

Integrating Bhagavad Gita Teachings into Values-Based Education: A Framework For 21st-Century Classrooms

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ABSTRACT

Contemporary education systems face increasing pressure to respond to moral fragmentation, learner disengagement, mental health challenges, and the dominance of outcome-driven pedagogies in 21st-century classrooms. While global education reforms emphasize competencies such as critical thinking, creativity, and digital literacy, comparatively less attention has been given to the cultivation of ethical values, character formation, and inner resilience. This paper argues that the Bhagavad Gita, a foundational philosophical text, offers a timeless and holistic framework for values-based education that is highly relevant to modern educational contexts. Drawing on key Gita teachings, such as dharma (ethical duty), karma yoga (selfless action), self-awareness, equanimity, and purpose-driven learning, the study conceptualizes an integrative educational framework that aligns moral development with cognitive and socio-emotional learning.

Using a critical narrative review of interdisciplinary literature spanning philosophy of education, values education, social-emotional learning, and 21st-century pedagogy, the paper demonstrates how Gita-inspired principles can be pedagogically translated into classroom practices that promote mindfulness, resilience, ethical reasoning, and learner agency. The proposed framework positions teachers as moral facilitators and learners as reflective, purpose-oriented individuals capable of navigating complexity and uncertainty. The paper contributes to contemporary debates on holistic education by offering a culturally grounded yet universally applicable model that bridges ancient wisdom and modern educational imperatives. It concludes by highlighting implications for curriculum design, teacher education, and policy development in pluralistic and globalized education systems.

Keywords: Bhagavad Gita; values-based education; 21st-century classrooms; ethical learning; mindfulness and resilience; holistic education; character education.

INTRODUCTION

Education systems in the 21st century are undergoing profound transformation as they respond to rapid technological change, globalization, social fragmentation, and growing concerns about learner well-being and ethical responsibility. While contemporary reforms emphasize measurable outcomes such as academic achievement, employability skills, and digital competence, critics increasingly argue that education has become overly instrumental, neglecting its foundational role in moral formation, values cultivation, and holistic human development (Biesta, 2015; Nussbaum, 2010). This imbalance has contributed to rising concerns around student disengagement, mental health challenges, erosion of empathy, and ethical disorientation among young people across diverse educational contexts (UNESCO, 2021; OECD, 2023).

In response, scholars and policymakers have renewed

attention on values-based education, character education, and social-emotional learning as essential components of meaningful and sustainable schooling (Arthur et al., 2017; Lickona, 2013). Values-based education seeks to integrate ethical reasoning, personal responsibility, empathy, and social consciousness into teaching and learning processes, moving beyond content mastery toward the development of the whole person. However, despite growing recognition of its importance, values education often remains fragmented, culturally decontextualized, or treated as an add-on rather than a core pedagogical foundation (Halstead & Taylor, 2000; Biesta, 2015).

Within this context, the **Bhagavad Gita** offers a rich yet underutilized philosophical framework for reimagining values-based education in contemporary classrooms. As a foundational text of Indian philosophy, the Gita addresses fundamental questions about duty, purpose, ethical action, self-awareness, and the nature of learning through

reflective inquiry and dialogue (Radhakrishnan, 1999; Prasad, 2018). Rather than promoting dogma, the Gita presents a dialogical pedagogy in which learners are guided to critically reflect, develop inner discipline, and align action with ethical responsibility. These principles resonate strongly with modern educational goals related to learner agency, mindfulness, resilience, and moral reasoning (Chakrabarti, 2015).

Central to the Gita's educational relevance is the concept of *dharma*, understood as ethical duty aligned with one's role and responsibility within society. In educational terms, *dharma* encourages learners to see education not merely as a pathway to individual success but as preparation for responsible citizenship and social contribution. Similarly, the principle of *karma yoga*, action performed with commitment but without attachment to outcomes—offers a powerful counter-narrative to performance-driven schooling cultures that prioritize grades, rankings, and external validation (Prasad, 2018). By emphasizing effort, intention, and ethical action, *karma yoga* aligns closely with contemporary calls for mastery-oriented learning, intrinsic motivation, and learner well-being (OECD, 2023).

