

## Exploring the Role of Spiritual Teachings from the Bhagavad Gita in Enhancing Male Adolescent Self Esteem

Ms. Avanti Badhe<sup>1</sup>

Dr. Arun Tipandjan<sup>2</sup>

Dr. Umapati Prasad<sup>3</sup>

Mr. Rajiv Satoor<sup>4</sup>

Mr. Sushrut Badhe<sup>5</sup>

### ABSTRACT

The effect of a Bhagavad Gita-based intervention in relation to the self-esteem of the male adolescent students aged 12-17 years was assessed in this study. A sample size of 72 students in a Gurukul school in Jodhpur was divided into intervention (n=36) and controls (n=36). The intervention group was exposed to a 3-month-long workshop on the basis of the module Krishna's Butter for Champion Students with the use of 99 Gita shlokas and interaction sessions. The Rosenberg Self-Esteem Scale was used to determine pre and post-self-esteem. In the results, a statistically significant improvement of self-esteem within the intervention group (20.5 to 24.61;  $p < 0.001$ ) is observed. The findings indicated that the intervention group had a significant (20.5) rise in self-esteem (24.61;  $p < 0.001$ ), whereas the control group had no significant (18.88 to 18.58) increase in self-esteem. From Qualitative analysis, the themes of anger management, caste equality and truthfulness had a high level of comprehension and behavioural reflection among the participants of the intervention. This Gita based module proved as one of the instruments for improving the self-esteem in adolescent males pointing the applicability of using a Gita based module in educational establishments for encouraging overall development of teens.

**Keywords:** Bhagavad Gita, self-esteem, school-going, adolescents.

### Introduction

Adolescence is a crucial developmental period characterized which encompasses psychological, social, and emotional transformations (Santrock, John W). Especially for adolescent boys, these changes often involve traversing through societal expectations, establishing personal identities, and dealing with and overcoming vulnerabilities arising from both physical and emotional developments. Empirical studies suggest that identity formation during adolescence and early adulthood involves a dynamic interplay between progressive developmental changes and notable continuity, as individuals work toward establishing a cohesive and stable self-concept. (Klimstra & van Doeselaar, 2022).

Also, societal pressures often lead adolescent boys to endorse unequal gender norms more than girls. This tendency can be attributed to norms that privilege men being perceived as "normal," and the greater relative freedom and power boys experience with the onset of puberty, making them less motivated to challenge these societal privileges (Kågesten et al., 2016).

All these factors emphasize the crucial need to develop interventions that support adolescent males in

developing a positive psychology as they wade through this critical period, fostering environments that promote healthy identity formation and emotional well-being. Positive psychology focuses on strengths like personal growth and self-esteem, fostering a better balance during the delicate phase of transformation in adolescence. A key component of positive psychology is the cultivation of self-esteem and well-being, which are integral to adolescent development (Seligman, 2011).

Self-esteem being a person's overall evaluation of their own worth, plays a critical role in emotional well-being, motivation, and interpersonal functioning. Mindfulness, characterized by non-judgmental awareness of the present moment, has increasingly been recognized as a powerful psychological construct that can influence self-perception and emotional regulation.

#### Access this article online

Quick Response Code:



Website:

<https://josd.info>

DOI: To be assigned.

1. Centre for Research, Midam Foundation
2. International Centre for Psychological Counselling and Social Research
3. Emeritus Professor, University of Malaya (Malaysia)
4. Swami Harihar Maharaj Institute of Research on Geeta, Geeta Dham Trust
5. Centre for Hindu Studies, Pingla Institute (Sydney, Australia)

Individuals who practice mindfulness are more likely to observe their thoughts and emotions without harsh self-judgment. This promotes greater self-acceptance, reducing the tendency to ruminate on negative self-evaluations, which is often linked to low self-esteem

Mindfulness-based interventions (MBIs) are structured programs designed to cultivate present-moment awareness and reduce emotional reactivity. These interventions, such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), have been widely applied to enhance self-esteem and well-being. By focusing on the development of non-judgmental awareness and acceptance, MBIs help individuals regulate emotions, manage stress, and foster positive self-perception (Kabat-Zinn, 1990; Segal, Williams, & Teasdale, 2002).

