



The Teachings of the Bhagavad Gita as a Roadmap for Mind Management and the Promotion of Values and Ethics among Secondary School Students

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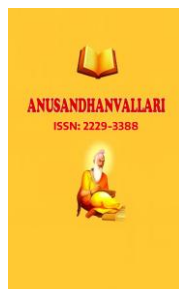
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Abstract: Education must foster growth on all levels intellectual, emotional, ethical, and spiritual. NEP 2020's holistic vision is in line with the timeless wisdom of the Bhagavad Gita, a highly regarded Indian philosophical text that promotes ethical behaviour, mindfulness, and character development. The study aimed To assess how well a mindfulness-based program inspired by the Bhagavad Gita can help secondary school pupils develop their ethical principles and mindfulness. The methodology employed was one government school in New Delhi participated in a true experimental design that included a pre-test and a post-test. 60 pupils were split into experimental and control groups at random. Themes for the 6-week structured intervention progressed from practicing basic mindfulness to applying karma and dharma. The Child Acceptance and Mindfulness Measure (Greco & Bear, 2011), the Personal Values Questionnaire (Sherry & Verma, 1998), and the Ethical Behaviour Tool (Bulach, 1999) were among the standardised instruments that were employed. ANCOVA and t-tests were used to analyse the data. The findings are the control group's mindfulness scores stayed largely unchanged, but the experimental group's increased significantly (Pre M = 27.31, Post M = 30.66, $p = .001$). According to ANCOVA, post-test mindfulness was significantly moderated by ethical values ($p < .01$). Even students with low ethical values improved ($\Delta = 0.81$), but those with high ethical values showed the biggest gains ($\Delta = 5.87$). The study's findings support the value of ancient spiritual writings like the Bhagavad Gita in education. Its teachings, when implemented through structured pedagogy, cultivate balanced, socially conscious people by enhancing mindfulness and ethical awareness. For the holistic development of students, these results lend credence to the inclusion of value-based spiritual education in regular curricula.

Keywords: Bhagavad Gita, mindfulness intervention, ethical values, holistic education, secondary school students, character education, NEP 2020, value-based learning

Rationale for the Study: Incorporating the Bhagavad Gita into a curriculum can provide a holistic and values-based education. Integrating students' varied ideas and cultures requires a courteous and inclusive approach. Gita's teachings can inspire and guide educators and learners, promoting personal growth, ethical ideals, and a greater understanding of life's purpose. Even though there is a substantial body of research on the educational philosophies that are included in NEP 2020 and the significance of value-based education, there is still a



deficiency of specific studies that concentrate on the incorporation of the Bhagavad Gita into this new policy framework. There is a lack of a focused examination on the practical implementation and impact of the Bhagavad Gita in secondary school under NEP 2020, even though most of the available research addresses the broader scope of merging traditional and cultural knowledge into modern education. The purpose of the proposed research is to fill this void by investigating the ways in which the teachings of the Bhagavad Gita can be incorporated into the curriculum of secondary schools in accordance with the standards and goals of the National Education Policy 2020. By research from a variety of fields, including education, psychology, and philosophy, it will investigate the potential advantages and difficulties associated with this integration.

The significance of this research lies in the fact that it is in line with the educational reforms that are currently being implemented in India and that it contributes to the discussion of how old knowledge might be applicable and advantageous in modern educational systems. The findings may give educators, policymakers, and curriculum architects with significant insights, not only in India but also in global contexts where there is an increased emphasis on education that is holistic and based on values.

It is widely known that educated and intelligent graduates from our educational institutions can work diligently as workaholics to achieve excellent outcomes, but many of them do not prioritize values or seek to understand the importance and practicality of human values in life. Their lack of foresight leads to world wealth but also causes human decline. This scenario leads to a society that does not appreciate values. When human values are devalued, life shifts from of course, causing anguish, Frustration, And Turmoil In Both Individual And Collective Existence.

Research Gap: Research by Robins et al. (2012), Jennings and Jennings (2013), and Hue and Lau (2015) have demonstrated significant reductions in anxiety, stress, and rumination as well as improvements in self-awareness, attention, and emotional health. These findings consistently support the effectiveness of mindfulness-based interventions in improving psychological well-being, emotional regulation, and cognitive development among children and adolescents. Further evidence that even brief mindfulness programs can enhance behaviour, emotional regulation, and academic achievement when regularly applied in encouraging settings comes from studies like Bergen-Cico et al. (2013) and Thierry et al. (2016). Classical works by Rao (1964), Charlu (1971), and Kesari (1986) affirm the Gita's timeless relevance for character education and personality development, while Sharma et al. (2016) and Chobe (2016) stress that embedding ethical and spiritual dimensions particularly teachings from the Bhagavad Gita has shown deeper and more sustainable impacts in culturally rich contexts like India.

Though the Bhagavad Gita has been studied for its role in stress management, decision-making, and developing a spiritually orientated mindset, no study has directly connected its teachings to employee performance, organisational growth, transformation of human capital, or its potential as a precursor to sustainable work-life balance. However, there is still a gap in empirical research that integrates traditional Indian texts with contemporary educational tools. By methodically examining and assessing the Bhagavad Gita's teachings, this study aims to close this gap and advance human capital, performance management, and a morally sound, well-rounded approach to both work and personal life.

Need and Significance of the Study: A philosophical cornerstone of the Mahabharata, the Bhagavad Gita provides timeless wisdom that cuts across religious lines and tackles the most important issues in life. It is very relevant to contemporary education because it combines spiritual wisdom, ethical reasoning, and psychological insight. This is especially true when it comes to helping secondary school students develop moral integrity, emotional resilience, and critical thinking. Including the Gita in school curricula encourages holistic learning, where character development and academic success are balanced. Its lessons on responsibility, self-control, detachment, and inner peace give students the skills they need to deal with moral quandaries and mental strain.

The Gita's teachings can also foster inclusive, culturally aware moral reasoning when combined with comparative viewpoints on international ethical systems.

