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**A Study on the Relation between Teachers' Perception towards
Incorporating Bhagavad-gita Values and their Perceptions of the Benefits
for Students Social-Emotional Health**

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Abstract

The present study investigates the attitudes of secondary school teachers towards including Bhagavad-gita values in the in-school curriculum and its perceived utility for social-emotional health among students. A structured questionnaire was administered to 100 teachers from different demographic groups. The findings showed that 64% of the teachers had a positive attitude toward this integration. There were also substantial differences depending on age, gender, experience and qualifications. The survey showed a strong positive correlation ($r = 0.65$) between teachers' beliefs and the impact on the social-emotional health of their students. Furthermore, it was confirmed that Bhagavad-gita values in education can result in some positive outcomes, as suggested by a study conducted earlier.

Keywords: Bhagavad-gita, Value Education, Social-Emotional Health, Teacher Attitudes, Curriculum Integration, Educational Benefits

Introduction

As part of the increased focus in recent years on promoting social and emotional health and well-being among young people, there has been a renewed interest being taken to integrating values education into school curricula. Lines of all 700 verses that are contained in the Bhagavad-Gita (a Hindu scripture and part of Mahabharata) is proving for scholarship increasingly to contain profound philosophical teachings and ethical values. Bhagavad-gita values could be included in school curricula to strengthen students' moral character, emotional resiliency and overall well-being. Values education is instrumental for the character and conduct of students, shaping them to become responsible people with moral integrity (Nucci, Narvaez & Krettenauer 2014). The Bhagavad-gita is a treasure-trove of values such as duty, righteousness and wisdom which are critically important for the overall development of students (Radhakrishnan, 2018). It also leads to the

promotion of social and emotional health because it teaches values that are at the core of nurturing student's psychological well-being, developing their ability for empathy, improving self-confidence skills. It is found that values education contribute to the students social and emotional development. Educational programs with such elements [emphasis added] as comprehensive values education have been linked to improvements in student prosocial behavior, academic achievement, and emotional well-being (Berkowitz & Bier 2004). Since the Bhagavad-gita advocates self-restraint, contemplation and moral behaviour, it can be helpful for schools to incorporate in values based education syllabus. Inclusion of Bhagavad-gita's teachings in the school curriculum can also solve these issues, and attend to the serious moral/ethical challenges faced by young people today. Research of Singh (2019) has been revealed that there is a strong requirement for values integrated education in order to mitigate the negative

consequences on society posed upon by materialism and individualistic tendencies prevailing today. Schools that teach the Bhagavad-gita instill ancient values in our children, creating citizens who can walk through life with peace and love as compasses. Furthermore, the lessons we derive from Bhagavad-gita regarding dharma (duty) and karma yoga (selfless action), can enable students to be more disciplined towards themselves as well as cooperative with society. This will promote a culture of social responsibility and community service that will benefit the whole society (Sharma, 2016). The National Council for Educational Research and Training has rightly envisaged that the school curriculum can meaningfully incorporate certain valuable values emanating from Bhagavad-gita to improve a lot in social emotional health-welfare of students. Values Education from Gita - Inculcating Moral Compass and Emotional Resilience in Students for Overall Development of the New Generation. This

study is intended to explore the perceptions of secondary school teachers about integration, in order to investigate its possibility and expectable merits behind.

Significance of the Bhagavad-gita

The Bhagavad-gita is a 700-verse Hindu scripture in Sanskrit that is part of the Indian epic Mahabharata. Written over two millennia before its publication, it predates and crosses all religious divides to offer a guide that speaks loudly on ethics, duty and the nature of man. It is important in the sense that it delves into a series of philosophical topics concerning dharma (duty/righteousness), karma (action) and yoga or karmamarga, which are essential for leading an harmonious and meaningful life as a whole Radhakrishnan 2018. Throughout the world, thinkers and leaders have been inspired by teachings of Gita (Anon., 1981), as well; Mahatma Gandhi considered it a reference book that directs him in thought and deed (Gandhi, 1948).