The Gita also foregrounds self-awareness, emotional regulation, and equanimity, qualities increasingly recognized as essential for navigating the complexities of modern life. Research in social-emotional learning and mindfulness-based education highlights the importance of these attributes for enhancing cognitive engagement, ethical judgment, and resilience among learners (Brown et al., 2021; Kabat-Zinn, 2015). When integrated thoughtfully into classroom practice, these principles support students' ability to manage stress, engage empathetically with others, and make reflective, values-informed decisions, competencies that are vital in pluralistic and uncertain societies.

Despite its philosophical depth and pedagogical relevance, the Bhagavad Gita remains marginal within mainstream educational discourse, particularly in formal curriculum frameworks. Existing studies often explore the Gita from theological, spiritual, or leadership perspectives, with limited attention to its systematic application within classroom pedagogy, curriculum design, and teacher education (Chakrabarti, 2015; Prasad, 2018). Moreover, concerns about secularism and cultural specificity have sometimes led to the exclusion of indigenous and philosophical knowledge systems from values education, even when their core principles are universally applicable (UNESCO, 2019).

This paper seeks to address this gap by proposing an integrative framework for values-based education grounded in Bhagavad Gita teachings, explicitly aligned with the demands of 21st-century classrooms. Through a critical synthesis of educational theory, values education literature, and philosophical analysis, the study demonstrates how Gita principles can be translated into inclusive, secular, and

pedagogically sound practices that support ethical learning, mindfulness, resilience, and holistic development. In doing so, the paper contributes to broader debates on re-humanizing education and repositioning values as a central pillar of contemporary teaching and learning.

LITERATURE REVIEW

Values-Based Education in the 21st Century

Values-based education has re-emerged as a central concern in global educational discourse amid growing anxieties about moral decline, social fragmentation, learner well-being, and ethical leadership in increasingly complex societies. Scholars such as Biesta (2015) argue that contemporary education systems have become excessively outcome-driven, privileging measurable competencies over ethical judgment, democratic engagement, and moral formation. Similarly, Nussbaum (2010) critiques the dominance of market-oriented educational models, emphasizing the need for education systems that cultivate empathy, critical thinking, and global responsibility.

International frameworks reinforce this shift. UNESCO (2015, 2021) positions values education as integral to Education for Sustainable Development and Global Citizenship Education, highlighting ethical responsibility, intercultural understanding, and social cohesion as essential learning outcomes. Arthur et al. (2017) further contend that values education should not be confined to standalone moral instruction but embedded across curriculum, pedagogy, and school culture. Despite this consensus, empirical studies suggest that values education remains inconsistently implemented, often lacking conceptual clarity and practical integration into classroom teaching (Halstead & Taylor, 2000; Lickona, 2013).

Character Education, Social-Emotional Learning, and Ethical Development

Closely related to values-based education are character education and social-emotional learning (SEL), both of which emphasize moral reasoning, emotional regulation, resilience, and interpersonal competence. Lickona (2013) identifies respect, responsibility, and integrity as foundational virtues that schools must intentionally cultivate. SEL frameworks developed by CASEL and endorsed by the OECD (2023) similarly highlight self-awareness, self-management, social awareness, and responsible decision-making as essential for lifelong learning.

However, critics argue that many SEL initiatives adopt a

technocratic approach, focusing on skill acquisition without sufficiently addressing ethical purpose, meaning, and moral responsibility (Biesta, 2015; Kristjánsson, 2017). This critique underscores the need for philosophically grounded frameworks that integrate emotional development with ethical reflection, a space where classical philosophical traditions, including the Bhagavad Gita, may offer valuable insights.