This study investigates how students' ethical behaviour, value systems, and mental health are affected by educational interventions based on the Gita. The study attempts to connect traditional knowledge with modern educational requirements, in line with the New Education Policy (NEP) 2020, which promotes education that is based on values and cultural roots. The dialogical structure of the Gita promotes introspection, investigation, and autonomous thought, thereby enhancing its capacity as a transformative teaching instrument. Well-trained teachers who can convey its lessons with tact and clarity are essential to its successful implementation. This method seeks to develop citizens who are ethically grounded, emotionally stable, and intellectually capable by incorporating the Gita into secular education in a meaningful way. This will help create a society that is more compassionate and peaceful.

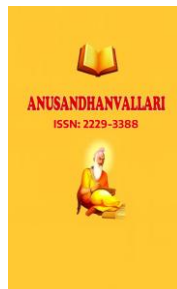
Objectives of the Study: The study would be able to attain the following objectives:

1. To study the status of mindfulness skills of the students from experimental group and control group scores among secondary school students based on the teachings of Bhagavad Gita during Pre-Test.
2. To study the status of mindfulness skills of the students from experimental group and control group scores among secondary school students based on the teachings Bhagavad Gita during Post-Test.
3. To study the status of mindfulness skills of the students between control groups and between experimental group among secondary school students based on the teachings of Bhagavad Gita during pre- and post-test.
 - a) Comparison between pre- and post-test of control groups
 - b) Comparison between pre- and post-test of experimental groups
 - c) Comparison between the Control and Experimental groups post-test.
4. To evaluate the impact of an intervention based on the teachings of the Bhagavad Gita on the mindfulness skill levels of participants, by comparing pre-test and post-test outcomes in an experimental group (which received the intervention) with those in a control group (which did not).
5. To study the status of mindfulness skill of the students from experimental group and control with high and low levels of ethical values.
6. To evaluate the effect of a mindfulness intervention on post-test mindfulness skill scores while controlling for participants' pre-test mindfulness levels, and to examine whether this effect varies based on participants' ethical value levels (high vs. low).

Hypothesis: H₀1 (Null Hypothesis 1): There is no statistically significant difference in mindfulness skill levels between the pre-test and post-test scores of individuals exposed to the teachings of Bhagavad Gita-based intervention.

1. H₀2 (Null Hypothesis 2): There is no significant difference in post-test mindfulness scores between the experimental and control groups after adjusting for pre-test scores.

Methodology of the Study: The present study was concerned with the secondary school level and more specifically where intervention was conducted on class 9th students of CBSE affiliated Govt. school of New Delhi. School is co-educational in nature. This school admit students from varied backgrounds. School is well equipped with better infrastructural facilities. The intervention for the present experimental piece of study had been carried out for students studying in selected class. This study used a quantitative, quasi-experimental design that included statistical analysis, variable measurement, and relationship interpretation. Two intact, pre-existing classes were purposefully chosen and randomly assigned as experimental and control groups, using a pretest–intervention–posttest structure, because it is impractical to randomly assign individual students without



upsetting the dynamics of the classroom. Steps were taken to maintain internal and external validity, including minimising treatment diffusion by carefully rearranging class placements to reduce interaction between groups, even though random assignment was limited. Analysis of Covariance (ANCOVA), a method frequently used in educational, social, and behavioural research, was used to account for initial differences because the design was non-equivalent and non-randomized. This improved the reliability and validity of the results.

Population and Sample: Students from Delhi's government schools connected to the CBSE made up the study's population. Purposive sampling was used to choose one government school in New Delhi, with an equal number of students from a government coeducational school acting as the control group and Class IX Sections A and B as the intervention group. Although 70 students participated at first, 64 students 32 in each group finished the entire study and made up the final sample. Key concepts from the Bhagavad Gita were integrated into a structured weekly model for the six-week intervention, which was conducted in daily 35-minute sessions. Week 1 was devoted to Mindfulness Skills, Week 2 to Mindful Posture, Weeks 3–4 to Mindful Meditation, and Weeks 5–6 to Dharma and Mindful Karma. Three standardised instruments were used to measure effectiveness: the Ethical Behaviour Tool by C.R. Bulach (1999), the Child Acceptance and Mindfulness Measure (CAMP) by Greco and Bear (2011), and the Personal Values Questionnaire (PVQ) by Sherry and Verma (1998).

Only Class IX students enrolled in institutions connected to the Central Board of Secondary Education (CBSE), New Delhi, were included in the study. It concentrated especially on teachings from the Bhagavad Gita that were meant to help students become more mindful, moral, and ethical. The experimental treatment was administered on working days during the academic session for a maximum of roughly six weeks.

Lesson Plan Based on the Teachings of Bhagavad Gita as Intervention Modal: In the study the intervention to be done, around 64 students were taken in one school, The intervention was scheduled for 6 weeks, Time Duration of each session was 30 to 35 minutes. The Training program for Secondary school students was in congruence with different Mindfulness Skill Activities like: Mindful Posture activities, Mindful Meditation, Mindful Karma & Dharma yoga. Course content is successively structured to provide a format for students to nurture skills of meditation practices as well as use the mindfulness skills in their everyday lives.

Training and practice in different variations of mindfulness such as mindful sitting, mindful eating, mindful walking, mindful hearing, and body scan meditation, talk about the Karma and Dharma yoga and follow up assignments was used as primary ways of teaching to the students. The Meditation training programme emphasis on learning to bring attention to 'internal' experience and observing during the process. Followed by the application of understandings that are emerging through meditation and mind mapping in our daily life challenges. Along with the expansion of awareness aspect, development of positive mental states such as compassion, sympathy have also the focus on Karma and Dharma Yoga. Training program has aim of cultivating primary skills i.e., personal values, ethical behaviour, and mindfulness for mind management. The educational interventions conducted as part of this study were based on the Bhagavad Gita. The Bhagavad Gita refers, both directly and indirectly, to all the aspects of the research. Primarily, the investigator discovered different sections within the Bhagavad Gita that cover a variety of distinct variables.

