



REACTION OF SOCIETY TOWARDS VALUES (YAMA NIYAMA) ADOPTION AND SPIRITUALITY

Author:

Siddappa Naragatti¹

Yoga Therapist¹

Central Council for Research in Yoga and Naturopathy, New Delhi, India¹

Abstract: This paper intends to study the reaction of the society in the adoption of values, yama niyama or yogic principles and spirituality. Different parts of societies of Delhi and NCR The response were collected from 100 respondents out of them 50 as control group and 50 as a practice group in the shape of questionnaire. A self constructed questionnaire was used as a tool in this study and survey method was used as technique. In modern technological period man faced various complex situations like degradation of values inequality. Study on the subject suggests that values of the man has been degraded. The person gets trapped in the cycle of negative behavior and feels unable to come out fit. values are very much diminishing rapidly these days. People feel no hesitation in taking the shorter way to success and degrading their character. This study will be beneficial for the analytical study of the factors responsible for changing behavior and lifestyle through spirituality for the overall development of an individual i.e. at mental, physical and social levels. The study gives us an insight of the spiritual wisdom, which is the missing dimension in our present life. It helps us to understand our innate self in a better way, so that we can identify our inner powers and capabilities, which are at our disposal to determine the implications of the changes that are going on around.

Key words: Society reaction values yama niyama spirituality adoption.

Introduction:

Values is broad spectrum term concerning appropriate courses of action or outcomes. values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration".¹ Values lie at the heart of human behavior. They determine how we live and in which direction we take our life. They are guiding principles of human beings².

According to Morris Massey,

“Values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable, constructive³, etc. Values generate behavior and help solve common human problems for survival by comparative rankings of value, the results of which⁴ provide answers to questions of why people do what they do and in what order they choose to do them”

Values are obtained in many different ways.

Individual cultures emphasize values which their members broadly share. Values are generally received through cultural means, especially transmission from parents to children⁵. Our values form the foundation of our life. They dictate the choices we make and determine the direction that our life takes. Our values will influence our decisions related to our relationships, career, and other activities we engage in.

Despite this importance, few people choose their values. Instead, they simply adopt the values of their parents and the dominant values of society⁶.

Deconstructing Values

To truly understand what values we possess and live by we must deconstruct them until we are able to clearly see what exactly we value and why we hold those values⁷. Looking openly and honestly at the way we were raised is the first step in identifying the values that we instilled growing up⁸. What our parents value and what values they impressed upon us—achievement, wealth, education, religion, status, independence, appearance.

Popular Culture and Values

A recurring theme that runs throughout is that inadvertently buying into the values that predominate popular culture, for example, winning, status, power, appearance, and conspicuous. The popular culture today—as reflected in our various media—no longer has the time, attention span, or energy to devote to weighty and deep issues such as values⁹. It is much easier to focus on the superficial “things” in our culture.

Values are the good habits that are contagious. They are passed down through generations. Values bind us together and set us apart. Today, our society is seeing a terrible amount of lack of value. People are discriminating and being discriminated against. Nature is being destroyed, while destruction is being planned¹⁰.

Empathy

The most important value in our life revolves around empathy. How can one concentrate on co-existing on the same planet, without a speck of empathy? We need to be able to accept others for what they are, not what they can do for us.

Mutual Respect

Mutual respect means having respect in our minds for everyone. Even if one is up against a person, wherein it is their honor against theirs, it is important to have mutual respect. It is this respect that makes us human.

Love

This may seem surreal, but honestly, love conquers all. With love in our hearts, we feel no need to harm another. We will raise ourselves, rather than pull another down. . We will punish, but not kill. We will request, but not steal. With love, we will be people and not monsters! Yes, if we want our society to be good to us, we need to be good to it, as well. After all, you give love to get love.

Loyalty

Loyalty is an emotion that binds us to a person, thing or sentiment. This emotion restricts us from ever betraying that person or thing. As such, what our society clearly needs today is loyalty. We need to be loyal to each other, to shudder at the thought of speaking, or thinking negative about each other.

Honesty

We all claim to follow the above values in society, in our own way, we think we are perfect. Honesty in society is to accept ourselves for what you are, and let everyone know that as well. This honesty will help us make ourselves better, simply because we had the ability to admit our flaws and work towards improving ourselves.

Values are to be inculcated in Consciousness:

We must be clear in our mind that ‘Values’ relate to consciousness. Value-education is in fact, ‘Conscious training’. Values are, therefore, also called ‘divine qualities’ for these are not the qualities of Matter or of various forms of energy¹¹

Living Values and Social Harmony:

The 12 core values¹² are –

Co-operation: The method to give co-operation is to use the energy of the mind to create vibrations of good wishes and pure feelings for the others and for the task. Courage, consideration, caring, and sharing attitude provide a foundation on which co-operation as a process can be developed.

Freedom: Freedom implies the possibility for everyone to act and to express themselves as they wish without any constraints of external limitations. Full freedom functions only when rights are balanced with responsibilities and choice is balanced with conscience.

Happiness: Many people search for Happiness through wealth, social status, good health or perfect relationships. Yet these are limited and temporary sources for happiness. Happiness is the natural inheritance, which could be attained when our actions, attitudes, and attributes are pure and selfless.