For adolescents, these interventions address developmental challenges by providing tools to navigate identity formation, emotional turbulence, and societal pressures (Schonert-Reichl & Lawlor, 2010). Furthermore, MBIs can positively influence neural processes related to emotional regulation and attention, further solidifying their role in supporting mental health (Hölzel et al., 2011). The Bhagavad Gita has been increasingly studied as a source of mindfulness-based practices within psychological and philosophical research (Bhatia et al., 2013; Keshavan, 2020). Scholars highlight its emphasis on detachment from outcomes (nishkama karma), which aligns with contemporary mindfulness principles of non-judgmental awareness and acceptance (Rao, 2017). The Gita's teachings on self-mastery through dhyana yoga and samatva (equanimity) promote emotional regulation and resilience, addressing psychological challenges such as stress and anxiety (Sharma & Singh, 2021).

These principles are highly relevant in the Indian context, where cultural familiarity with the Gita enhances its accessibility and effectiveness in interventions focused on mental health and well-being. In the Indian scenario, caste discrimination remains a deeply ingrained social issue, and both governmental and non-governmental organizations are actively involved in addressing and eradicating it through educational interventions and awareness programs that can promote social equity and emotional health. Studies also suggest that integrating the Gita's teachings with modern therapeutic frameworks can provide holistic benefits, fostering both mental clarity and emotional balance.

Bhagavad Gita, a foundational text in Indian philosophy, offers timeless teachings that align closely with modern mindfulness practices. Its emphasis on equanimity (samatva), or maintaining mental balance in challenging situations, resonates with mindfulness

principles of non-reactivity and present-moment awareness. The concept of detachment from outcomes (nishkama karma) encourages individuals to focus on the process of their actions without becoming overly attached to results, fostering mental clarity and reducing stress (Rao, 2017).

## Objectives

The objective of this study was to examine the impact of a 3-month Bhagavad Gita-based intervention module on the self-esteem of adolescent male students. Specifically, the study aimed to compare the effects between an intervention group, which received the Bhagavad Gita-based module, and a control group, which did not receive any intervention. Pre- and post-intervention analysis was conducted to observe and analyse self-esteem patterns within both groups, along with a qualitative analysis for observing the difference.

## Methodology

### 1. Study Design and Samples

A controlled pre-post research design was selected to perform a preliminary study on the effect of Bhagavad Gita on the self-esteem of adolescent school-going boys. A total of 72 students of Geeta Dham Gurukul Higher Secondary School, Tinwari, Jodhpur, participated in the study. Only adolescent boys in the age group of 12 to 17 years of age were included in the study. Both the control group (N=36) and the Intervention group (N=36) were grouped as per convenience sampling and the Gita-based teaching module was taught to the intervention group for three months.

### 2. Determination of Sample Size

A power analysis using the G power computer program (Faul & Erdfelder, 2007) indicated that a total sample of 72 would be needed (36 in each group) to detect large effects ( $d=0.8$ ) with 95% power by comparison of mean between two groups by t test with alpha at .05 and when only male participants are included.

### 3. Inclusion criteria

Participants within the adolescent age range of 12 to 17 years were included in the study, which was conducted exclusively for males. Only those participants whose parents provided consent were eligible. Additionally, participants were required to complete both pre- and post-study forms and attend all workshops throughout the 3-month duration of the study.

### 4. Data Collection Procedure

Ethical approval was availed from the ethical committee of International Centre for Psychological counselling and social research, Puducherry. A three-month workshop based on Krishna's Butter for Champion Students (Bhawana, 2018) which included 99 shlokas of the Bhagavad Gita along with illustrations and day-to-day correlations of situations. The workshop was conducted

with a two-way interactive approach focussing on emotional management development and positive psychology. This was held at the Geeta Dham Gurukul Higher Secondary school, Tinwari, Jodhpur. A culturally relevant questionnaire was designed utilizing the philosophical teachings in the Gita along with psychological frameworks, to promote healthy adolescent development and social harmony. It was designed to assess the impact of the intervention on self-esteem, social behaviour, and anger management, with a specific focus on caste equality and social justice.

