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A Multidisciplinary Peer Reviewed Open Access Journal****Email:** jore.centralcampus@gmail.com**Website:** <http://education.fwu.edu.np/>**Evolving Living Values in an Intergenerational Contexts****Tikaram Bhattarai**

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This study examines how living values more especially, cooperation and respect evolve throughout time within the framework of inter- generations. Using narrative inquiry, the study looks at how these values have changed across the generations within extended families. The research attempts to understand how respect and cooperation emerge differently based on age, social expectations, and external influences like globalization and technology advancement by examining interactions among teens, adults, and elderly. It further states respect and cooperation, focuses on how community values have changed over time. Purposive sampling was used to collect data, focusing on three generational groups within extended families in order to gain a variety of viewpoints. The results of the study also demonstrate how the adult generation (20–59) acts as a mediator, adjusting to both conventional and contemporary interpretations of these principles. Younger people see respect as more transactional, whereas the elder generation still understands it as communal and hierarchical. Convenience and mutual gain increasingly eclipse the once-viewed social imperative of cooperation, mirroring broader shifts in society. Findings of the study highlight the value of intergenerational communication in preserving and advancing living values. In order to ensure that these values continue to be relevant in a society that is becoming more complicated and diverse, it is suggested that ethical education programs be modified to meet the evolving nature of respect and cooperation. The study adds to the conversation on moral growth and provides information on how moral principles are both maintained and changed through time.

Keywords: *Living Values, Respect, Cooperation, Intergenerational, Societal Change, Moral development*

INTRODUCTION

The Oxford Dictionary defines values as “considered to be of great worth or importance” or principles considered valuable and important in life. It says that life is the base and the living springs forth from it (Chander, 2000a). When the base or the foundation is not strong enough, the structure built on that foundation can’t be strong either, can’t last long or no longer remain and ultimately may collapse under pressure (Ibid).

By living values it literally means that the values which are applied to conscious living and hence these are functional and operational values (Chander, 2000b). In a good model or conscience, one may lead a life with meaning in it while he/she is constantly coming across the affair of life. In this line, Rama (1988) states that a person needs to know the things to be done rightly not for the sake of self but for the sake of all. These are the values in an operation or functional are called

living values since these touch one’s life in one way or the others. “The term initiated out of an international project forwarded by Brahma Kumaris in the year 1995 in order to celebrate the fiftieth anniversary of the United Nation regarding values for the better world” (Tillman, 2000a). With this notion, living values are those values which are accompanied to have a mutually harmonized society since people at this moment are at the state of detaching from what people are supposed to have a living being (Bhattarai, 2023).

The growing trends of selfishness, greed, aggression and violence etc are the matter of concern which is diffusing defectively at an alarming rate (Chander, 2000b). These different types of evil thoughts keep people entangled in petty things and retard the sound progress from all the way. In this connection, Kozul (1995) states that the principles and philosophy encompasses the general concept underlying common to all the people in the same way irrespective of the nation, caste color, language and so forth. Living values are specially confronted to what we are concerned with human civilization ensuring that the harmonious and civilized life. These are the values making people know things rightly whatever encountering the parts and parcels underlying in life so as to meet the need and realities within and without.

In this study, I came through the problems which made me think over the societal construction underlying. In line with this, Agreeing with Joshi (2010), I am interested in finding out the living values underlying and consequently noticeable effects in the society that can be observed. I am concerned to see the values that are viewed with a number of circumstances in the community.

It is observed that people often go through the values that are evolving. We see some values are so invaluable and crucial that they are about to evaporate. In the same way, there are such values which are not socially desirable are also emerging day by day. Some values are really in need to transfer from one generation to the next but may not necessarily transfer (Bhattarai, 2024). It is very breathtaking that those values which are not socially accepted are coming into display and those which are crucial, expected as significant, are about to be wiped out.

