholar

Navtinder Aggarwal

Dept. of Psychology

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Appendix-II

Gratitude questionnaire-6 (GO-6; McCullough, Emmons, & Tsang, 2002)

The Gratitude Questionnaire -Six Item Form (GQ-6)

Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 = strongly disagree

6 = disagree

7 = slightly disagree

8 = neutral

9 = slightly agree

10 = agree

11 7 = strongly agree

____ 1. I have so much in life to be thankful for.

____ 2. If I had to list everything that I felt grateful for, it would be a very long list.

____ 3. When I look at the world, I don't see much to be grateful for.*

____ 4. I am grateful to a wide variety of people.

____ 5. As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history.

____ 6. Long amounts of time can go by before I feel grateful to something or someone.*

Appendix-III

Heartland forgiveness scale (HFS); Thompson, Snyder, Hoffman, Michael, Rasmussen, Billings, Heinze, Kneeled, Shorev, J.C Roberts & D.E. Roberts, 2005)

Directions: In the course of our lives negative things may occur because of our own actions, the actions of others, or circumstances beyond our control. For some time after these events, we may have negative thoughts or feelings about ourselves, others, or the situation. Think about how you **typically** respond to such negative events. Next to each of the following items write the number (from the 7-point scale below) that best describes how you **typically** respond to the type of negative situation described. There are no right or wrong answers. Please be as open as possible in your answers.

STATEMENTS

- ___ 1. Although I feel badly at first when I mess up, over time I can give myself some slack.
- ___ 2. I hold grudges against myself for negative things I've done.
- ___ 3. Learning from bad things that I've done helps me get over them.
- ___ 4. It is really hard for me to accept myself once I've messed up.
- ___ 5. With time I am understanding of myself for mistakes I've made.
- ___ 6. I don't stop criticizing myself for negative things I've felt, thought, said, or done.
- ___ 7. I continue to punish a person who has done something that I think is wrong.
- ___ 8. With time I am understanding of others for the mistakes they've made.
- ___ 9. I continue to be hard on others who have hurt me.
- ___ 10. Although others have hurt me in the past, I have eventually been able to see them as good people.
- ___ 11. If others mistreat me, I continue to think badly of them.
- ___ 12. When someone disappoints me, I can eventually move past it.
- ___ 13. When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it.

- ____14. With time I can be understanding of bad circumstances in my life.
- ____15. If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them.
- ____16. I eventually make peace with bad situations in my life.
- ____17. It's really hard for me to accept negative situations that aren't anybody's fault.
- ____18. Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control.

Appendix-IV

Academic Resilience Scale by Dr. Mihir Kumar Mallick & Simranjit Kaur- ARS-MMKS

The academic resilience scale given by DR Mallick an S.Kaur contains 30 items to measure the academic resilience of the students. The Cronbach's alpha for this the scale is 0.78. The reliability coefficient for academic resilience scale was found to be .84 measured through Spearman Brown Formula. both the face validity and content validity were determined by showing results to 14 subject experts.

There are no right or wrong answers.

Please be as open as possible in your answers.

Response :- Strongly Agree/Agree/Undecided/ Disagree/Strongly Disagree

STATEMENTS

1. I try to well on school assignments.
2. I believe I can do my school work without others help.
3. I do not lose my confidence when I get less mark.
4. I hope that one day will achieve my goals.
5. I know that if I try hard, I can excel in my exams.
6. I like to see myself successful at school.
7. At times it becomes difficult for me to take right decision.
8. I feel nervous when I appear in examination or class test.
9. I think that behaviors like hitting or bullying are not good at school.
10. At school we share each other's happy and sorrowful moments.
11. I respect the school rules and regulations.
12. I actively engage in games and doing things that I enjoy.
13. Most people see me as loving and affectionate.
14. I understand my responsibilities and manage them sincerely.
15. I feel with time things will be all right.
16. I let others help me when need to.
17. I become frustrated when other students get high marks or grades, then me.
18. I do not fit very well with the people around me.
19. My teachers hold the opinion that I can do better in higher education.

20. I feel very pleased when understand what I am taught at school.
21. I know the goal of my life and try my best. to achieve it.
22. I try my best to make arrangement of certain things, so as to study in a better way.
23. I prefer to study in places where can concentrate.
24. In problematic situations try to find out the possible solution.
25. I get disturbed when cannot finish my homework.
26. People admire in the class are good at academic work.
27. Though like my school but sometimes fear of study make me stay at home.
28. I have doubts in my ability to succeed in the examination.
29. Teachers of my school help in the matters of study even out of the class.
30. I and my friends trust each other.
31. I enjoy personal and mutual conversation with friends.
32. I respect and care for the feelings and emotions of others.
33. I like to be along with other students rather than being alone.
34. I do not feel bad when my friends oppose to my opinion.
35. I do not let my work suffer even if there is groupism in my class.
36. I freely consult my teacher if something wrong happens with me.
37. I and my classmates remain displeased with the partial behavior of our teachers.
38. I have not experienced warm and trusting relationship with others.
39. I am clear about my feelings and emotions in every situation.
40. I do not let study stress intervene in achieving my academic targets.
41. I view problems as challenges.
42. After getting less mark in class test I try to improve my performance.
43. I think positively and try to find a way to eventually feel better in challenging situation.
44. I am flexible and adapt to changes.
45. In a stressful situation at school, I try to remain calm.
46. I get irritated because of high work pressure in my school.
47. I am afraid of doing school work when I know it will be graded.
48. I start arguing with friends and even with teachers when things do not work according to me.
49. After doing my school work, I sleep around 6-8 hours every night to keep myself active.
50. I often participate in recreational activities like dance, sports and games.
51. I regularly play outdoor games to keep myself physically fit.
52. When I feel stressed due to academic work I do yoga and meditation.