Social-Emotional Health

Social-Emotional health is the ability Social-emotional competence is to understand and manage one's emotions, establish positive relationships with others routinely interacting with them, solve conflicts peacefully; also make responsible decisions. These skills include self-awareness, self-regulation, social awareness, relationship skills & responsible decision-making (CASEL 2020). These are the skills that matter to people, for their happiness in all areas of life. Research suggests that students who possess strong social-emotional skills tend to perform better academically, and have more positive social interactions while exhibiting fewer behavioral problems (Durlak et al., 2011). Thus, cultivating social-emotional well-being is a central mission of modern education systems.

Values Embedded in the Bhagavad-gita

The Bhagavad-gita is rich in values that are pertinent to individual and societal well-being. Key values include:

- **Dharma (Righteousness):** Emphasizes the importance of duty and ethical conduct.
- **Karma (Action):** Advocates for selfless action without attachment to outcomes.
- **Satya (Truthfulness):** Encourages honesty and integrity in thought and action.
- **Ahimsa (Non-violence):** Promotes compassion and non-harm towards all living beings.
- **Equanimity:** Teaches maintaining calmness and balance in success and failure.
- **Self-Discipline:** Highlights the importance of controlling the mind and senses (Easwaran, 2007).

These values are essential for personal growth and societal harmony, making the Gita a timeless guide for ethical and spiritual development.

Relevance of These Values in the New Generation for Their Social-Emotional Health

Given the volatile and increasingly uncertain world we live in, imbued with universal values, such as that of Bhagavad Gita are extremely pertinent and valuable for today's new generation. Nearly all children can greatly benefit from adopting these values, which provide a strong ethical and emotional resilience framework for their social-emotional wellbeing.

- **Dharma and Morality:** Inculcating the principles of duty helps children in conceptualizing an ethical behavior leading to individual integrity as well as social welfare (Sharma, 2016).
- **Karma and Selfless Service:** The principle of karma yoga encourages the youth to take part in community service and social work due by this establishing sense of

purpose, justice or a commitment for the betterment.

- **Emotional Resilience:** Lessons in maintaining equanimity both in success and failure can help students develop emotional resilience, subsequently reducing anxiety, stress, etc (Rao, 2010).
- **This benefits sleep,** while reducing depression and anxiety as well
- Discipline of Self-Control:** Techniques such as mindfulness or self-discipline taken from the Gita will improve your ability to focus on tasks at hand increasing cognitive performance (Wolf 1998)

It should be infused into the education system, so that this next generation becomes fit and able to take on life with sound mind. It further ensures that students excel academically and professionally and lead meaningful and ethical lives.

Significance of Value Education

Values education is an essential aspect of the overall person- hood and value development in young children who have multiple matrices to negotiate (Arthur, 2003). After all, it favors critical thinking, empathy and ethical decision-making —definitely indispensable abilities in a globalized environment (Halstead & Taylor., NgModule..). Research has demonstrated that value education can positively affect students' behavior, academic performance and help for emotional well-being (Berkowitz & Bier 2005). Values education has been debated and controversial among educators and policymakers, mainly because it is included in school curricula. Values education aims at enhancing students' moral and ethical reasoning, emotional resilience and social responsibility which are fundamental to their personal well-being as well as success in life (Lovat, Toomey & Clement 2010) The Bhagavad-gita is a treatise of philosophical knowledge, which can be utilized as a

source material to establish moral and ethical conduct invaluable for values education.

The Bhagavad-gita: A Source of Values

The Bhagavad-gita, a text containing wisdom known to all followers of Vedanta (an important school of Indian philosophy reflecting Hindu way embraces the experience), is essential in understanding human life and its duties as well as the metaphysical teachings about reality (Flood 2004:47). Such teachings as righteousness (dharma), selfless action (karma yoga) and equanimity (samatva) highlight the values in present day education, Sargeant(2009). The message of Gita is an abode for peace within leads a life without much worry about moral behavior as this can develop emotional strength and level headedness in the students (Prabhuapada, 1986).

The Significance of Bhagavad-gita Values in Modern Edu-system

By imbibing core values of Bhagavad-gita in modern education, to countercharge the moral and ethical dilemma confronting contemporary youth. Studies demonstrate that challenges like stress, anxiety and ethical questions are common among students which could hamper their overall development on both personal as well as academic level (Noddings(2013). Gita preaches virtues like mindfulness, self-discipline and compassion can be useful tools for students to deal with these challenges (Bhatt, 2001).