Tools Description: Three standardised instruments were used in the study. Greco and Bear (2011) created the 25-item Child Acceptance and Mindfulness Measure (CAMP), a self-report tool that assesses children's mindfulness in three areas: accepting without passing judgement, acting with awareness, and observing internal and external experiences. Higher scores indicate greater mindfulness. It employs a 5-point Likert scale (0–4). High internal consistency has been shown by the tool (Cronbach's alpha = 0.87). Ten personal values religious, social, democratic, artistic, economic, knowledge, hedonistic, power, family prestige, and health are measured by Sherry and Verma's (1998) Personal Values Questionnaire (PVQ), which consists of 40 statements with three

possible answers. Scores are assigned to responses: 0 indicates least preferred, 1 indicates neutral, and 2 indicates most preferred. With critical ratio values verifying statistical significance for every item, the tool exhibits full item validity and acceptable reliability (ranging from 0.44 to 0.72 across dimensions). The third tool is a peer-assessment questionnaire that measures ethical behaviour and was modified from C. R. Bulach's (1999) Survey of Behavioural Characteristics of Students. Thirteen negative statements are scored in reverse, and thirty items are rated on a five-point Likert scale (1 being almost never, and 5 being almost always). Positive behavioural traits are indicated by scores of 4.0 or higher, whereas areas that require improvement are indicated by scores below 4.0. Through peer assessment, the tool also promotes introspection.

Data Collection: The principals of the chosen schools gave the researcher official consent prior to the start of data collection, guaranteeing them confidentiality and the use of responses only for research. For Class IX students, a relaxed and concentrated testing environment was established with the help of principals and teachers. In order to ensure clarity and confidence, the researcher personally administered the Child Acceptance and Mindfulness Measure, the Ethical Behaviour Tool, and the Personal Values Questionnaire. She also read instructions aloud and answered any questions from the students. Three phases were used to collect data: Phase I (pre-testing) involved giving out assessment tools prior to the intervention; Phase II (intervention) involved giving the experimental group 35-minute sessions based on the Bhagavad Gita six days a week; and Phase III (post-testing) involved giving the tools again to assess how the intervention affected the students' values, ethical behaviour, and mindfulness.

Analysis and Interpretation of the study: To realize the study, five objectives have been formulated in quantitative form. Wherever the testable hypothesis was felt, they were tested and remaining were applied with descriptive research for finding the status and comparison at status level only. All the objectives have been analysed by using appropriate techniques, i.e., mean, standard deviation, maximum and minimum scores, skewness for distribution, range and f-test by using ANCOVA wherever suitable was found to analyse the data of interventions. In appropriation with the study, the analysis and interpretation have been followed with objective wise analysis. This section has been presented in two sections (i) Section – A: Analysis and Interpretation of the Data and, (ii) Section – B: Discussion of the Results.

Analysis of the status of mindfulness skills of the students from experimental group and control group scores among secondary school students based on the teachings of Bhagavat Gita during pre-test.

To enable to find out the status, responses from the students have been collected through a questionnaire consisting of items under different actors. Each item has been qualitatively analysed according to five-point scale such as strongly agree, agree, neutral, disagree and strongly disagree. Furthermore, all the items have been analysed under the domain of behaviourism, Cognitivism and Constructivism to establish the commonly adopted practices among the teachers. The following tables represent the analysis of objective 1 in statement wise sequences and its implementation.

The evaluation of basic descriptive results shows tendencies like the rise of mindfulness scores for the experimental group that can be linked to the given intervention based on the Bhagavad Gita. The data for analysis is presented in table-1.1.

Table-1.1: Status of Mindfulness Skill Among the Control and Experimental Group During Pre-test

Variable	Control Group	Experimental Group
Group Size (N)	32	32
Mean (Pretest Mindfulness)	29.34	27.31
Standard Deviation	2.548	2.546
Minimum Score (approx.)	24	22
Maximum Score (approx.)	34	33
Most Frequent Score Range	30–31	26–27
Distribution Status	Slight left skew	Slight right skew

Table no.-1.1 reveals that pretest mindfulness scores showed that the control group had a higher mean score ($M = 29.34$, $SD = 2.55$) than the experimental group ($M = 27.31$, $SD = 2.55$). This suggests that participants in the control group began with slightly greater mindfulness levels. Both groups had identical standard deviations, indicating similar variability in responses. The control group's distribution was slightly left-skewed, while the experimental groups was slightly right-skewed. The score range was wider in the experimental group (22–33) compared to the control group (24–34). These differences highlight the importance of accounting for baseline imbalances using methods like ANCOVA or gain score analysis. Hence, while the groups were comparable in variability, the control group began with a higher level of mindfulness. Following Figure no.4.1 is the graphical representation of the Data.

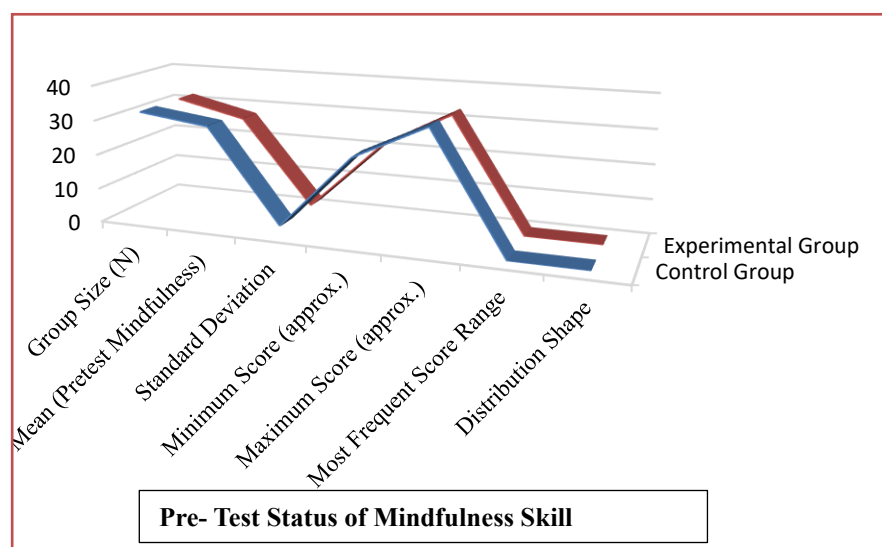


Figure no.-1.1. Comparative status of Mean, SD, Minimum and Maximum Scores of mindfulness Skills among the control and experimental groups during pre-Test.