Honesty: Honesty is when the inner self is in harmony with the truth. It is seeing everything as it is and not adding or subtracting from the whole. Honesty means there are no contradictions or discrepancies in thoughts, words or deeds.

Humility: Humility is the ability to listen and accept others. It enables one to become dependable, flexible, and adaptable. When one is humble, everyone bows down to them, since everyone bows to those who themselves bow first.

Love: Love is a consciousness, which is simultaneously selfless and self-fulfilling. It flows from the truth, that is, wisdom.

Respect: To know one's own worth and to honour the worth of others is the true way to earn respect. Respect is an acknowledgement of the inherent worth and innate rights of both the individual and the collective.

Responsibility: A responsible person fulfills the assigned duty by staying true to the aim. Duties are carried out with integrity and a sense of purpose. Responsibility is not a burden but an expression of care, which starts from the self.

Simplicity: Simplicity combines sweetness and wisdom in a sincere and natural way. In simplicity, one is free from strenuous thinking and complications. Simplicity is the conscience which calls upon people to rethink their Values.

Tolerance: Tolerance is peaceful co-existence. Tolerance is inner strength, which enables the individual to face and to transform misunderstandings and difficulties. The seed of tolerance is love, and love makes anything easier to tolerate.

Unity: Unity is harmony within and among individuals in the group. Unity is sustained by concentrating energy and focusing thoughts, by accepting and appreciating the value of the rich array of participants and the unique contribution each can make, and by remaining loyal not only to one another but also to the task.

Peace: Peace is an inner state, as well as an outer experience. Peace consists of pure thoughts, pure feelings, and pure vibrations.

Spirituality

It is not right to define spirituality in a rational way. If spirituality is defined as love, compassion, tolerance and sacrifice, there is little room for reason to explain it.

James Martin in his book "My Life with the Saints," published¹³ in 2006, narrates a story about Mother Theresa. A man saw her cleaning the wounds of a leper and said, "I wouldn't do that for a million dollars," Mother Teresa replied, "Neither would I." Love and sacrifice, although cannot be explained rationally, don't go against it. So let it be clear that by spirituality we don't mean stupidity.

OBJECTIVES

The study is undertaken for the following specific objectives:

(a)

To study & analyze the impact of spirituality in our life.

(b)

To draw the attention of people towards the spiritual management.

(c)

To examine the need of spirituality in changing the negative behavior and deteriorating life style.

(d)

To describe the importance of values, causes of their degradation and need for up gradation of moral values.

(e)

To describe the effects of value degradation on society and an individual.

(f)

To study the impact of adoption of values in life of a human being.

Importance of the study:

This study will be beneficial for the analytical study of the factors responsible for changing behavior and lifestyle through spirituality for the overall development of an individual i.e. at mental, physical and social levels.

The study gives us an insight of the spiritual wisdom, which is the missing dimension in our present life. It helps us to understand our innate self in a better way, so that we can identify our inner powers and capabilities, which are at our disposal to determine the implications of the changes that are going on around.

Limitations of the study:

The study is based on the responses from the respondents in and around Delhi/New Delhi and it was restricted to 50 respondents as a sample for the study. The mood and way of expression at the time of filling questionnaire also affects the study. In order to eliminate the same, the scholar has taken interview with some of the respondents for counter checking the responses and even collected their practical experiences after filling up of questionnaire.

REVIEW OF RELATED LITERATURE

YAMAS-NIYAMAS (Restraints and Observances)

There are five yamas and five niyamas as per Patanjali Yoga Sutras. They are as follows:

YAMA

Yama means attitude to external, codes of restraint, abstinences, self-regulations, “Ahimsa_ Satya_ Asteya_ Brahmacharya_ Aparigraha Yamah”¹⁴ (PSY2/30) in other words things not to be done for the good of himself alone but also for the good of the society. Harming others, Falsehood, Theft Incontinence and Greed.

NIYAMA

Niyama means attitude to internal, observances, practices, self-training, “Shaucha_ Santosha_ Tapah_ Svadhyaya_ Ishvar_ Pranidhanani Niyamah”¹⁵ (PSY 2/32) in other words those things, which should be done for the benefit of the individual such as purity, contentment, austerity, study and devotion to God..

HATHA YOGA PRADIPIKA

In hatha yoga pradipika by Swami Swatmarama advises “not to adhere to rules”. Yama and Niyama are rules, and to an extent they are also moral codes. Initially, it is not essential to practice these and it should not be thought that you cannot succeed in life without them.

YAMAS

In Chapter -1 verse 16/ii of Hatha Yoga Pradipika states that “ Ahimsa_ Satya_ Asteya_ Brahmcharya_ Kshama_ Dhrutihi. Daya_ Arjavamu_ Mitahar_ Soucham_ Chaiv yama”¹⁶ dasha.” (Ch-1/16-ii). Non-violence, truth, non-stealing, continence (being observed in a pure state of consciousness), forgiveness, endurance, compassion, humility, moderate diet and cleanliness are the ten rules of conduct

NIYAMAS

In Chapter -1 verse 16/iii of Hatha Yoga Pradipika states that “ Tapah_ Santosha_ Aasthikyam_ Danam_ Ishwarapoojanam_ Sidhanta_ Vakyasravanam_ Hravi_ mati_ Cha_ Japo_ Hutam_ Niyama”¹⁷ Dasha_ Samprokta_ yoga_ shastra_ vishaardaiha.” (Ch-1/16-iii). Penance (Austerity), contentment, belief (faith) in the Supreme (God), charity, worship of God, listening to the recitations of sacred scriptures, modesty, a discerning intellect, japa (mantra repetition) and sacrifice are the ten observances.