## 5. Teaching Module

Bhagavad Gita teaching module called "Krishna's Butter for the Champion students" (Bhawana, 2018), which has been imparted to over 5000 children and is widely prevalent across India in 9 regional languages, was selected as the intervention tool. A total sample of 72 adolescent males was chosen from the age group 12-17 years to detect large effects ( $d=0.8$ ) by comparison of pre and post mean well-being and self-esteem scores between the intervention and the control groups. The mean scores were assessed using the Rosenberg self-esteem scale (Rosenberg M., 1979). This is a quantitative tool for self-esteem assessment (Birlson P, 1980), which assesses an individual's overall psychological and emotional state, gauging the individual's self-perception.

Data was gathered from 72 adolescent school going students (all boys) in the school premises. The participants included in the study were only male students. Parents had been informed about the 3-month intervention program based on Bhagavad Gita and informed parental consent was obtained before beginning the intervention study. A convenience sampling was done for both the intervention and the control groups and an inclusion criterion of adolescent age group and 72 students were included in the study. The students were split into 2 groups: the control arm ( $N=36$ ) and the intervention arm ( $N=36$ ). The control group was chosen as per the inclusion criteria and did not receive any intervention whereas the intervention group attended the 3-month program. Both groups were given the Rosenberg self-esteem scale and self-assessment was done before and after the intervention period to measure the self-esteem before and after the intervention. The Rosenberg self-esteem scale is designed to measure self-worth by measuring both positive and negative feelings about the self. The scale consists of 10 statements that individuals respond to on a 4-point Likert scale. In the scale some items are worded in a negative way to assess negative feelings, behaviours, or states. When scoring these items, reverse scoring is used to ensure that all items are aligned in the same direction for analysis. The students attended the 3-month Intervention workshop based on Krishna's Butter module conducted by an experienced educator

who conducted two-way workshops for 3 months where the students were encouraged to correlate the teachings of the Gita with illustrations and practical examples given in the teaching module.

To further analyse the impact of the intervention, a 17 Item self-assessment questionnaire was provided to both the intervention and the control group. An inductive approach of Grounded theory Qualitative analysis was utilized to code 12 themes and the frequencies of recurrence were counted and the code wise counts of both the intervention and control groups were compared.

## Statistical Analysis

The quantitative data were collected from the intervention and control groups and tabulated and analysed using SPSS software. The total scores for both scales were analysed in the pre- and post-intervention program ranges for both variables for the 2 groups in the pre-intervention time period i.e, before the Intervention was introduced to the students and also post the intervention. The control group that did not attend the workshop filled out the self-assessment forms in the same period as the intervention group. The qualitative data collected from the intervention and the control group were studied after line-by-line coding and themes were identified to observe individual understanding of the students. The qualitative analysis employed theme-based open coding and line-by-line coding, utilizing Grounded Theory to uncover hidden patterns and assess the impact of the intervention on behavioural traits. Coding units for 12 themes such as 'seeking help whenever confused', 'anger management', 'equality of castes', 'detachment' and 'honesty' among others were chosen according to the concepts covered in the teaching module. The codes were determined as per the important psychological concepts in the Bhagavad Gita that were embedded in the teaching module and the relevant verses from the teaching module corresponding to the themes of the coding units were identified and tabulated.

## Results and Discussion

In the control group, minimal changes were observed in the overall self-esteem scores (from 18.88 to 18.58) with negligible standard deviations, indicating stability without significant external influences. In the Intervention Group, the Self-esteem score improved from 20.5 to 24.61. The t-test for significance indicated a significantly positive impact of the intervention on the self-esteem scores, as depicted in Table 1