Analysis of the Status of Mindfulness Skills of the Students from Experimental Group and Control Group Scores among Secondary School Students Based on the Teachings of Bhagavad Gita During Post-Test.

Similarly, as in above (Objective -1), the data have been processed with descriptive analysis after POST-TEST to see the status which means with interventions for Experimental Group and without interventions for Control Group. The analysis is presented below in table no.1.2

Table no. 1.2

Status of Mindfulness Skill Among the Control and Experimental Group During Post-test

Variable	Control Group	Experimental Group
Group Size (N)	32	32
Mean (post-test Mindfulness)	29.37	30.66
Standard Deviation	2.166	2.755
Minimum Score (approx.)	25.5	24.5
Maximum Score (approx.)	34.5	35.5
Most Frequent Score Range	28–29	31–32
Distribution Status	Slight left skew	Slight right skew

A comparison of post-test mindfulness scores (Table 1.2) revealed that the experimental group improved more after the intervention, with a higher mean ($M = 30.66$, $SD = 2.76$) than the control group ($M = 29.37$, $SD = 2.17$). 32 people participated in each group, guaranteeing balanced sample sizes. In contrast to the control group, which had a slightly left-skewed distribution with more participants scoring below the mean, the experimental group's distribution was slightly right-skewed, with more participants scoring above the mean. Additionally, the experimental group's score range was slightly wider (24.5–35.5) than the control group's (25.5–34.5), indicating more variability after the intervention. A possible intervention effect is suggested by this higher mean and slightly larger standard deviation. Although there was some overlap in the score distributions, the experimental group's central tendency shifted upward, suggesting that the intervention may be effective. These findings show that the experimental group's mindfulness levels increased, which calls for additional inferential analysis (such as ANCOVA or paired t-tests) to verify the statistical significance of the variations. The data is shown graphically in Figure 1.2.

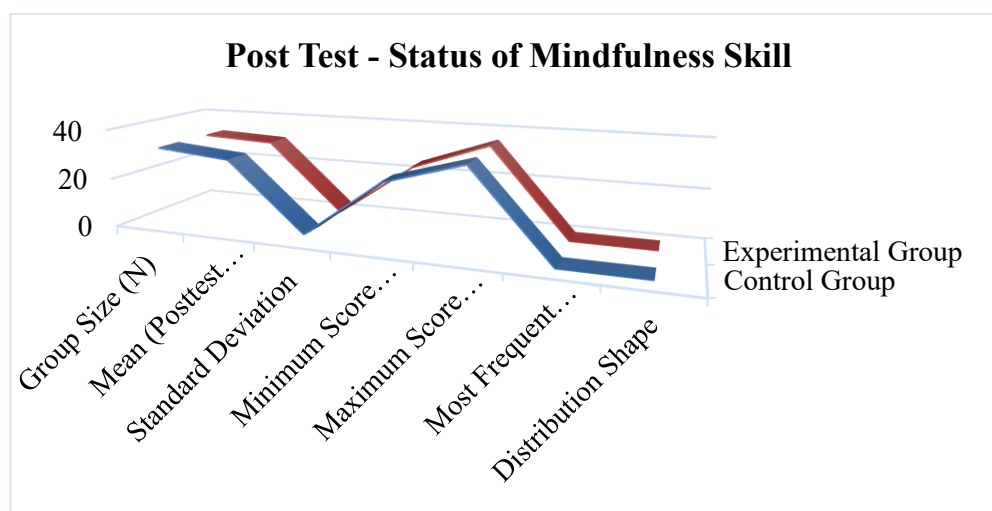


Figure no. 1.2. Comparative status of Mean, SD, Minimum and Maximum Scores of mindfulness Skills among the control and experimental groups during post-Test.

Analysis of the status of mindfulness skills of the students between control groups and between experimental group among secondary school students based on the teachings of Bhagavad Gita during pre- and post-test.

a) Comparison Between Pre- and Post-Test of Control Groups

Table -1.3 (a) Comparison between control groups pretest and post-test.

Metric	Pretest	Post-test	Change/Observation
Mean Score	29.34	29.37	↑ Slight increase (+0.03)
Standard Deviation	2.548	2.166	↓ Decreased variability
Min–Max Range	24–34	25.5–34.5	↑ Slight upward shift in lower bound
Most Frequent Scores	30–31	28–29	↓ Peak shifted slightly lower
Distribution Shape	Left skew	Left skew	No change in skewness

The control group's mean score remained nearly unchanged, indicating no substantial improvement in mindfulness. The reduction in standard deviation suggests that scores became more concentrated. However, the shift of the most frequent score ranges from 30–31 to 28–29 may indicate a subtle downward trend in commonly reported mindfulness levels.

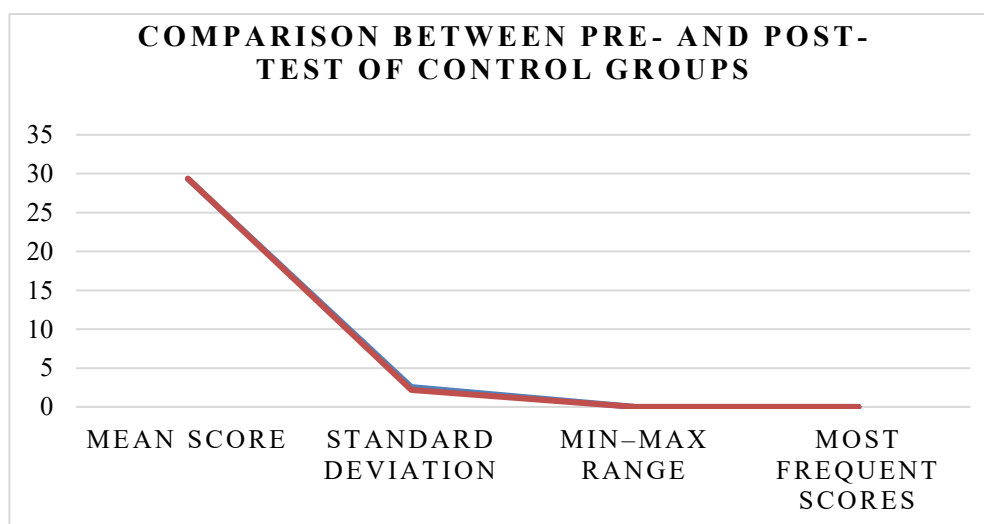


Figure no. 1.3 Comparative status of Mean, SD, Minimum and Maximum Scores of mindfulness Skills among the control and control groups during post-Test.