In This research, I aim to explore the factors that are coming into play as the driving force of change which results in the societal structure. Therefore, essential values can be preserved and transferred for the upcoming generation. With this, it is essential to address these issues and this study seeks to highlights a balanced societal value system. This paper aimed to find out the evolving, activities and behavior with regard to the living values respect and cooperation

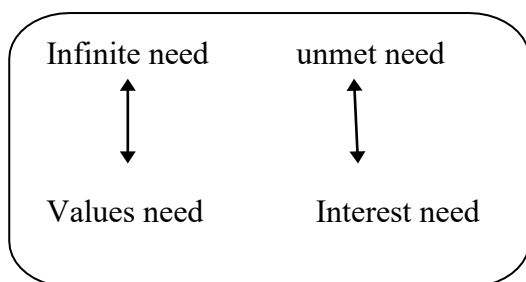
LITERATURE REVIEW

A research article's literature review offers a critical synthesis of previous studies on the subject of the inquiry, pointing out any gaps, trends, and theoretical frameworks that guide the investigation. By addressing earlier research, theories, and techniques employed by other academics, it contributes to establishing the background and significance of the study (Creswell, 2014). A well-written literature review places the current research in the context of the larger academic discourse in addition to showcasing the researcher's expertise in the topic. One way to evaluate the relevance of theories such as Resource Dependence Theory (Pfeffer & Salancik, 2003) and Stakeholder Theory (Freeman, 1984) in investigating institutional relationships and funding strategies is to review their contributions. In addition, it provides a basis for determining the research gaps that the study seeks to fill (Ridley, 2012).

Major Theories to Understand Living Values

Theories help set the position of the living values for navigating the study (Kumar, 1999). The theories used for this study are the need theory of Abraham Maslow, social integrative theory of Emile Durkheim and the hybridization theory.

Living Values in Need Theory. The need theory was developed by American Psychologist Abraham Maslow (1908- 1970). This theory says that



when basic needs are fulfilled people opt for higher level of needs to achieve (Gratton, 1980). The hierarchical order of need as Maslow stated were physical needs, safety needs, belongingness and love, esteem needs and self-actualization 00/(Maslow, 2003).

Need theory can thus be used to identify and explore the unmet need in the community with their further consequences (Chander, 2000b). In connection with this, incompatible beliefs, unfulfilled desires or expectations etc. can pacify people detaching from the mutually harmonized life and this theory explores the insight of this type of imbalance (Maslow, 2003).

Living Values in Social Integrative Theory. Emile Durkheim (1858-1817) was the French philosopher who set the foundation to the concept relating religion and morality showing the direct relation in both the natural and social world (Christians, 2005). It is flourishing in the position of the demand of societal linkage rather than the abstract notion (Ibid). This essentially means that religion can be the driving force in order to have the right values in practice (Ibid). Having said so for him, society is the living stamina which encompasses its parts and parcels of making what are required to turn into the whole societal embodiment.

Living Values in Hybridization Theory

For Marx, living values are viewed differently; they are changing in course of time and context in which they are anticipating since human nature is not static but an ongoing process (Lillie, 1955). Being more specific to Marx the concept of need and want are differently practiced until and unless one maintains the basic

need then he/she can't be acquainted in making life satisfactory flourishing the potential goodness (Ibid).

Living Values in Construction Theory. Living values are always at the state of changing and a matter of shaping the habit and the desired destiny with the judgment (Bhattarai, 2024). It is seen that religion, Dharma or living values have been used interchangeably and here dharma practiced in the past and in this time can be exposed differently as a cyclic process (Bista, 1991). The same source also shows that human beings have diverse thoughts, intentions and aspirations, which fluctuate and yet they all are named as human and ultimately are the same facts and figures. In this regard (Chinmayananda, 1980a) states

Different pots made out of the same mud look different among themselves in form, function and name yet people know that their names have an existence apart from the mud. By whatever name one may call them, to whatever purposes one may employ them and whatever shape one may make them, none of the pots can exist even for a second without its essential nature of the mud. (p. 808)

Thus, one needs to make it easier to live through the adaption of living values in course of the time and the situation encountered with (Lillie, 1955).