Philosophical Foundations of the Bhagavad Gita

The Bhagavad Gita is widely recognized as a seminal philosophical text addressing duty (*dharma*), ethical action (*karma*), self-awareness, and the pursuit of wisdom (*jnana*). Radhakrishnan (1999) describes the Gita as a dialogue-based philosophical inquiry rather than a religious prescription, emphasizing reflective reasoning and ethical discernment. Prasad (2018) highlights the Gita’s holistic view of human development, integrating cognition, emotion, action, and moral responsibility.

Educationally relevant concepts within the Gita include *karma yoga* (selfless action), *nishkama karma* (detachment from outcomes), and *sthita-prajna* (emotional equanimity). These ideas resonate with contemporary educational goals related to intrinsic motivation, learner agency, mindfulness, and resilience (Chakrabarti, 2015). Rather than encouraging passivity, the Gita promotes disciplined engagement, ethical intentionality, and reflective self-regulation—qualities increasingly demanded in modern learning environments.

Bhagavad Gita, Mindfulness, and Resilience

Recent interdisciplinary research has explored the relevance of Eastern philosophical traditions to mindfulness, stress management, and psychological well-being. Kabat-Zinn (2015) traces modern mindfulness practices to ancient contemplative traditions, while Brown et al. (2021)

demonstrate their positive impact on cognitive engagement and emotional regulation in educational settings. Scholars such as Chakrabarti (2015) argue that the Gita’s teachings on self-mastery and detachment from anxiety-driven outcomes parallel contemporary resilience theory.

Nevertheless, much of this literature situates the Gita within personal development, leadership training, or therapeutic contexts rather than formal schooling. Studies exploring Gita-based leadership ethics (Sharma, 2017; Sinha, 2020) highlight its relevance for decision-making and moral leadership but stop short of translating these principles into pedagogical frameworks suitable for primary, secondary, or tertiary classrooms.

Integrating Indigenous and Philosophical Knowledge Systems in Education

There is growing recognition of the importance of integrating indigenous and philosophical knowledge systems into education to foster cultural relevance, ethical pluralism, and epistemic diversity. UNESCO (2019) advocates for the inclusion of indigenous knowledge as a means of enriching curricula and supporting holistic learning. Scholars argue that excluding non-Western philosophical traditions perpetuates epistemic injustice and limits learners’ exposure to diverse moral worldviews (Dei, 2012; Tikly, 2019).

Despite this shift, the integration of texts such as the Bhagavad Gita into secular educational frameworks remains contested. Concerns around religious neutrality often lead to the marginalization of philosophical traditions, even when their ethical principles are universal and adaptable (Halstead, 2010). This tension highlights the need for frameworks that clearly distinguish philosophical ethics from religious instruction while maintaining inclusivity and pedagogical rigor.

Table 1: Core Bhagavad Gita Teachings and Educational Significance

Bhagavad Gita Teaching	Core Meaning	Relevance to Values-Based Education
<i>Dharma</i>	Ethical duty and moral responsibility	Encourages purpose-driven learning, ethical reasoning, and civic responsibility
<i>Karma Yoga</i>	Selfless action without attachment to outcomes	Promotes intrinsic motivation, effort-based learning, and reduced performance anxiety
<i>Nishkama Karma</i>	Detachment from results	Supports resilience, growth mindset, and learner perseverance

<i>Sthita-Prajna</i>	Emotional balance and steady wisdom	Enhances mindfulness, emotional regulation, and well-being
<i>Jnana</i>	Self-knowledge and reflective wisdom	Fosters critical thinking, self-awareness, and lifelong learning

Literature Gaps

Despite the growing body of scholarship on values-based education, character education, and social-emotional learning, several critical gaps remain.

First, while values education is widely endorsed at the policy level, there is a lack of coherent, philosophically grounded frameworks that guide classroom implementation. Existing approaches often emphasize skills and behaviours without sufficiently addressing ethical purpose, meaning, and moral reasoning (Biesta, 2015; Kristjánsson, 2017).