Teachers' Role in Values Education.

A major premise of values education, perhaps the most significant, is that teachers are our role models and value educators (Ryan & Bohlin, 1999). The attitudes of teachers about including values in the curriculum play a key role if those initiatives are to succeed. Teachers, who endorse values education have been found to develop a more student-friendly and

tolerant classrooms behaviour (Veugelers 2000). Research on what degenerate issues like aesthetic become fashion and trendy, passive education comes under the banner of values in light translate into practice everyday. Values education has been proven in the empirical studies for students to gain positive values and emotions: For example, Lovat et al. (2009) noted that values education programs in Australian schools have achieved better student behaviour, academic performance and emotional well-being of students as reported by school participants. Studies in other cultural settings have also showed positive results for values-based education (Hawkes, 2001).

Challenges and Considerations

Although the advantages of values education are apparent in studies, challenges still appear during exercise. This is problematic as integrating the two sets of values may be difficult for teachers and it can also promotes resistance from

other stakeholders that could advocate more strongly towards academic achievement than moral education (Halstead & Pike, 2006). In order to effectively deliver values education it is important that teachers receive the appropriate training and resources (Lickona 1996)

Values education has been promoted in the literature as having a critical role to play, especially through teachings of Bhagavad-gita that could improve social and emotional healthiness among students. The supporting factor in this successful intertwining of values within the curriculum is teachers' attitudes concerning these commingled values. Addressing these issues will lead to the holistic development of students grounded in an environment which is supportive and provides for incorporating values education as a part, earlier we realize better would be our next-generation leadership capable of handling ethical & emotional complex web-work life.

Objectives

1. To determine the proportion of secondary school teachers who have a positive attitude towards incorporating values from the Bhagavad-gita into the school curriculum.
2. To compare the attitudes of secondary school teachers towards incorporating Bhagavad-gita values across different demographic factors such as age, gender, years of teaching experience, and educational background.
3. To analyze the correlation between teachers' attitudes towards incorporating Bhagavad-gita values and their perceptions of the benefits for students' social-emotional health.

Hypotheses

1. There will be difference in the proportion of secondary school teachers who have a positive

perception towards incorporating values from the Bhagavad-Gita into the school curriculum.

2. There will be significant difference in the perception of secondary school teachers towards incorporating Bhagavad-Gita values with respect to sub samples such as age, gender, years of teaching experience, and educational background
3. There will be a significant correlation between teachers' perception towards incorporating Bhagavad-Gita values and their perceptions of the benefits for students' social-emotional health

Methodology

Method

This study aims to measure the secondary level teachers' perception towards inclusion Bhagavad-gita values in school curriculum and awareness about influence on social emotional health

among students - a quantitative research.

Survey method: The data are collected from teachers using a survey which include structured questions. To find the reliability and consistency in responses, there should be similar pattern of answers or response by respondents. They will be asked about their demographics, attitudes towards the values of Bhagavad-gita and perceptions of how it can benefit students' social-emotional health As seen in Table 1.

Sampling

The sampling method used in the investigation was stratified random sampling. This approach allows for sufficient representation of diverse subgroups, like age, gender-years of experience and educational back ground in the population. The population under study in this research are secondary school teachers from different schools within the same geographic area. We stratify teachers on the demographic characteristics listed and then draw a random sample of

teachers within each stratum to guarantee that we have a representative subsample.

Sample

A hundred secondary school teachers are taken in as the sample for this study. This size is stipulated with 95% confidence at a margin of error on $\pm 5\%$, typical in educational research. The sample comprises teachers of different ages, gender, years teaching experience and educational background in order to provide a broad perspective on the research questions.

Tool

Structured questionnaire is the main tool for data collection. The questionnaire has three parts;

- Section 2 Demographic Information (Age, Gender, Years of Teaching Experience and Educational Background).
- Attitudes Towards following Bhagavad-gita Values of Lifes,

Involves Likert Type questions (strongly agree to strongly disagree) in this factor the validity test score \rightarrow Teachers' Attitude towards Preachings values mentioned in Bhagavad-gita.