Living Values in Deconstruction Theory. The deconstruction theory guided me to see how values have been creating and eroding. The common reason for getting in such a situation, exposing to the challenges and the consequences encountered as well. It is the fact that living values are something not granted from the earlier generation but they are a modified form of the system endowed with the duties and responsibilities (Sarangi, 1996). This implies that living values are not taught but simply making them realize it through the situation in which it is exposed and encountered (Ibid). The table displays the essence of the aforesaid theories and the living values embedded in them

Table 1.*Essences of Theories and their Implication to Living Values*

Theories	Essence of theory	Implication to living values
Need	Viewing unmet need in the Community	Mutual understanding to each and every individual
Social integration	Collective consciousness is Paramount	Social and communal Harmony
Hybridization	Interconnection and exchange of the concept	Inclusive and forward looking civilization
Construction	Construction of desirable Behavior	Values evolving with the pace of time and the context
Deconstruction	Leading to the right destiny with what to keep on.	Values are eroding with the pace of time and the context

Going through table 1, texts and my reflection, I hold the idea that living values can be taken as the leading concept where harmonious coexistence is maintained (Chander, 2000a) with the right judgment from the core conscience (Lillie, 1955).

Philosophical Assumptions

I have used my worldview to understand the nature of my research (Creswell, 2009) as truth is subjectively decided and hence varies from person to person. In line with this, Sarangi (1996) states that philosophy is the rational approach to understand deliberate human actions and judgments (Lillie, 1955). Thus, philosophical worldview can be taken as a means to view living values as a part of life in making rational and conscious action (Chander, 2000). It helps people to cope with the situation and at this point, my philosophy is my personal judgment over a particular case (Lillie, 1955).

Ontological Assumption. Ontological assumption is the segment of philosophy referring to nature and form of reality (Flick, 2009). What I think true now may not necessarily remain the same after a while. So every person has their own specific way of perceiving things as the subjective realization (Joshi, 2010). As a researcher, I acknowledge and accept multiple understanding (Creswell, 2009). This diverse range from the individual/social judgment (Lillie, 1955) is my thought process to address my research question (Denzin & Lincoln 2005 as cited in Creswell, 2009). I also hold the understanding that reality can be generated in

the ground which is contextual, culture specific and the degree of conviction of a person.

Epistemological Assumption. Epistemology is concerned with the nature of knowledge. The qualitatively generated research knowledge is regarded as being situational and having manifold and diverse meanings (Creswell, 2009, p.67) and it can be seen as the construct of people (Flick, 2009). In my research problem, I have seen the knowledge system governed contextually and varied to the participant (Ibid). This means my epistemological standpoint is that people generate knowledge from a contextual standpoint.

Axiological Assumption. My "worth of something or value" for this study is that each and every individual has values to follow and the logic to claim them as right. In this relation, I have made use of the participant's values system as a part of rationale (Dewey, 1960) and the right judgment (Lillie, 1960).

RESEARCH METHODOLOGY

As I have mentioned earlier, my study follows qualitative design with the narrative inquiry process of a specific community. Therefore, I have made use of philosophical worldview, strategies of enquiry, and specific method for narrative enquiry (Creswell, 2009). So, I have selected a social constructivist standpoint to explore the intergenerational living values (Ibid). For the strategies of inquiry, I have applied narrative inquiry as the focal strategies to obtain the underlying information (Creswell, 2009). For data display I have applied three aspects viz Interpretivism, Postmodernism and Criticalism as prime sources of knowledge generation (Pant, 2009).