Second, although the Bhagavad Gita has been extensively analysed within philosophical, spiritual, and leadership literature, there is limited empirical and conceptual research examining its application within formal classroom pedagogy, curriculum design, and teacher practice. Most studies remain abstract or individualistic, failing to translate Gita teachings into structured educational models.

Third, current research inadequately addresses how Gita-based values can be integrated into secular, pluralistic education systems without promoting religious instruction. This gap is particularly significant in multicultural classrooms where inclusivity and neutrality are essential.

Fourth, there is a lack of conceptual frameworks linking Bhagavad Gita teachings explicitly to 21st-century educational priorities, such as learner well-being, mindfulness, resilience, ethical citizenship, and sustainable development. Existing studies tend to address these outcomes in isolation rather than through an integrated pedagogical lens.

Finally, few studies critically examine how integrating philosophical traditions like the Bhagavad Gita can contribute to the re-humanization of education, countering instrumentalist and performance-driven models that dominate contemporary schooling.

Positioning of the Present Study

Addressing these gaps, this paper proposes a conceptual and pedagogical framework that systematically integrates Bhagavad Gita teachings into values-based education for 21st-century classrooms. By aligning ancient philosophical principles with contemporary educational theory and practice, the study contributes to ongoing debates on ethical education, learner well-being, and holistic human development.

DISCUSSION AND ANALYSIS

Repositioning Values-Based Education in the 21st Century

The findings from the reviewed literature and conceptual synthesis suggest that contemporary education systems are experiencing a profound values deficit, driven by performative accountability regimes, standardized testing cultures, and market-oriented educational reforms. As Biesta (2015) argues, education has increasingly prioritized “what works” over “what is good,” marginalizing ethical judgment, moral purpose, and personal meaning. Within this context, the Bhagavad Gita offers a philosophically robust counter-narrative that re-centres education on ethical duty (*dharma*), purposeful action (*karma*), and self-awareness.

The analysis indicates that integrating Gita teachings into classroom practice does not conflict with 21st-century educational priorities but instead deepens them. Skills such as critical thinking, collaboration, and resilience, frequently cited in global frameworks (UNESCO, 2021; OECD, 2023), require ethical grounding to avoid becoming purely instrumental competencies. Radhakrishnan (1999) emphasizes that the Gita frames learning as a moral and reflective journey, positioning knowledge as inseparable from responsibility and action. This perspective directly addresses critiques that modern education produces technically skilled yet ethically disengaged learners (Nussbaum, 2010).

Dharma and Purpose-Driven Learning

A central contribution of the Bhagavad Gita to values-based education lies in its conception of *dharma* as context-sensitive ethical responsibility rather than rigid moral prescription. Prasad (2018) explains that *dharma* in the Gita is relational and situational, requiring reflective judgment rather than obedience to fixed rules. Applied to classrooms, this aligns with constructivist and inquiry-based pedagogies that encourage learners to engage with moral dilemmas, social responsibilities, and civic agency. This analysis suggests that embedding *dharma*-oriented learning can help students navigate ethical complexity in areas such as digital citizenship, environmental responsibility, and social justice. Rather than teaching morality as a set of abstract values, educators can use real-world problems to cultivate ethical reasoning and reflective decision-making. Arthur et al. (2017) argue that

such approaches foster moral agency, a quality increasingly demanded in pluralistic societies.

Karma Yoga, Learner Agency, and Intrinsic Motivation

The principle of *karma yoga*, or selfless action without attachment to outcomes, offers a powerful critique of outcome-obsessed education systems. Contemporary schooling often emphasizes grades, rankings, and performance metrics, contributing to anxiety, disengagement, and extrinsic motivation (OECD, 2023). In contrast, the Gita's emphasis on effort, intention, and responsibility reframes learning as a process rather than a product.