Research findings:

Yoga is a conscious process which helps to control mind. It has a vast potential towards value-education and can be an effective tool for inculcating of values in early childhood. Right values can be imbibed in a child by encouraging to follow the ideal lifestyle as prescribed by the yoga scriptures. Various streams of yoga put emphasis on such divine values. These values promoted early in life lay a foundation for strong character¹⁸.

Raja Yoga or meditation or mental communion of the soul with the Supreme Soul ocean of all virtues and positivity cleanses the sanskars and helps the soul to regain its sovereignty over the self. Let us now regain our lost powers, strengthen our original sansakars and thus claim our God Fatherly inheritance of complete Purity, Peace and Prosperity, through Raj yoga¹⁹.

Methodology and Collection of Data:

The following methodology is observed in the study-

Tools of Data Collection

Primary & Secondary Resources of Data.

The resource of primary data has been mainly observation and questionnaire. The secondary data has been obtained mainly through Research Journals, e-libraries, dissertations, books, internet and some magazines.

Interpretation of the data:

The quantitative data is represented as the tables to interpret the data and draw conclusions and response of the respondents. The response of the respondents is taken from the Questionnaire and it is being entered in MS Excel sheet and the data is compiled in chronological order to draw the inferences.

Data Analysis

As the very nature of the subject "REACTION OF SOCIETY TOWARDS VALUES (YAMA NIYAMA) ADOPTION AND SPIRITUALITY" has a close bearing on the value systems, educational background, religious beliefs, social status etc., of people from various walks of life, it was considered necessary to capture some demographic features of the respondents. The response were collected from 100 respondents out of them 50 as control group and 50 as a training group in the shape of questionnaire. Adequate use of graphs, charts and diagrams has been made to illustrate and highlight the data presented in the tabular form. Various tools of analysis are used for the interpretation purpose as per the requirement. Scholar has taken interview of various personnel working in various capacities.

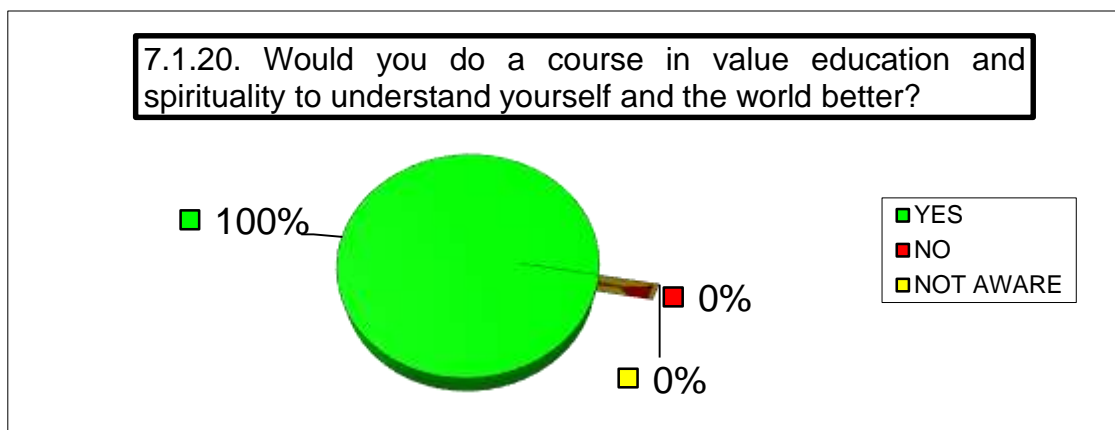
Training Group post-data:

QUESTION - 20

YES	NO	NOT AWARE	TOTAL
50	0	0	50
100.00%	0.00%	0.00%	100.00%

Out of 50 respondents, 50 (100 percent) showed a keen interest in the value education and spirituality course. The people who were interviewed by scholar wanted to know more about this course and were curious to do this.

Summary of answers for the above question is presented below graphically and in tabular form.