I have used purposive sampling to find the informants. My purpose was to find out the household having extended families. I grouped the members of each family into 3 groups: teenage group of 13 to 19 years; adult of 20 to 59 years and old of 60 years upward. The first and third groups were taken as the dependent and passive population and the second one was taken as an independent and active population. Sample of the population is mentioned in the table 5.

Table 2.*Sample of the Population*

Categories	Age	Male	Female	Total
Teen	13-19	4	2	6
Adult	20-59	3	3	6
Old	60 over	3	3	6

The information in table 2 shows a glimpse of a sample of the study population. In this study, different categories viz Teenager, Adult, and the Old are maintained to perceive the lived experience of living values from different courses of action. Extended households are selected having at least three generations. The numbers of the participants are made inclusive from both of the male and female.

My study site was Nijgadh Municipality 6, Bara where I found extended families with at least three generations. Out of the identified family members, I selected those who were in my contact having the long experiences on living values and being suitable to my study. I selected six families/households having all three aforesaid age groups. Among the informants 8 were students for FGD from grade 9, 10, 11, 12 including 2 members from each of the grade.

As the research tools, I used the in-depth interview in order to obtain the information from the respondents. My respondents from the six families/households having the age group of 13-19, 20-59, and 60 upward and the focus group discussion from school/ college students were the target groups and they pacified me to get the information required. For an in-depth interview, I prepared the open-ended questions in order to elicit information. Similarly, I used observation tools that is best suited in the situation where the behavioral pattern of the informant can be examined (Kumar, 1999). Next one self-narrating is used as a tool to obtain information from the self. The everyday experiences and the insights of me enable me to reflect the wider cultural and contextual meaning of the society in which I am living. Finally, Focus group discussion can also be taken as the landmark in making the public participants involved in the research process. Keeping this thing in my mind I have made use of 8 numbers as the focus group in the study which can be regarded as a typically advised group as the optimum size (Ibid). I have selected 8 students from grade 9, 10, 11, 12 including 2 members from each of the grade and making them diverse and inclusive.

RESULTS AND DISCUSSION

To ensure that the results are transparent and easy to understand, this part starts with a thematic categorization for qualitative research. The results are interpreted in the discussion that follows. Creswell (2014), for instance, stresses the significance of tying findings to the study questions while also taking into account alternate theories or unexpected results. The limitations of the data as well as their implications for future study, policy, and practice may also be discussed. Scholars frequently incorporate references to bolster their claims, employing research to corroborate or contradict their conclusions (Miles, Huberman, & Saldaña, 2019). Consequently, the Result and Discussion part acts as an essential link between the unprocessed data and the study's findings.

Evolved Living Values

The contexts of living values are at the state of change (Lillie, 1955). The same thing can be perceived right in one context and that is not necessarily right in the other context. The balance between the self and society is seen in the transition since people are headed to think about oneself rather than to others (Pathak, 2009). Living values can cultivate, sharpen and be made desirable. Sarangi (1996) and Baba (2005) states that living values may not remain the same but change according to the pace of time and the context demanded. Therefore, things are at the state of evolvment, devolvment, and extinction (Ibid).

Academia and lay persons see things in the same way but they differ in their expression. Keeping this in mind, I have derived the context in which values evolve, devolve and erode Eighteen research participants of different age groups viz. 13-19, 20- 59 and 60 plus were interviewed for this purpose. Furthermore I have brought out the scenario of living values from the literature and my reflection itself. Following information on table 2 indicates the evolution of values in an intergeneration of two living values viz respect and cooperation.