Chakrabarti (2015) notes that *nishkama karma* promotes disciplined engagement while reducing fear of failure—a finding echoed in resilience and motivation research. When applied pedagogically, this principle supports formative assessment, mastery learning, and reflective practice. The analysis suggests that classrooms guided by *karma yoga* principles may foster deeper learner engagement, perseverance, and ethical accountability, particularly in high-pressure academic environments.

Mindfulness, Emotional Regulation, and Resilience

A significant area of convergence between Gita teachings and contemporary education lies in mindfulness and emotional regulation. The Gita's concept of *sthita-prajna*, a person of steady wisdom, closely parallels modern understandings of emotional self-regulation and resilience. Kabat-Zinn (2015) and Brown et al. (2021) demonstrate that mindfulness practices improve attention, emotional balance, and stress management in educational settings.

The analysis indicates that Gita-inspired mindfulness extends beyond stress reduction to ethical clarity and purposeful action. Unlike some secular mindfulness programs criticized for being decontextualized or instrumentalized (Biesta, 2015), the Gita situates mindfulness within a moral framework that links inner awareness with ethical conduct. This integration addresses concerns that emotional skills training alone may lack ethical depth (Kristjánsson, 2017).

Teachers as Ethical Facilitators

The discussion further highlights the critical role of teachers in mediating values-based education. The Bhagavad Gita's dialogical format, exemplified by Krishna's role as a guide rather than an authoritarian instructor, offers a pedagogical model aligned with learner-centered and dialogic teaching approaches. Radhakrishnan (1999) emphasizes that Krishna does not impose answers but facilitates Arjuna's ethical

awakening through questioning and reflection.

This model resonates with contemporary views of teachers as facilitators of meaning-making rather than transmitters of content (Biesta, 2015). The analysis suggests that professional development programs should equip teachers with philosophical literacy and reflective pedagogies to confidently integrate values education without proselytization. Halstead (2010) notes that ethical education in secular systems succeeds when teachers emphasize critical engagement rather than doctrinal instruction.

Inclusivity, Secularism, and Pluralistic Classrooms

A recurring concern in the literature is whether integrating the Bhagavad Gita risks undermining secular education principles. The analysis demonstrates that when approached as a philosophical and ethical text rather than a religious scripture, the Gita can be inclusively incorporated alongside other global philosophical traditions. UNESCO (2019) supports the inclusion of indigenous and philosophical knowledge systems as a means of fostering epistemic diversity and intercultural understanding.

By framing Gita teachings around universal human values, such as responsibility, self-awareness, compassion, and ethical action, educators can ensure alignment with pluralistic and multicultural classroom contexts. Dei (2012) argues that such approaches counter epistemic exclusion while enriching learners' moral imagination.

Implications for Curriculum, Policy, and Practice

The analysis reveals that integrating Bhagavad Gita teachings into values-based education has significant implications for curriculum design, assessment, and policy. Curriculum frameworks can embed ethical inquiry, reflective practice, and purpose-driven learning across disciplines rather than confining values education to isolated subjects. Assessment systems may need to balance cognitive achievement with reflective portfolios, ethical reasoning tasks, and collaborative problem-solving.

At the policy level, aligning Gita-inspired values education with global priorities such as Sustainable Development Goal 4 strengthens its legitimacy and relevance. UNESCO (2021) emphasizes that education must contribute to human flourishing, social cohesion, and sustainable futures, outcomes directly supported by the ethical and reflective orientation of the Gita.

Table 2: Alignment of Bhagavad Gita Principles with 21st-Century Educational Goals

Gita Principle	21st-Century Skill / Goal	Educational Application
Ethical <i>Dharma</i>	Global citizenship	Ethical decision-making, social responsibility projects
<i>Karma Yoga</i>	Learner agency	Project-based learning, service learning
Mindfulness	Student well-being	Classroom reflection, stress management practices
Emotional equanimity	Resilience	Coping with academic pressure and uncertainty
Reflective wisdom	Critical thinking	Inquiry-based discussions and ethical debates

Table 2 illustrates the alignment between Bhagavad Gita principles and contemporary 21st-century educational priorities.