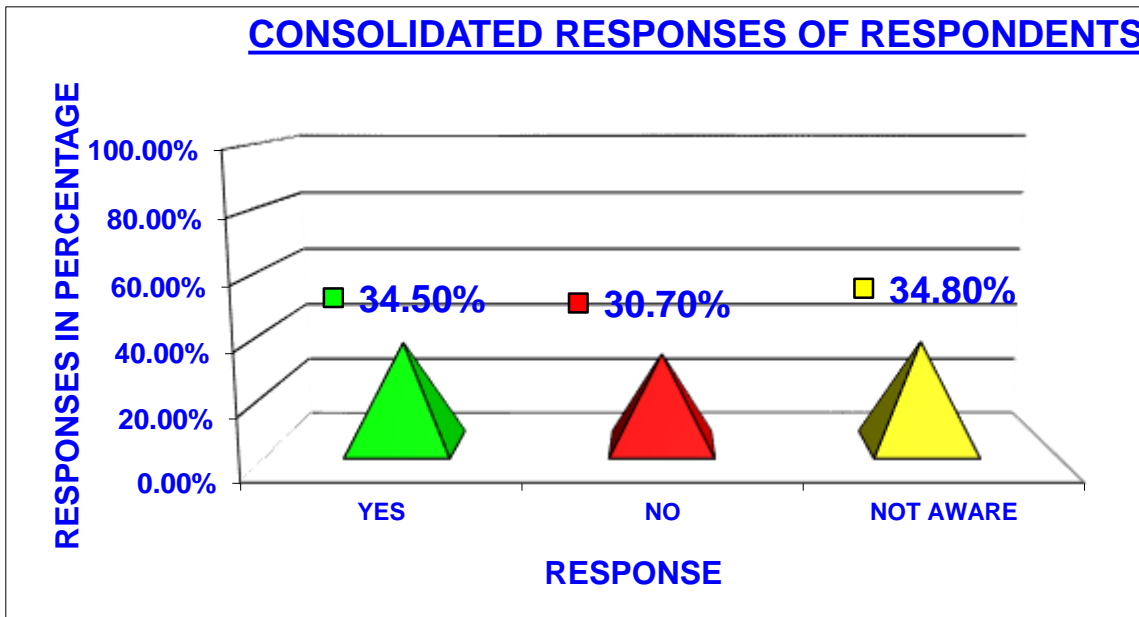


The consolidated responses of the respondents are analyzed:

Control Group pre-data:

CONSOLIDATED

YES	NO	NOT AWARE	TOTAL
345	307	348	1000
34.50%	30.70%	34.80%	100.00%

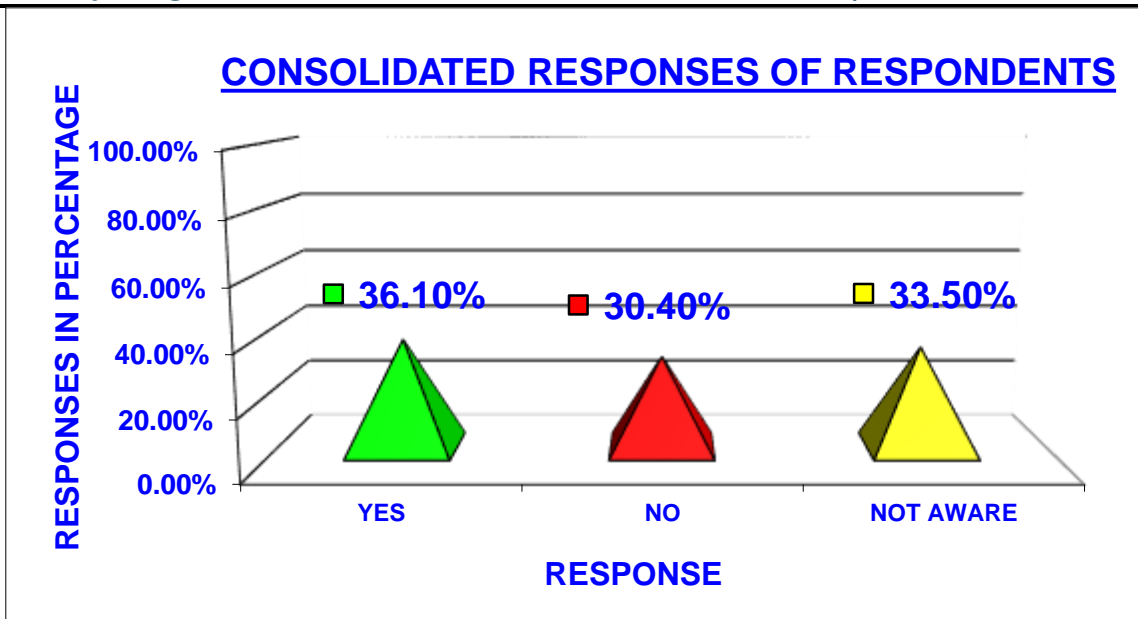


On Data Analysis of the above table it reveals that, out of 1000 respondents, 345 respondents (34.50 per cent) are in agreement with the statement and 307 respondents (30.70 per cent) are not in agreement with the statement. Some of the 348 respondents (34.80 per cent) did not offer any comments.

Training Group pre-data:

CONSOLIDATED

YES	NO	NOT AWARE	TOTAL
361	304	335	1000
36.10%	30.40%	33.50%	100.00%

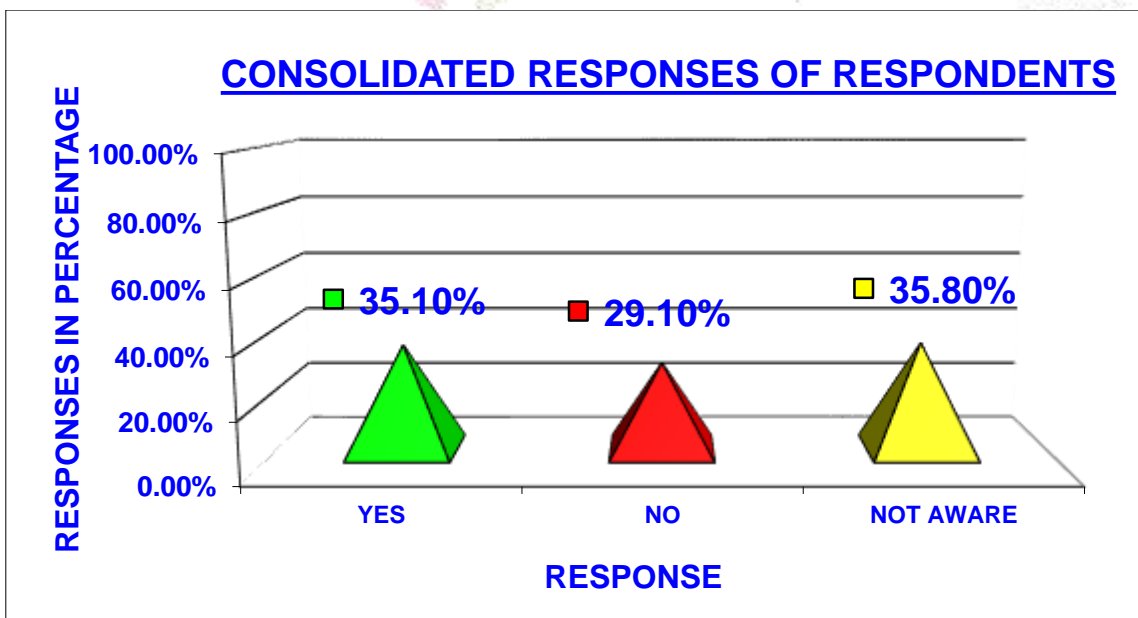


On Data Analysis of the above table it reveals that, out of 50 respondents, respondents (36.10 per cent) are in agreement with the statement and respondents (30.40 per cent) are not in agreement with the statement. Some of the respondents (33.50 per cent) did not offer any comments.

Control Group post-data:

CONSOLIDATED

YES	NO	NOT AWARE	TOTAL
351	291	358	1000
35.10%	29.10%	35.80%	100.00%

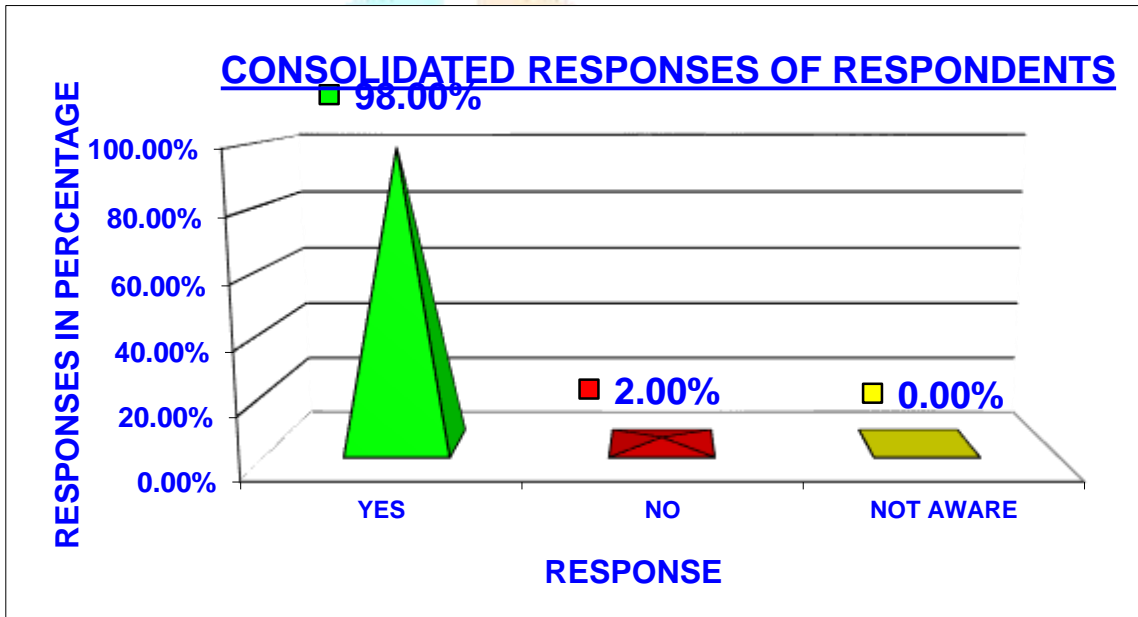


On Data Analysis of the above table it reveals that, out of 50 respondents, respondents (35.10 per cent) are in agreement with the statement and respondents (29.10 per cent) are not in agreement with the statement. Some of the respondents (35.80 per cent) did not offer any comments.

Training Group post-data:

CONSOLIDATED

YES	NO	NOT AWARE	TOTAL
980	20	0	1000
98.00%	2.00%	0.00%	100.00%



On Data Analysis of the above table it reveals that, out of 50 respondents, respondents (98.00 per cent) are in agreement with the statement and respondents (2 per cent) are not in agreement with the statement. Some of the respondents (0 per cent) did not offer any comments.

DATA COMPILATION

QUESTION	YES	NO	NOT AWARE	TOTAL
1	11	14	25	50
2	11	21	18	50
3	19	7	24	50
4	17	22	11	50
5	14	13	23	50
6	27	13	10	50
7	20	6	24	50
8	6	36	8	50
9	14	11	25	50
10	25	7	18	50
11	15	11	24	50
12	13	20	17	50
13	19	7	24	50
14	19	25	6	50
15	22	22	6	50
16	23	16	11	50
17	30	13	7	50
18	14	16	20	50
19	6	15	29	50
20	20	12	18	50
TOTAL	345	307	348	1000

From the above table it is evident that most of the respondents feel the importance of value based life style and remedial action towards degradation of values in human society because the society is struggling with behavioral problems, resulting in noncontributing society members. Though some respondents are not aware of some issues related to values, that's the reason they expressed their inefficiency of understanding the questions for the response.