Table 3.*Experienced Evolved Living Values*

Age	60 above		20-59		13-19	
Nature	Respect	Cooperation	Respect	Cooperation	Respect	Cooperation
Evolution	Proud of learning from school/college	Technological cooperation	Flexible	Conditional cooperation	Artificial /superficial	Money oriented
	Expect to be respected only (self-respect)	Concept of Independence	Modified respect	Self-existence	Western Hi, hello	Self-centered
	Superficial respect	Virtual cooperation	Exterior / superficial	Open	Modified	Conditional cooperation
	Displaying respect	Give and take culture	Optional	Independence	Secular	Individualism and self-dependence
	convenient respect	Individual	Derivative respect	Artificial	Single sided	Cooperation in word
	Culture of question	Globalization	Immature respect	Virtual cooperation	Mechanical	Personal welfare

The analysis of the information in table 3 shows that the opinion and argument of the community people to the evolved values complies with different authors (Green, 1999; Lillie, 1955; Rama, 1988). Their opinion and argument indicates that the flow of derivative culture, modernization, development, technology, science, freedom, social adjustment and globalization are the determinants to emerge the new values.

Analyzing the informants' opinion and linking to the literature, theories and reflections are presented in the succeeding section. Further I have mentioned how the traditional values of respect and cooperation are emerging differently.

Respect as Evolving Value

The value of respect is the subject of change. Different factors are the means to change it and appear in the new form. These different factors are mentioned as subtopic in the successive section.

Respect Emerged in Different Forms. People show respect in their own ways but the way has also been changing along with time. Chander (2000a) shows

that now people have no time to think over what to do and what is not to do and that changes the way of respecting. They are compelled to do whatever the time circumstance demands to do (Ibid). Back to the field findings, Bhattarai, aged 89, viewed as,

The concept of respect is remarkably changed now and then. Grandparents showed respect to the seniors by folding their hands and the grandchildren did begin to say hi, hello, dad mum etc. It is the time indicating loose maintenance and being as great a distance as the sky.

From Bhattarai's saying, I understood that respect is in a great distance now and then while making judgment at this moment (Green, 1999). In his words, the way people respect now is turned into a story or like the sky which is in a great distance. Bhattarai further claimed as, "He had experienced but the members in the family especially kids says that he knows nothing since he had not learnt in the school. He is surprised and it seems like a story".

Bhattarai's opinion is similar to Dhital 1 who said that children need theory. They paid respect to those to whom they see direct benefit; or they learnt to pay respect to the formally designated persons (Lillie, 1955).

Respect is Changing Relatively. Respect is a process whereby a person's reverence can be reflected. It is interchanging the respects from one and the other to be respected (Chinmayananda, 1980a). In this way, respect is revealed mutually and there is no such thing to affect completely but adapting practically is the determinant (Ibid). I found Shrestha aged 38, saying that values were changing as,

People get respect when he or she is likely to be respected. Therefore one needs to develop a ground to be self-respected. For instance, a drunkard father may not get respect in the way another responsible father gets respect.

Respect is the concept that should relatively be considered (Lillie, 1955). If one expects respect, he/she should likely be respected (Ibid). Shrestha revealed that the respecting styles are changing. She is close to the opinion of Bhattarai and Dhital and believes in deconstruction theory. As I found in the field, the respect of the past was in generalized form but now the new generation takes it as how other partners respond. Blindly respecting the senior was not practiced anymore. Now the new generation in the experience of my informants was examining whether

the person is likely to be respected or not (Maslow, 2003). Respect these days has emerged as a tool to justice that he/she thinks.

Co-operation as Evolving Value

The values respect is the subject to change in a new form. Different factors work as determinants to change it and result in a new form.

Cooperation Emerged by Technology. Cooperation is emerging in advance by technological enlargement since material life is being an integral part of human life (Rama, 1988). No physical cooperation is required now but it is replaced by the machine (Ibid). Technology is seen as an end itself and people are in the state of detaching from the real flavor of cooperation. Bhattarai, aged 89, opined as

When people plant they get the harvest in return. Unless they plant, they may not get things to eat in their lifetime. In the same way, when people co-operate, they are rewarded back something more than they cooperate others. It was the time when people told neighbors to look after cattle and the entire house for some days when at the time to go somewhere. Now it is in a state of change.