B) Comparison Between Pre- and Post-Test of Experimental Groups

Table -1.3 (b) Comparison between Experimental Group pretest and post-test.

Metric	Pretest	Post-test	Change/Observation
Mean Score	27.31	30.66	↑ Significant increase (+3.35)
Standard Deviation	2.546	2.755	↑ Slightly increased variability
Min–Max Range	22–33	24.5–35.5	↑ Upward shift in both bounds
Most Frequent Scores	26–27	31–32	↑ Major upward shift in concentration
Distribution Shape	Right skew	Right skew	Maintained skew, but more high scores

The experimental group showed substantial improvement in mean mindfulness scores after the intervention. The mode shifting upward from 26–27 to 31–32 strongly supports the intervention’s effectiveness. Although variability increased slightly, it likely reflects that some participants benefited more than others.

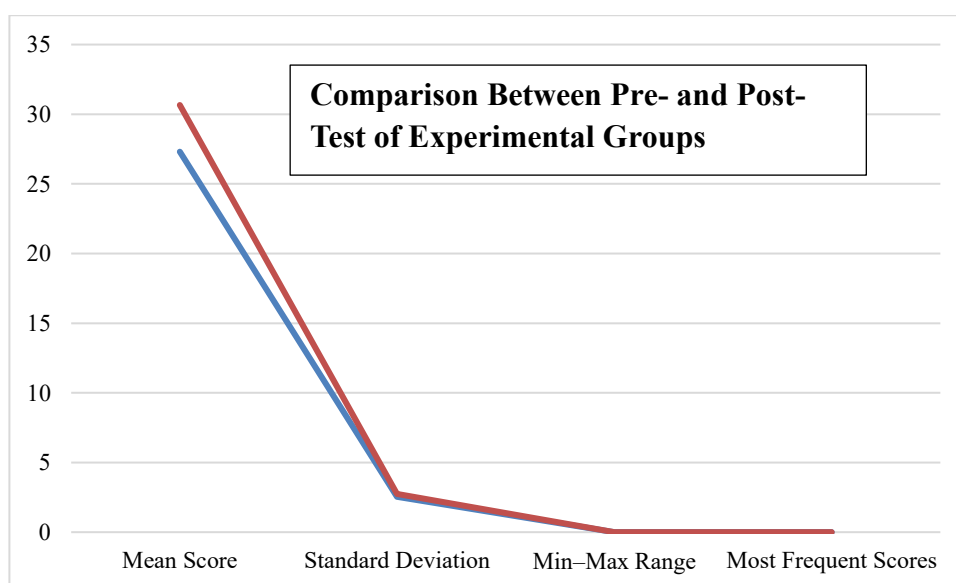


Figure no. 1.4 Comparative status of Mean, SD, Minimum and Maximum Scores of mindfulness Skills among the control and experimental groups during post-Test.

c) Comparison between the Control and Experimental groups post-test.

Table -1.3 (c) Comparison between Control and Experimental Group during post-test.

Metric	Control Post-test	Experimental Post-test	Observation
Mean Score	29.37	30.66	The experimental group scored higher on average, suggesting a positive effect of the intervention.
Standard Deviation	2.166	2.755	The experimental group showed greater variability, indicating that participants responded differently to the intervention.
Most Frequent Scores	28–29	31–32	The experimental group had more concentrated higher scores, reinforcing that many participants benefited from the intervention.
Distribution Shape	Left skew	Right skew	The control group's left skew implies some lower outliers, while the experimental group's right skew reflects a tail of higher scores possibly showing that a few individuals improved more significantly than others.

The experimental group's higher mean score ($M = 30.66$) compared to the control group's ($M = 29.37$) and the change in the most frequent scores from 26–27 in the pre-test to 31–32 in the post-test suggest that the intervention significantly improved mindfulness among the experimental group's participants. Additionally, the experimental group displayed a right-skewed distribution and higher variability ($SD = 2.76$), suggesting that although the majority of participants improved, some saw noticeably larger gains than others. The scores of the control group, on the other hand, continued to show a left-skewed pattern clustered around 28–29, with only a slight mean increase and no discernible change in distribution. The conclusion that the intervention had a more noticeable and beneficial impact on the experimental group's mindfulness levels is supported by this comparative stability.

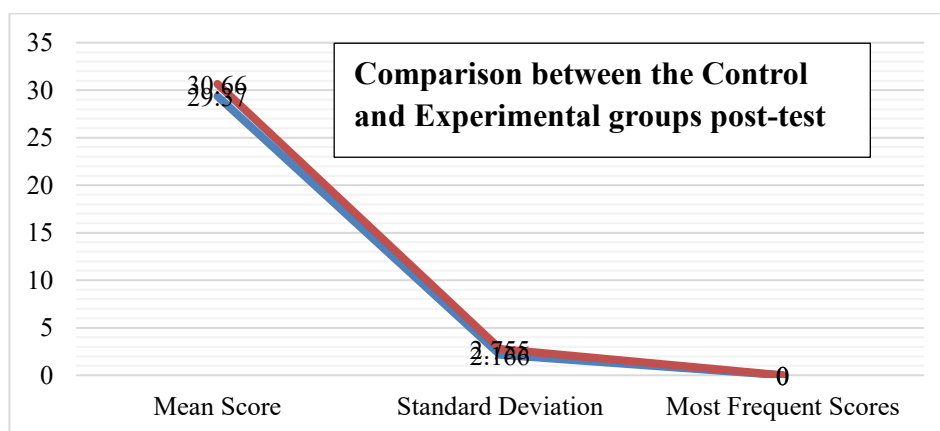


Figure no. 1.5 Comparative status of Mean, SD, Minimum and Maximum Scores of mindfulness Skills among the control and experimental groups of both Pre-and Post-Test.