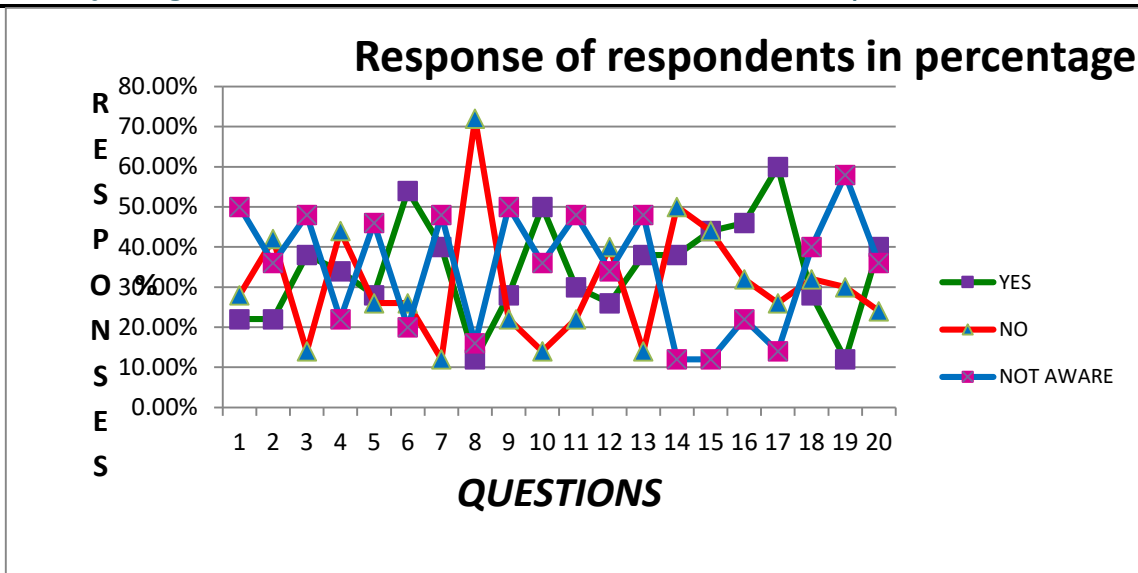
Response of Respondents in Percentage.

For effective interpretation, the data is interpreted in terms of percentage. The response of the respondents is presented in percentages for interpreting the data. Question wise responses are presented in the following table:-

Control Group pre-data:**RESPONSE OF RESPONDENTS IN PERCENTAGE**

QUESTION	YES	NO	NOT AWARE	TOTAL
1	22.00%	28.00%	50.00%	100.00%
2	22.00%	42.00%	36.00%	100.00%
3	38.00%	14.00%	48.00%	100.00%
4	34.00%	44.00%	22.00%	100.00%
5	28.00%	26.00%	46.00%	100.00%
6	54.00%	26.00%	20.00%	100.00%

7	40.00%	12.00%	48.00%	100.00%
8	12.00%	72.00%	16.00%	100.00%
9	28.00%	22.00%	50.00%	100.00%
10	50.00%	14.00%	36.00%	100.00%
11	30.00%	22.00%	48.00%	100.00%
12	26.00%	40.00%	34.00%	100.00%
13	38.00%	14.00%	48.00%	100.00%
14	38.00%	50.00%	12.00%	100.00%
15	44.00%	44.00%	12.00%	100.00%
16	46.00%	32.00%	22.00%	100.00%
17	60.00%	26.00%	14.00%	100.00%
18	28.00%	32.00%	40.00%	100.00%
19	12.00%	30.00%	58.00%	100.00%
20	40.00%	24.00%	36.00%	100.00%
TOTAL	34.50%	30.70%	34.80%	100.00%



Training Group pre-data:

DATA COMPILATION

QUESTION	YES	NO	NOT AWARE	TOTAL
1	18	12	20	50
2	18	22	10	50
3	21	9	20	50
4	18	21	11	50
5	20	12	18	50
6	20	18	12	50
7	23	9	18	50
8	9	29	12	50
9	12	20	18	50
10	23	9	18	50
11	21	9	20	50