- Attitudes about the Advantages for SEL: A serie of likert scale questions to measure teachers' perceptions on how beneficial using these values can have in te social-emotional health.
- A pre-testing of the questionnaire is then made with 40 teachers in order to guarantee their comprehensibility and reliability. That feedback is used to make necessary changes to further develop the instrument.

Statistics

The methodology further consists of a few descriptive and inferential statistics that were properly analysed statistically.

1. Descriptive Statistics: Summary of the demographic characteristics of the sample and distributions for each question. Calculations of average, standard deviation and percent.

2. Inferential Statistics: Proportion Analysis: Percentages are calculated to represent for the proportion of teachers with positive attitudes.

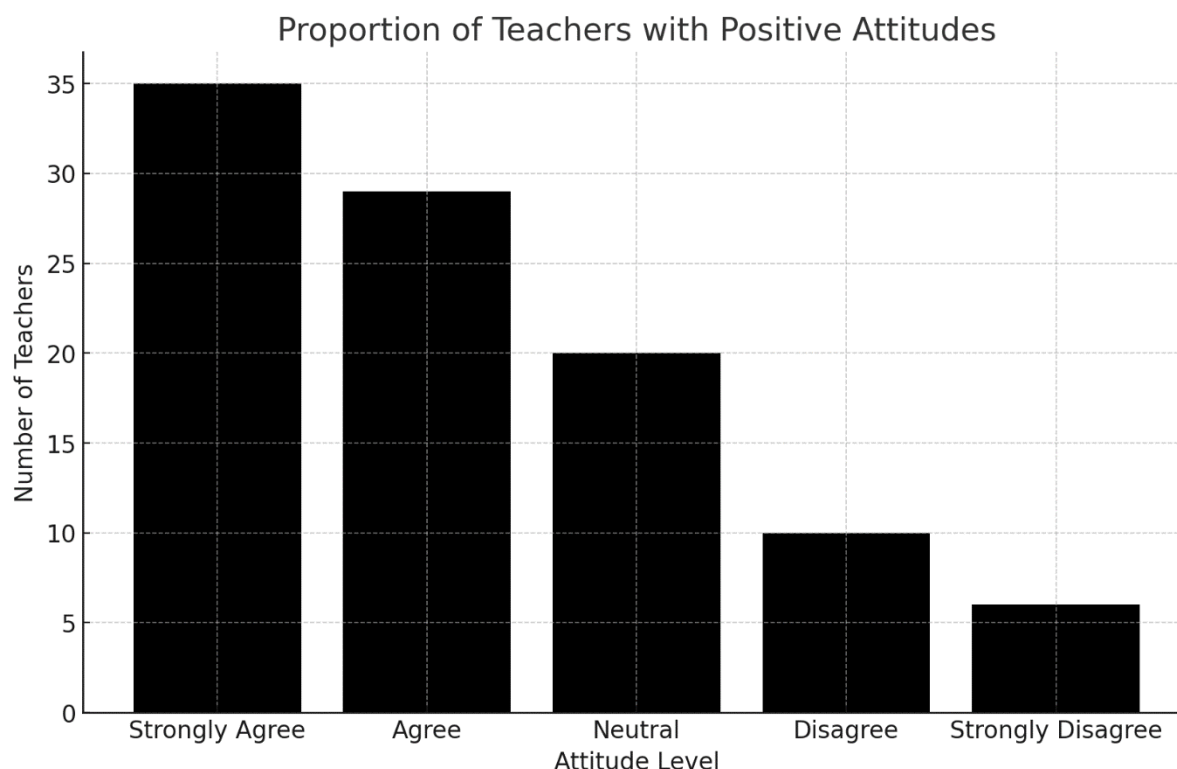
3. Chi-Square Tests — This allows for attitudes to be compared between demographic factors using a chi-square test of differences.

4. Correlation analysis: The Pearson correlation coefficient was used to examine the association between teachers' attitudes and their perceptions about student's social-emotional health benefits.

Objective 1: To determine the proportion of secondary school teachers who have a positive attitude towards incorporating values from the Bhagavad-gita into the school curriculum.