Synthesis

Overall, this discussion demonstrates that the Bhagavad Gita offers a coherent, philosophically grounded, and pedagogically adaptable framework for values-based

education in 21st-century classrooms. By integrating ethical purpose with cognitive and socio-emotional development, the proposed framework addresses critical shortcomings in contemporary education while remaining inclusive, secular, and globally relevant.

Table 3: Pedagogical Strategies for Integrating Gita-Based Values in Classrooms

Pedagogical Strategy	Linked Gita Teaching	Expected Learning Outcome
Reflective journaling	<i>Jnana</i>	Enhanced self-awareness and ethical reflection
Ethical case studies	<i>Dharma</i>	Improved moral reasoning and judgment
Project-based learning	<i>Karma Yoga</i>	Purposeful engagement and collaboration
Mindfulness exercises	<i>Sthita-Prajna</i>	Emotional regulation and focus
Service learning	<i>Nishkama Karma</i>	Social responsibility and empathy

Table 3 outlines practical pedagogical strategies for translating Bhagavad Gita teachings into classroom practice.

CONCLUSION

This paper set out to explore the relevance and applicability of Bhagavad Gita teachings within values-based education for 21st-century classrooms. In response to increasing concerns about moral fragmentation, learner disengagement, mental health pressures, and the dominance of instrumental and performance-driven educational models, the analysis demonstrates that the Bhagavad Gita offers a philosophically grounded and pedagogically adaptable framework for holistic education. Drawing on principles such as *dharma* (ethical responsibility), *karma yoga* (purposeful and selfless action), mindfulness, emotional equanimity, and reflective self-awareness, the study illustrates how ancient wisdom can meaningfully inform contemporary educational practice. The discussion highlights that current global education reforms, while emphasizing critical thinking, creativity, digital

literacy, and socio-emotional skills, often lack a coherent ethical foundation. As Biesta (2015) and Nussbaum (2010) argue, education risks becoming ethically hollow when values are treated as secondary or implicit. The Bhagavad Gita addresses this gap by positioning ethical purpose at the centre of learning, where knowledge, action, and moral responsibility are inseparable. Rather than conflicting with secular or pluralistic education systems, the Gita’s philosophical orientation supports universal human values that resonate across cultures and belief systems (Radhakrishnan, 1999; Prasad, 2018). Furthermore, the paper demonstrates that Gita-inspired approaches to learning align strongly with contemporary understandings of learner well-being, mindfulness, and resilience. The emphasis on effort over outcomes and inner regulation over external validation offers a compelling response to rising student anxiety and burnout

in competitive educational environments (OECD, 2023; Kabat-Zinn, 2015). By framing learning as purposeful engagement rather than mere performance, values-based education informed by the Bhagavad Gita supports the development of ethically grounded, emotionally resilient, and socially responsible learners.

WAY FORWARD

Curriculum Design and Pedagogical Practice

Moving forward, education systems should consider embedding Bhagavad Gita-inspired values within curriculum frameworks through interdisciplinary and inquiry-based approaches. Rather than treating values education as a standalone subject, principles such as ethical responsibility, reflective action, and self-awareness can be integrated across humanities, sciences, and civic education. Arthur et al. (2017) emphasize that values are most effectively cultivated when they are lived and practiced across learning contexts, rather than taught as abstract concepts.

Pedagogically, educators can translate Gita teachings into classroom strategies such as reflective journaling, ethical case discussions, mindfulness practices, and project-based learning focused on social responsibility. These approaches align with constructivist learning theories and support learner agency, intrinsic motivation, and critical reflection (Biesta, 2015).