Analysis of impact of intervention the teachings of Bhagavad Gita with regards to mindfulness skill

H₀1 (Null Hypothesis 1): There is no statistically significant difference in mindfulness skill levels between the pre-test and post-test scores of individuals exposed to the teachings of Bhagavad Gita-based intervention.

Table – 1.4: t-test of Pre and Post-Test of Control Group and Experimental Group

Paired Samples t-test Control Group						
Controlled Group	N	M	SD	df	t-value	p-value
Pre-Test Group	32	29.34	2.548	31	-2.0395	2.039
Post Test Group	32	29.37	2.166			
Paired Samples t-test Experimental Group						
Experimental Group	N	M	SD	df	t-value	p-value
Pre-Test Group	32	27.31	2.736	31	-4.485	.001*
Post Test Group	32	30.66	2.948			

Note: * $p=.001<.05$, Significant

The table presents the pre-test and post-test scores for both the Control Group and the Experimental Group, accompanied by standard deviation error bars to reflect score variability within each group. In the Control Group, the mean scores showed minimal change, increasing marginally from 29.34 to 29.37. This negligible difference suggests an absence of substantial learning or performance enhancement over the testing period. The corresponding paired samples t-test yielded a statistically non-significant result, implying that any observed variation is likely attributable to random fluctuation rather than a systematic effect. Conversely, the Experimental Group exhibited a marked improvement in performance, with mean scores increasing from 27.31 in the pre-test to 30.66 in the post-test. This gain is both visually discernible and statistically significant ($p = .001$), indicating that the intervention produced a reliable and meaningful enhancement in outcomes.

Hence the Null Hypothesis (H_{01}): “There is no statistically significant difference in mindfulness skill levels between the pre-test and post-test scores of individuals exposed to the Bhagavad Gita-based intervention.” **does pertained for Control group and does not pertain for Experimental group.**

Hereby, the data suggest that while the control group maintained a consistent level of performance, the experimental group benefited significantly from the intervention, thereby supporting its efficacy as an instructional or behavioural strategy.

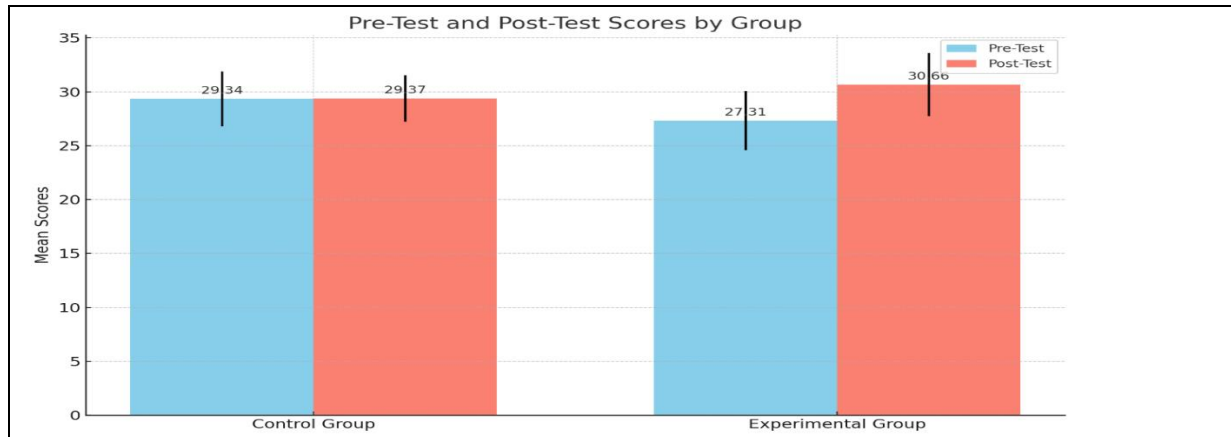


Figure no. 1.6 Comparison of significance of Mean, SD, Minimum and Maximum Scores of mindfulness Skills among the control and experimental groups of both Pre-and Post-Test.

Analysis of status the mindfulness skill categorised based on ethical value level

To enable the find out the status of mindfulness skill with respect to the level of ethical values which have been tested and categorised into i) High Ethical Value and ii) Low Ethical Value among the students of both controlled and Experimental Groups. Mean and SD of both group during Pre-and Post test are presented below in table no. 1.5.

Table 1.5: Mean and SD Mindfulness Skill among the high and low Ethical Values at the time of pre-Test.

Ethical Value Level	group	Mean	Std. Deviation	N
High	experimental group	26.19	1.721	16
	control group	29.44	2.449	16
	Total	27.81	2.657	32
Low	experimental group	28.44	2.780	16
	control group	29.25	2.720	16
	Total	28.84	2.737	32
Total	experimental group	27.31	2.546	32
	control group	29.34	2.548	32
	Total	28.33	2.726	64

Table 1.5 presents participants with high ethical values in the control group ($M = 29.44$, $SD = 2.45$) demonstrated higher baseline mindfulness than those in the experimental group ($M = 26.19$, $SD = 1.72$), according to pre-test analysis of mindfulness skills. This resulted in a subgroup mean of 27.81 ($SD = 2.66$). With

a combined mean score of 28.84 (SD = 2.74), the control group outperformed the experimental group (M = 28.44, SD = 2.78) among participants with low ethical values, scoring marginally higher (M = 29.25, SD = 2.72). With an overall pre-test mean of 28.33 (SD = 2.73), the control group (M = 29.34, SD = 2.55) continued to outperform the experimental group (M = 27.31, SD = 2.55) across the entire sample. These results suggest that the control group had consistently higher mindfulness levels prior to the intervention, with the difference being most noticeable among those who held high ethical values a crucial consideration when analysing post-test results.