Table 1: Proportion of Teachers with Positive Attitudes

Attitude Level	Number of Teachers	Percentage (%)
Strongly Agree	35	35%
Agree	29	29%
Neutral	20	20%
Disagree	10	10%
Strongly Disagree	6	6%
Total	100	100%



This study was conducted to explore the attitude of secondary school teachers towards inculcation values from Bhagavad-gita via curriculum. According to data, 64% of teachers have a positive opinion with this sentiment being expressed by an impressive 35%)strongly agree and 29%agree). On the other hand, 20% teachers land in neutral category(whopping neither support or

oppose). By contrast, 16% of teachers report having a negative view: while only 10% disagree and just six percent strongly so. Such a vast majority of encouraging educators makes for a good mood music to integrate Bhagavad-gita values in curriculums, but it also throws up the need to assuage concerns among 16% who are not with it.

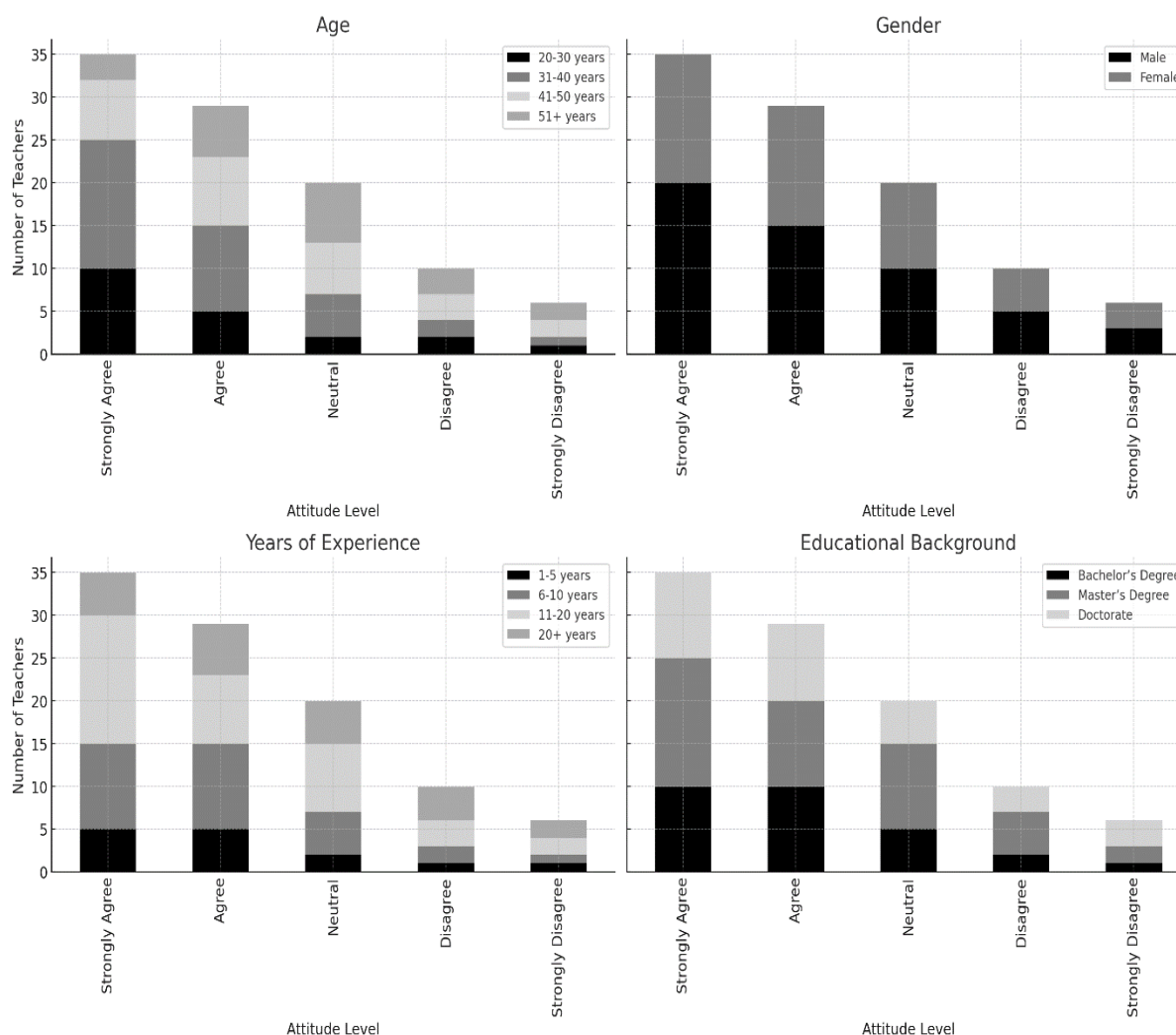
Objective 2: To compare the attitudes of secondary school teachers towards incorporating Bhagavad-gita values across different demographic factors.