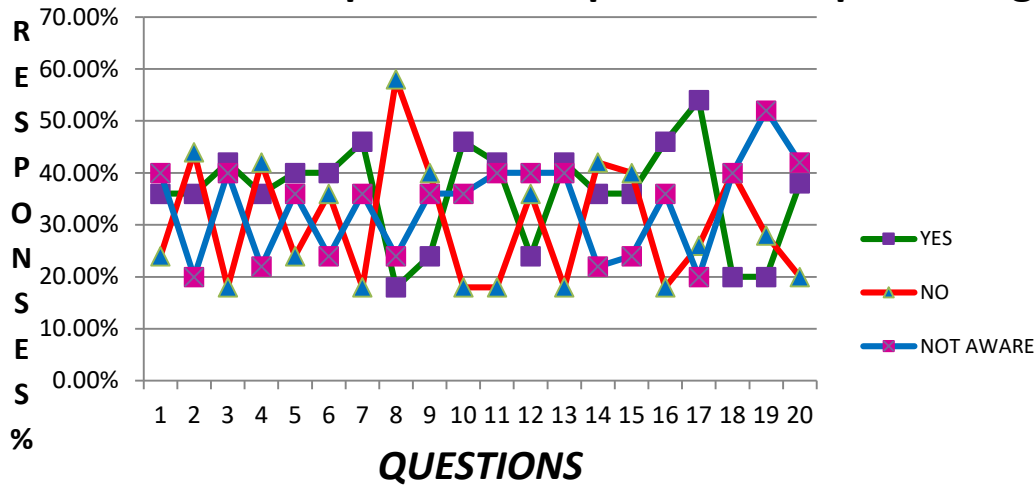
12	12	18	20	50
13	21	9	20	50
14	18	21	11	50
15	18	20	12	50
16	23	9	18	50
17	27	13	10	50
18	10	20	20	50
19	10	14	26	50
20	19	10	21	50
TOTAL	361	304	335	1000

RESPONSE OF RESPONDENTS IN PERCENTAGE

QUESTION	YES	NO	NOT AWARE	TOTAL
1	36.00%	24.00%	40.00%	100.00%
2	36.00%	44.00%	20.00%	100.00%
3	42.00%	18.00%	40.00%	100.00%
4	36.00%	42.00%	22.00%	100.00%
5	40.00%	24.00%	36.00%	100.00%
6	40.00%	36.00%	24.00%	100.00%
7	46.00%	18.00%	36.00%	100.00%

8	18.00%	58.00%	24.00%	100.00%
9	24.00%	40.00%	36.00%	100.00%
10	46.00%	18.00%	36.00%	100.00%
11	42.00%	18.00%	40.00%	100.00%
12	24.00%	36.00%	40.00%	100.00%
13	42.00%	18.00%	40.00%	100.00%
14	36.00%	42.00%	22.00%	100.00%
15	36.00%	40.00%	24.00%	100.00%
16	46.00%	18.00%	36.00%	100.00%
17	54.00%	26.00%	20.00%	100.00%
18	20.00%	40.00%	40.00%	100.00%
19	20.00%	28.00%	52.00%	100.00%
20	38.00%	20.00%	42.00%	100.00%
TOTAL	36.10%	30.40%	33.50%	100.00%

Response of respondents in percentage



Control Group post-data:

DATA COMPILATION

QUESTION	YES	NO	NOT AWARE	TOTAL
1	11	13	26	50
2	11	20	19	50
3	19	6	25	50
4	17	22	11	50
5	14	13	23	50
6	28	11	11	50
7	20	6	24	50
8	6	36	8	50
9	13	11	26	50
10	25	6	19	50

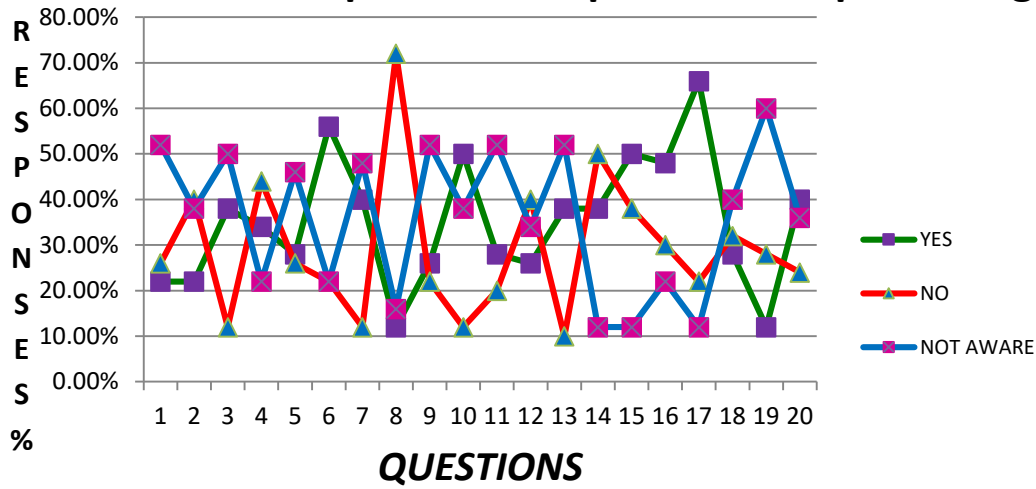
11	14	10	26	50
12	13	20	17	50
13	19	5	26	50
14	19	25	6	50
15	25	19	6	50
16	24	15	11	50
17	33	11	6	50
18	14	16	20	50
19	6	14	30	50
20	20	12	18	50
TOTAL	351	291	358	1000

RESPONSE OF RESPONDENTS IN PERCENTAGE

QUESTION	YES	NO	NOT AWARE	TOTAL
1	22.00%	26.00%	52.00%	100.00%
2	22.00%	40.00%	38.00%	100.00%
3	38.00%	12.00%	50.00%	100.00%
4	34.00%	44.00%	22.00%	100.00%
5	28.00%	26.00%	46.00%	100.00%
6	56.00%	22.00%	22.00%	100.00%