Table 1.6: Mean and SD Mindfulness Skill among the high and low Ethical Values at the time of post-Test.

Ethical Value Level	Group	Mean	Std. Deviation	N
High	Experimental group	32.06	1.769	16
	Control group	30.01	2.366	16
	Total	31.03	2.307	32
Low	Experimental group	29.25	2.887	16
	Control group	28.75	1.807	16
	Total	29.33	2.383	32
Total	Experimental group	30.66	2.755	32
	Control group	29.38	2.166	32
	Total	30.04	2.542	64

The above table 1.6 shows that the participants with high ethical values in the experimental group had a significantly higher mean score (M = 32.06, SD = 1.77) than their control group counterparts (M = 30.01, SD = 2.37), according to post-test analysis of mindfulness skills (Table 1.6). This suggests that the intervention was highly effective for this subgroup. Additionally, although the improvement was less pronounced, the experimental group scored marginally higher (M = 29.25, SD = 2.89) than the control group (M = 28.75, SD = 1.81) among participants with low ethical values. The intervention's beneficial effects were further supported by the fact that the experimental group's mean mindfulness score (M = 30.66, SD = 2.76) exceeded that of the control group (M = 29.38, SD = 2.17). According to these findings, the program improved mindfulness in all participants, but its effects were strongest in those who held higher ethical values. This suggests that ethical predispositions play a moderating role in the outcomes of mindfulness interventions.

Table -1.7: Comparative Interpretation of Mindfulness Skills by Ethical Value Level: Pre-Test and Post-Test

Ethical Value Level	Group	Pre-Test Mean	Pre-Test SD	Post-Test Mean	Post-Test SD	Change (Δ)
High	Experimental	26.19	1.72	32.06	1.77	5.87
	Control	29.44	2.45	30.01	2.37	0.57
Low	Experimental	28.44	2.78	29.25	2.89	0.81
	Control	29.25	2.72	28.75	1.81	-0.50
Total	Experimental	27.31	2.55	30.66	2.76	3.35
	Control	29.34	2.55	29.38	2.17	0.04

Table 1.7 indicates that the control group performed better than the experimental group at baseline in both high and low ethical value categories, according to an analysis of pre-test and post-test data on mindfulness skills (Tables 1.5–1.7). The difference was greatest among participants with high ethical values ($M = 29.44$ vs. 26.19). The experimental group, however, showed greater gains in mindfulness, especially among participants with high ethical values ($M = 32.06$ vs. 30.01), indicating a strong positive effect of the intervention. Post-test results, however, clearly showed a reversal. The experimental group marginally outperformed the control group, even among participants with low ethical values ($M = 29.25$ vs. 28.75).

In brief, the experimental group's mean mindfulness score increased from 27.31 to 30.66 , surpassing that of the control group, which was 29.38 . This suggests that the structured intervention was successful in improving mindfulness skills, with the greatest improvements taking place in those who were already inclined towards ethical awareness.

Analysis of the effect of the mindfulness intervention on post-test mindfulness skill scores, adjusting for participants' pre-test mindfulness levels, and to determine whether this treatment effect differed as a function of ethical value level (high vs. Low).

H₀2 (Null Hypothesis 2): There is no significant difference in post-test mindfulness scores between the experimental and control groups after adjusting for pre-test scores.

To examine the impact of different factors on a dependent variable and to evaluate the significance of the pretest mindfulness, group classification, and ethics classifying in explaining the variance in the outcome, ANCOVA has been implemented on the data. The table presents the results of an analysis of co-variance (ANCOVA) where the "Source" column identifies the sources of variation, while the "Type III Sum of Squares" shows the sum of squared deviations from the mean for each factor. The "df" (degrees of freedom) provides an indication of the sample size for each source, and the "Mean Square" is the average variation for each source. The "F" statistic and corresponding "p" value assess the significance of each factor, with values less than 0.05 indicating statistical significance.

Table -1.8: f- value and p-value of the pre and post-test of Mindfulness skill

Source	Type III Sum of Squares	df	Mean Square	F	p
Corrected Model	93.882	3	31.294	5.997	0.001
Intercept	378.471	1	378.471	72.527	0
Pretest Mindfulness	1.601	1	1.601	0.307	0.582
Within the Group	27.24	1	27.24	5.22	0.026
Between the Group (Mindfulness Skill)	67.429	1	67.429	12.921	0.001
Error	313.102	60	5.218		
Total	58067	64			
Corrected Total	406.984	63			

a. R Squared = .813 (Adjusted R Squared = .800)

Table 1.8 reveals that the overall model was statistically significant, $F(3, 60) = 5.997$, $p = .001$, indicating that the combined effect of group assignment, ethical value level, and pre-test mindfulness scores explained a significant portion of the variance in post-test mindfulness scores. The model accounted for approximately 81.3% of the variance in post-test scores, as indicated by $R^2 = .813$ (Adjusted $R^2 = .800$), suggesting a strong model fit. The covariate, pre-test mindfulness, was not a significant predictor of post-test mindfulness scores, $F(1, 60) = 0.307$, $p = .582$, indicating that initial mindfulness levels did not significantly influence post-intervention outcomes when other factors were considered.

Interestingly, the experimental group's post-test mindfulness ratings differed from the control group in a statistically significant way ($F(1, 60) = 5.22$, $p = .026$) after adjusting for pre-test levels.

Thus, the null hypothesis (H_{03}) which stated that there would be no significant difference between groups was rejected. The results suggest that the mindfulness intervention had a significant positive impact on participants' mindfulness skills. Additionally, the analysis revealed a significant main effect of ethical value classification, $F(1, 60) = 12.921$, $p = .001$, indicating that ethical orientation (high vs. low) also had a significant influence on post-test mindfulness scores.