Teacher Education and Professional Development

A key implication of this study is the need to strengthen teacher education and professional development in values-based and philosophically informed pedagogy. Teachers require both conceptual clarity and pedagogical confidence to engage learners in ethical dialogue without proselytization. As Halstead (2010) notes, successful values education in secular settings depends on teachers' ability to facilitate critical inquiry rather than impose moral doctrines.

Professional development programs should therefore include philosophical literacy, reflective teaching practices, and culturally responsive pedagogy. Training teachers to draw connections between classical philosophical traditions, such as the Bhagavad Gita, and contemporary educational challenges can enrich classroom discourse and foster inclusive

ethical learning environments.

Assessment and Learning Evaluation

The way forward also necessitates rethinking assessment practices. Overreliance on standardized testing and outcome-based evaluation undermines the principles of *karma yoga* and intrinsic motivation emphasized in the Gita. Alternative assessment models, such as reflective portfolios, peer assessment, and project-based evaluation, can better capture ethical reasoning, self-reflection, and socio-emotional development (OECD, 2023).

Such approaches not only reduce performance anxiety but also encourage learners to value effort, responsibility, and purposeful engagement over purely extrinsic rewards.

Policy Alignment and Global Relevance

At the policy level, integrating values-based education informed by philosophical traditions like the Bhagavad Gita aligns closely with international education agendas. UNESCO (2021) emphasizes that education must contribute to human dignity, social cohesion, and sustainable development. The ethical and reflective orientation of the Gita supports these aims by fostering moral agency, compassion, and responsible citizenship.

Policymakers should therefore recognize the legitimacy of philosophical and indigenous knowledge systems in shaping holistic education frameworks, particularly in culturally diverse and post-colonial contexts where epistemic inclusion remains a critical concern (Dei, 2012; Tikly, 2019).

Future Research Directions

Future research should empirically examine the implementation of Gita-inspired values education across different educational levels and cultural contexts. Longitudinal studies exploring impacts on learner well-being, ethical reasoning, and resilience would strengthen the evidence base for this approach. Comparative studies that examine the integration of multiple philosophical traditions could further enhance understanding of inclusive values-based education in global classrooms.

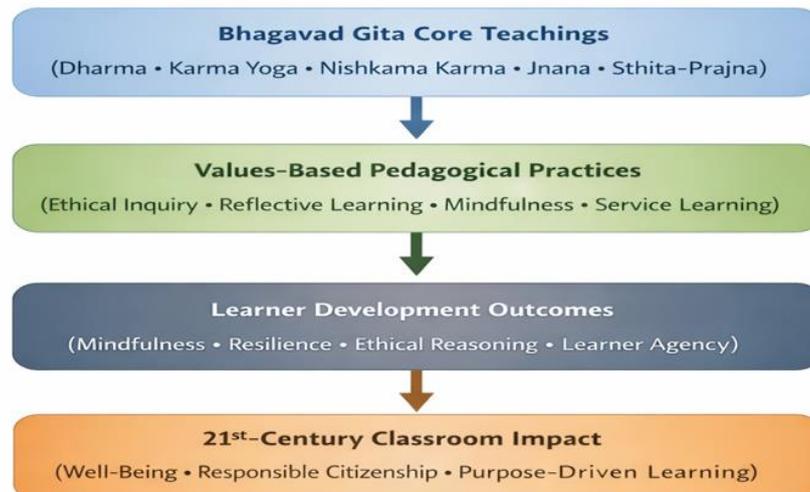


Figure 1: Integrating Bhagavad Gita Teachings into Values-Based Education for 21st-Century Classrooms

Final Reflection

In conclusion, integrating Bhagavad Gita teachings into values-based education offers a timely and transformative response to the ethical, emotional, and pedagogical challenges facing 21st-century education. By reconnecting learning with purpose, responsibility, and inner awareness, this framework contributes to the re-humanization of education, ensuring that classrooms cultivate not only skilled learners, but thoughtful, resilient, and ethically grounded individuals prepared to navigate an increasingly complex world.

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