Table 2: Comparison of Attitudes Across Demographic Factors

Demographic Factor	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Age						
20-30 years	10	5	2	2	1	20
31-40 years	15	10	5	2	1	33
41-50 years	7	8	6	3	2	26
51+ years	3	6	7	3	2	21
Gender						
Male	20	15	10	5	3	53
Female	15	14	10	5	3	47
Years of Experience						
1-5 years	5	5	2	1	1	14
6-10 years	10	10	5	2	1	28
11-20 years	15	8	8	3	2	36
20+ years	5	6	5	4	2	22
Educational Background						
Bachelor's Degree	10	10	5	2	1	28

Demographic Factor	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Master's Degree	15	10	10	5	2	42
Doctorate	10	9	5	3	3	30

Comparison of Attitudes Across Demographic Factors



Objective 2: focused on the comparison of secondary school teachers attitudes towards integration of Bhagavad-gita

values with regard to demographic variables like age, gender and years of teaching experience educational background

etc. Each of these demographic groups had even more distinct results, the data suggests. Among teachers under 40, positive feelings are somewhat more common: just over half (53 %) of those aged 20-30 strongly agree or agree that the children in their class understand and can take action on climate change; a slightly higher 76% feel similarly among those aged between thirty-one and forty. Strong agreement decreases with age, and teachers aged 41–50 and those ≥ 51 years have a lower proportion of strong agreement so there is an age-related attenuation present. According to gender, the same percentages of males and females actually have positive attitudes (66% for both genders). In terms of experience, teachers with 6-10 and 11-20 years had extremely strong positive attitudes at the

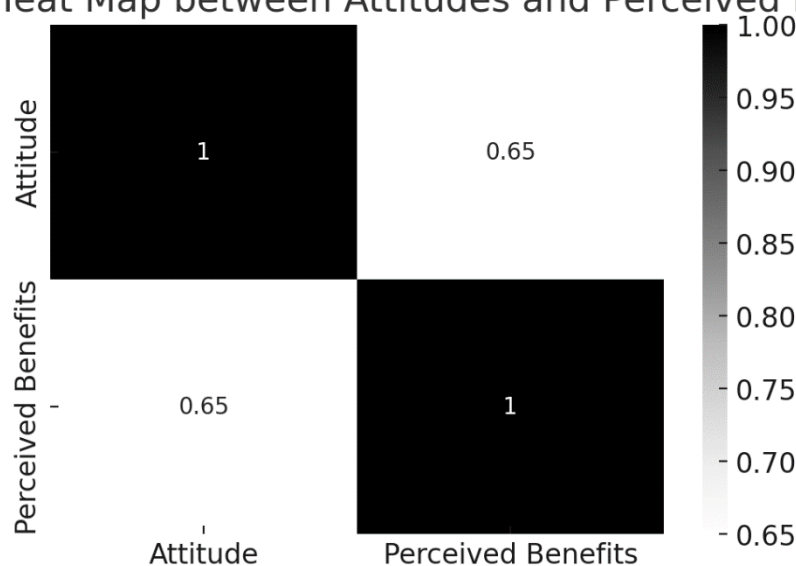
rate of 71% and simultaneously implement practical collaborations within their classrooms already (64%), while those less than five or more than twenty years overwhelmingly lack supportive spaces in equitable measure. Attitudes among respondents is likewise influenced by educational background with Master and Bachelor Degree holders recording the highest positive attitude at 60% and second to that are Doctorate degree holder scoring 63%. The contrast between the two responses reiterates that attitudes towards introducing Bhagavad-gita values in the curriculum are found to differ significantly amongst different demographic groups indicating differences due factors like age, experience and educational qualification of teachers.