Hence the Null Hypothesis (H_{02}): "There is no significant difference in post-test mindfulness scores between the experimental and control groups after controlling for pretest mindfulness and ethics classifying" does not pertained. Therefore, the findings support the effectiveness of the intervention in enhancing mindfulness, independent of initial mindfulness levels and in conjunction with ethical reasoning abilities.

Discussion of the Result: The results of this study are in good agreement with previous research on mindfulness-based interventions, which regularly document advantages like enhanced attention span, self-compassion, and emotional regulation (Robins et al., 2012; Jennings & Jennings, 2013; Hue & Lau, 2015). In

line with these findings, the experimental group in this study, which was given an intervention based on the Bhagavad Gita, showed a statistically significant increase in mindfulness scores from 27.31 to 30.66 ($p = .001$). However, the main difference is the incorporation of spiritual and ethical aspects, which makes the results more culturally relevant and possibly long-lasting in Indian contexts. Furthermore, by demonstrating that students with higher ethical values had a greater mindfulness gain (+5.87) than those with lower values (+0.81), the study supports the literature on the relationship between ethical values and mindfulness (Sharma et al., 2016; Bögels et al., 2008). This suggests that moral orientation amplifies the internalisation of contemplative practices.

The results also establish improvements in emotional stability, moral reflection, and purposeful behaviour, operationalising the educational value of the Bhagavad Gita long emphasised by scholars like Kesari (1986), Charlu (1971), and Pandey (1985) into quantifiable outcomes. This addresses the lack of cultural and ethical contexts in some earlier mindfulness studies (Mayorga et al., 2016; Bergen-Cico et al., 2013; Harpin et al., 2016), which may have contributed to the inconsistent findings. Through the integration of mindfulness within a culturally relevant and value-rich framework, this study presents a model that aligns with both NEP 2020 and the Indian Knowledge System framework. It also provides empirical evidence that the careful adaptation of ancient Indian wisdom can improve moral reasoning and mindfulness. By bridging the gap between traditional philosophy and contemporary pedagogy, it provides a reproducible method for developing students who are ethical, emotionally resilient, and mindful.

Findings of the Study

- The findings revealed that, before any intervention, the control group exhibited higher mindfulness skill scores ($M = 29.34$) compared to the experimental group ($M = 27.31$). This suggests that the control group had slightly better baseline mindfulness. Both groups had similar variability in scores, and the score distributions indicated slight skewness in opposite directions left for control, right for experimental highlighting the need for statistical controls in subsequent analysis.
- After the intervention, the experimental group demonstrated a noticeable improvement ($M = 30.66$), exceeding the control group's post-test mean ($M = 29.37$). The improvement in the experimental group supports the effectiveness of the Bhagavad Gita-based mindfulness intervention. The most frequent scores also shifted upward in the experimental group, suggesting a widespread gain in mindfulness among participants.
- Control Group: Minor increase from $M = 29.34$ to $M = 29.37$ (not significant), showing no meaningful change. Experimental Group: Significant improvement from $M = 27.31$ to $M = 30.66$. Post-Test Comparison: Experimental group outperformed the control group, indicating the positive impact of the intervention. There was also greater variability in the experimental group, implying that different students responded differently to the intervention.
- The t-test showed no significant change in the control group but a statistically significant increase in the experimental group ($p = .001$). The null hypothesis was rejected for the experimental group, confirming the effectiveness of the intervention.
- Pre-test scores showed higher mindfulness among control group students with high ethical values. Post-test data, however, indicated significant gains in the experimental group, especially those with high ethical values, whose mean score rose from 26.19 to 32.06 ($\Delta = 5.87$). Students with low ethical values in the experimental group also improved ($\Delta = 0.81$), though to a lesser extent. The intervention was more effective among students with high ethical value orientations.
- ANCOVA results showed that group and ethical value level were both statistically significant factors affecting post-test mindfulness scores. Pre-test mindfulness was not significant when accounting for group and ethics. The null hypothesis was rejected. The intervention significantly influenced post-test mindfulness, and ethical values moderated this effect.

Educational Implications and Suggestions for Future Research: The study highlights the significance of combining value-based education with reflective practices by showing how a Bhagavad Gita-based intervention

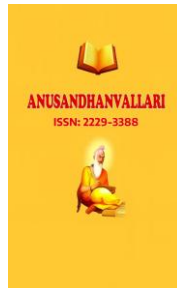


greatly improved students' mindfulness particularly among those with higher ethical values by encouraging emotional control, leadership, and holistic development. While social, democratic, family, and health values call for focused, long-term, experiential approaches involving community engagement, improvements were noted in religious, economic, aesthetic, and power values. The results confirm that spiritual literature can be a potent pedagogical tool for developing morally upright, sympathetic, and well-rounded people who are in line with contemporary educational objectives when it is taught inclusively. Longitudinal designs, larger and more varied samples, qualitative techniques, cross-cultural comparisons with other philosophical texts, and the creation of culturally appropriate assessment instruments should all be features of future research. To inform policy for the systematic integration of value-based education into curricula and teacher training, more research is required to understand the roles of teacher characteristics, gender differences, and age-specific applicability. Additionally, digital platforms may be able to scale such programs and expand their impact to include interpersonal skills, emotional intelligence, empathy, and conflict resolution.

Conclusion: This study used an experimental design with pre- and post-tests, ANCOVA, and t-tests to assess how well a value education program based on the Bhagavad Gita enhanced mindfulness and personal values among secondary students. While social, democratic, family, health, and knowledge values did not significantly change, the experimental group's mindfulness and religious, aesthetic, economic, and power values did, particularly among students with strong ethical orientations. The need for complementary strategies was highlighted by the fact that the intervention was more successful for intrapersonal growth such as self-awareness, moral reasoning, and emotional regulation than for interpersonal or societal values. According to research, incorporating spiritual-philosophical teachings into curricula and delivering them in a customised, inclusive manner can promote moral growth, fortitude, and responsible citizenship. A small sample size and brief intervention period are among the limitations, indicating the need for longer-term, more extensive, mixed-method studies. The study confirms the Bhagavad Gita and other ancient texts' continued educational value in fostering moral character, emotional equilibrium, and social responsibility.

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