Following Bhattarai's experiences, I understood that a new form of cooperation has been evolved. The evolved forms of cooperation are machinery and virtual. Why this, Chander (2000a) answers the question like the first one; need to know the self and receive favor as a mutual cooperation. To cooperation he applies utilitarian theory in which the technical things are in need and so do the creation of new values in cooperation. Bhattarai was similar to Bhatta's opinion. To them, globalization is the basis for it. Because of these changes, cooperation has been changed into monetary value. It has also been a way to barter system. In some cases they were found to be shown to the others.

Cooperation is Evolving as the Pace of Development. The harmonious mind is oriented towards a mutual coexistence but the rapid development is making people just to view the progress only (Lillie, 1955). Because of the development, the city area is being independent and often no physical and emotional favor is expected but in the rural area such favor is common (Ibid). My informant Shrestha, 38, revealed the emerging mode of cooperation as,

Because of the demand of time and the availability of utilitarian things, people are likely to be independent and thereby the forms of cooperation are

changing. The pace of development has also worked in shaping the values in need.

Cooperation is to manage things with the spirit of righteous intention with collective effort. In this connection, Lillie (1955) states the pace of development as the determinant to have a new style of cooperation. She believes in cultural relativism with the fact of treating self and others equally.

In my field as well, I found a similar understanding as Sarangi (1996). In his view, cooperation is maintaining balance but development is a means to change and a new style of cooperation is displayed by such changes. To him, development leads people to think personally rather than the public concern. As a result, the new generation chooses self-centered cooperation. The changes in communication were observed and/or reflected in the field.

DISCUSSIONS OF THE FINDINGS

With pace of time changing new values have been emerged as Hello, hi replaced *sastanga dandawat*, heartily respect changed into formality. Such changes occurred because of time, technology, freedom, search of convenience or easy way and new way of social adjustment. The emerged ways of cooperation can be seen as technological cooperation replaced the physical cooperation, concept of independence emerged from the concept of interdependence and globalization emerged from localized context. The study's conclusions show that living values, respect and collaboration in particular evolve in distinct ways over the course of generations, with notable differences in how various age groups understand and apply them. The older generation (60+) indicated a feeling of traditional regard that was rooted in cultural expectations and conventions, where respect was accorded based only on status and age. Younger generations (13–19), on the other hand, frequently see respect as conditional and more individualistic, motivated by their goals or by outside factors like globalization and technology. Elders also viewed cooperation as communal and essential to maintaining societal harmony, but younger people saw it as more transactional and frequently driven by convenience or mutual gain.

The dynamic evolution of these values is also impacted by outside forces including modernization, technological progress, and changing social structures. The mature generation (20–59) is viewed as a mediator, able to adjust to both

conventional and contemporary definitions of morality. This generation exhibits a more adaptable attitude by modifying collaboration and respect according to the situation. For example, respect is no longer a given and is frequently conditioned on actions or social roles. The results demonstrate that living values are dynamic and adapt to changes in society, capturing the essence of human interaction and cultural development.

CONCLUSION

This study's conclusion emphasizes how living values, including respect and collaboration, are always evolving due to societal, technological, and generational shifts. While younger generations show a more conditional and individualistic perspective, older generations uphold conventional ideas that regard respect as an intrinsic trait linked to social hierarchy. Additionally, cooperation has changed from being a social requirement to a more commercial and selective activity, especially with younger people. These changes show how broader societal trends, such modernization, globalization, and technology breakthroughs, impact and are contextually driven by living values.

The study also comes to the conclusion that living values should not be viewed as set but rather as flexible and adaptive. They change to meet the needs of the moment and the environment in which they are used. The results imply that, in an increasingly complex and diverse society, intergenerational communication and understanding are essential for promoting respect and cooperation between people. By taking into account these changes, ethical education programs can be created that meet the evolving requirements and views of the younger generation and guarantee that living values are still applicable in modern-day situations.

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