7	40.00%	12.00%	48.00%	100.00%
8	12.00%	72.00%	16.00%	100.00%
9	26.00%	22.00%	52.00%	100.00%
10	50.00%	12.00%	38.00%	100.00%
11	28.00%	20.00%	52.00%	100.00%
12	26.00%	40.00%	34.00%	100.00%
13	38.00%	10.00%	52.00%	100.00%
14	38.00%	50.00%	12.00%	100.00%
15	50.00%	38.00%	12.00%	100.00%
16	48.00%	30.00%	22.00%	100.00%
17	66.00%	22.00%	12.00%	100.00%
18	28.00%	32.00%	40.00%	100.00%
19	12.00%	28.00%	60.00%	100.00%
20	40.00%	24.00%	36.00%	100.00%
TOTAL	35.10%	29.10%	35.80%	100.00%

Response of respondents in percentage



Training Group post-data:

DATA COMPILATION

QUESTION	YES	NO	NOT AWARE	TOTAL
1	50	0	0	50
2	45	5	0	50
3	50	0	0	50
4	50	0	0	50
5	50	0	0	50
6	50	0	0	50
7	46	4	0	50
8	44	6	0	50
9	50	0	0	50
10	50	0	0	50

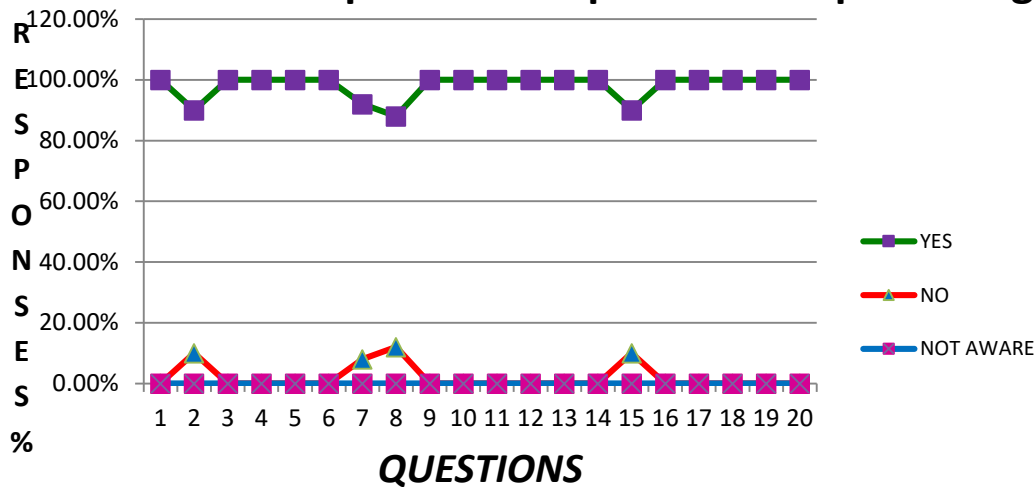
11	50	0	0	50
12	50	0	0	50
13	50	0	0	50
14	50	0	0	50
15	45	5	0	50
16	50	0	0	50
17	50	0	0	50
18	50	0	0	50
19	50	0	0	50
20	50	0	0	50
TOTAL	980	20	0	1000

RESPONSE OF RESPONDENTS IN PERCENTAGE

QUESTION	YES	NO	NOT AWARE	TOTAL
1	100.00%	0.00%	0.00%	100.00%
2	90.00%	10.00%	0.00%	100.00%
3	100.00%	0.00%	0.00%	100.00%
4	100.00%	0.00%	0.00%	100.00%
5	100.00%	0.00%	0.00%	100.00%
6	100.00%	0.00%	0.00%	100.00%

7	92.00%	8.00%	0.00%	100.00%
8	88.00%	12.00%	0.00%	100.00%
9	100.00%	0.00%	0.00%	100.00%
10	100.00%	0.00%	0.00%	100.00%
11	100.00%	0.00%	0.00%	100.00%
12	100.00%	0.00%	0.00%	100.00%
13	100.00%	0.00%	0.00%	100.00%
14	100.00%	0.00%	0.00%	100.00%
15	90.00%	10.00%	0.00%	100.00%
16	100.00%	0.00%	0.00%	100.00%
17	100.00%	0.00%	0.00%	100.00%
18	100.00%	0.00%	0.00%	100.00%
19	100.00%	0.00%	0.00%	100.00%
20	100.00%	0.00%	0.00%	100.00%
TOTAL	98.00%	2.00%	0.00%	100.00%

Response of respondents in percentage



Findings from research:

Study on the subject suggests that values of the man has been degraded. The person gets trapped in the cycle of negative behavior and feels unable to come out fit. values are very much diminishing rapidly these days. People feel no hesitation in taking the shorter way to success and degrading their character.

The purpose of developing spirituality is to be free of spiritual ignorance, free of selfish or destructive behavioral patterns. In recent years, “spirituality” has often carried connotations of the believer’s faith being more personal, less dogmatic, and more open to new ideas and myriads of influences that are more pluralistic than the faiths of established religions.

Conclusion:

Every individual is unique having their own sense of right and wrong, and way of experiencing the world that defines our realities, looking to others for our answers is only partially helpful. The answers to our personal questions can be most often found by looking within. This study will lay down an example to unite both the dimensions of Spirituality and Value adoption programs to come together and lead the society to cope up the worst situations and to give the better results for values in life.

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