Appendix-V

Academic Anxiety Scale by DR Sonal Sharma and DR Mohd. Shakir

The academic anxiety scale is developed by DR sonal Sharma and DR Mohd. Shakir. The academic anxiety has been developed for assessing the level of academic anxiety in senior secondary school students, i.e., for class 11th and 12th. the test is for adolescents of age range 16-19 years. The scale has 48 items and dimensions of academic anxiety scale (AAS) covers Anxiety due to teachers, learning environment, cognitive component, study habits, examination anxiety and symptoms due to academic anxiety. For this test face validity, content validity and construct validity were calculated. The correlation coefficient of all six dimensions of the scale is statistically significant and scale has high construct validity at 0.01 level of significance.

There are no right or wrong answers.

Please be as open as possible in your answers.

Response :- Strongly Agree/Agree/Undecided/ Disagree/Strongly Disagree

STATEMENTS

1. When a teacher asks me a question I reply confidently.
2. I remember what the teacher tells me in the previous class.
3. I make good eye contact with the teacher during teaching-learning in the class.
4. I do not have trouble while sleeping in the night before the examination.
5. When the teacher asks me to meet him/her after the class, I become nervous.
6. Study is the most difficult thing for me.
7. In the class when the teacher stands out before me, I become anxious.
8. If a teacher asks me any question, I stop answering as soon as I realize that my classmates are observing me.
9. When the teacher asks a question, I hide myself behind other students.
10. My teachers consider me a sincere student.

11. When the teacher of the subject which I dislike, enters the class, my mind stops working.
12. I do not feel shy while clearing a doubt related to the topic of discussion in the class.
13. I love to visit the school library to read different textbooks.
14. I pretend to write something in my notebook just to avoid eye-contact with the teacher.
15. I do not feel afraid when the teacher asks any question in the class.
16. After the exam, I feel that I did my level best.
17. Once I start to write answers in a test nothing is able to distract me.
18. I actively participate in co- curricular activities in the school.
19. During the times of class tests, I feel afraid of going to school and make excuses.
20. I like to participate actively in discussions with the teacher during his teaching in the class.
21. I am not able to keep pace with teachers' speed in class.
22. I like announced class-tests rather than surprise class-tests.
24. I am unable to give answers even of simple questions in an organized way.
25. I have a fear of getting poor marks, which lowers down my efficiency.
26. Before the examination, I have visible signs of anxiety such as the feeling of vomiting, sweaty hands etc.
27. I hesitate to ask questions in the class to avoid humiliation in front of peers.
28. I consult text-books for clearing a doubt related to the topic.
29. Due to examination stress, I make mistakes in writing answers even to easy questions.
30. I always forget what I study which makes me tensed.
31. I prefer to sit on the front benches in the classroom.
32. My heart beats unusually fast, when a teacher asks me any question.
33. I feel that some subjects which I study in the school are of no practical value

34. During the examination I go through the question paper and feel that I do not know the answer to any question.
35. I easily understand the relationship between different concepts.
36. I feel that remembering the whole content of any subject is the most difficult task.
37. My mind goes blank at the beginning of an examination.
38. I am not able to concentrate on my studies for long.
39. Whenever the teacher calls up my name, I fear I might be scolded.
40. While writing answers in an examination I find myself thinking irrelevant things such as song lyrics etc.
41. During parent-teacher meeting I become tense visualizing discussions related to my studies.
42. I often think that I am not able to complete writing answers on time in an important examination
43. I ask the teacher for a repeated extension of deadlines for submission of assignments.
44. During the exam I become so nervous that I forget the points that I already know.
45. There are fewer possibilities of error when I work on the assignment/homework with full care.
46. After submitting my examination paper, I remember answers that I forgot during the exam.
47. I always feel sleepy in the classroom I try to well on school assignments.
48. Despite hard work, I never get good marks.

Appendix-VI

INTERVENTIONS

PRAYER AS INTERVENTION

The prayer intervention to be used has been decided. The Mool Mantar is the most important composition contained within the Sri Guru Granth Sahib, the holy scripture of the Sikhs

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

SARANGI MUSIC INTERVENTION

The sarangi music intervention to be used has been decided. Relaxing sarangi music from Bodhi Dhyana was used, "<https://youtu.be/pXa8QWMIxa4>".