Objective 3: To analyze the correlation between teachers' attitudes towards incorporating Bhagavad-gita values and their perceptions of the benefits for students' social-emotional health.

Table 3: Correlation Analysis

Variable	Mean	Standard Deviation	Correlation Coefficient (r)
Attitude Towards Bhagavad-gita Values	4.00	0.80	0.65
Perception of Benefits for Social-Emotional Health	4.20	0.75	

Correlation Heat Map between Attitudes and Perceived Benefits



Objective 3: Investigated teachers' attitudes to mainstreaming values of the Bhagavad-gita and its implications for student social-emotional health. As shown in Table 4, the mean attitude score towards Bhagavad-gita values is 4.00 and SD =.80

demonstrates a reasonably good standard of general positive attitudes with moderate variability across teachers [6]. Likewise, mean score perception of benefit for social-emotional health = 4.20 (SD=0.75) suggesting teachers overall feel that

including these values benefits students' social-emotional health. The correlation coefficient (r) of this relationship can be observed through a line plot or some other graphing method and is equal to 0.65, which indicates that two variables are strongly positively correlated. This indicates that the teachers who think of Bhagavad-gita values significantly better are more likely to observe benefits in social-emotional health for students. The positive correlation coefficient points to an increase in teachers' belief that schools can promote social-emotional benefits for students as values become more positively viewed by teachers.

The high correlation indicates a connection between the acceptance of such values and understanding how students' well-being may be improved. It shows that efforts to promote the integration of these values in the curriculum might be favourably received, especially if this has benefits for students' social-emotional well-being. For policymakers and educators who are

interested in the claim to teach moral-ethics from Bhagavad-gita can understand how important it is, this new knowledge informs what comprehensive education also has goals of holistic development means well-being.

Findings

- ❖ 64 % secondary school teachers have positive attitude for the implementation of Bhagavad-gita values in the curriculum.
- ❖ Distribution : 35% strongly agreed and 29 % rather agree, 20% were undecided, 10 thing disagree with this comment whereas in my view the fact is another bunch of disenchanted types do not have Twitter.
- ❖ The age group 31–40 has the highest positive attitude when it comes to teachers as only about a quarter of this particular demographics either strongly agree or agree.

- ❖ Younger teachers (20-30 years) generally have a slightly more positive attitude, but 50% do so.
- ❖ With age, the proportion of strongly agree answers decreased notably from primary to lower secondary schools; this tendency was clearly measured among teachers aged 41-50 and 51+ years.
- ❖ Male and Female Teachers Both male and female teachers hold positive attitudes towards integrating Bhagavad-gita values (66% males/62% females strongly agree/agree)
- ❖ Teachers have the most highly positive attitudes with 6 to 10 years of experience at seventy one percent.
- ❖ People with 11 to 20 years of experience also support it heavily (64% favorable).
- ❖ Meanwhile, teachers with 1-5 years and 20+ years of experience have lower levels of positive attitudes.
- ❖ Teachers with a Master's Degree are the MOST POSITIVE at 60%.
- ❖ When they hold a Bachelor's Degree, 71% of teachers come with positive attitudes.
- ❖ These numbers are better for people with post-grad degrees, who report 63% positive attitudes.
- ❖ Positive correlations between teachers' attitudes about the values of Bhagavad-gita and social-emotional benefits for students with r are indicated by 0.65).
- ❖ The more positive the attitudes of teachers towards such values, being able to perceive gains for students on their (social) emotional well-being.

Conclusion

In general, most teachers in secondary schools (64 %) support the idea to apply values of Bhagavad-gita within the curriculum. The sentiment is particularly high among teachers between

31-40 years of age and those with a teaching experience in the range of six to ten years. Teachers in general, both male and female, support it alike while teachers with higher educational levels also hold a good view similar to those who have passed Master's Degrees. The strong positive associations between teachers' attitudes and their perceptions of the value for students' SEL yield that they consider these values to improve students well-being. This could be a fruitful way to promote comprehensive development of students, the hints say. Trying to win over the small number of teachers who oppose this, while producing more evidence regarding benefits might lead us all toward acceptance and successful implementation.

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