**Table 1: Pre-Test and Post-Test Mean and Standard Deviation Self-Esteem Scores**

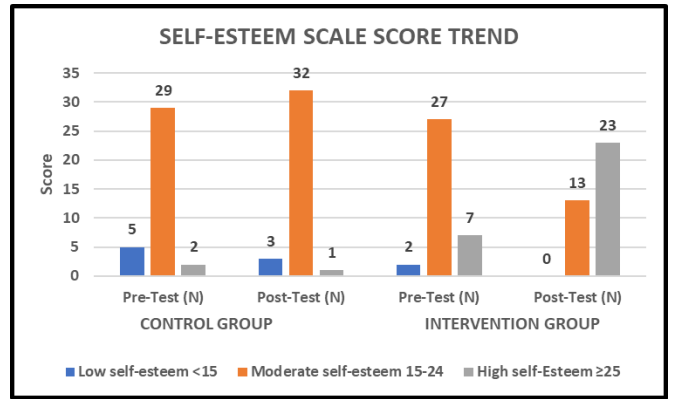
Self-Esteem Score	Control group				Intervention group			
	Mean	N	Std. Deviation	Std. Error Mean	Mean	N	Std. Deviation	Std. Error Mean
Pre-Score	18.88	36	3.72	0.62	20.5	36	3.94	0.65
Post-Score	18.58	36	3.04	0.50	24.61	36	3.32	0.55

Analysis of self-esteem scores within the control group revealed no statistically significant differences between the pre-test and post-test measurements. The mean difference was minimal ( $M = 0.31, p = 0.743$ ), indicating no meaningful change in self-esteem levels over the study period. These findings suggest that, in the absence of a targeted intervention, participants in the control group exhibited no notable improvement or decline. In the intervention group, significant differences were observed between pre-test and post-test scores for self-esteem. For self-esteem, the mean difference was  $-4.11 (p < 0.001)$ , with scores increasing post-intervention. These findings indicate that the intervention had a positive impact on self-esteem, supporting its effectiveness in improving psychological outcomes in the adolescent student population (Bhatia et al., 2013; Keshavan, 2020; Rosenberg, 1979). as presented in Table 2

**Table 2-Comparison of pre-test and post-test score of SE in Control group and Intervention group**

Difference in Self-Esteem Scores (Pre-test – Post-Test)	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	df	Sig. (2-tailed)
				Lower	Upper			
Control group	.30556	5.54885	.92481	-1.57190	2.18301	.330	35	.743
Intervention group	-4.11111	4.58431	.76405	-5.66222	-2.56000	-5.381	35	.000

In the intervention group, there was a significant shift in self-esteem levels as well, following the intervention. The proportion of participants in the low self-esteem category ( $<15$ ) decreased from 2 participants at the pre-test to none post-intervention. The moderate self-esteem category ( $15-24$ ) showed a reduction, with participants decreasing from 27 to 13. Conversely, the high self-esteem category ( $\geq 25$ ) experienced an increase, with participants rising from 7 at pre-test to 23 at post-test. This distribution indicates a notable improvement in self-esteem among the participants after the intervention. The intervention facilitated a movement from lower to higher self-esteem categories, reflecting its effectiveness in promoting positive changes in self-esteem levels within the population as depicted in figure 1.



**Figure 1 – Schematic representation of pre and post Self-esteem score trend for Control and Intervention group**

Table 3 explained the qualitative analysis of the intervention group; the theme "Seeking help whenever confused" (Code 1) received 24 counts, indicating that 24 of the 36 respondents grasped the concept. Other themes, such as "Being Honest" (Code 3), "Anger and anger management" (Code 7), "Equanimity" (Code 8), and "Equality of all castes" (Code 12) demonstrated notable behavioural changes with high count frequencies ranging from 30 to 36. In the results of the qualitative assessment, certain codes showed high frequencies of counts, suggesting that the children effectively grasped the concepts of anger management, equanimity, detachment, and equality among all castes, among others, that were imparted during the intervention. This highlights the intervention's positive influence on personal and social behaviour.

**Table 3: Qualitative analysis on the intervention group**

Code No	Theme/Coding Unit	Control (N)	Intervention (N)	Qualitative analysis Q. No	Gita reference
1	Seeking help whenever confused	22	24	3	2.7
2	Performing expectation less action	0	17	4	2.40, 2.50, 2.47
3	Being Honest	23	36	5	2.16
4	Dishonesty is harmful	8	17	5	2.16
5	Importance of needs over wants	9	25	6	5.23,4.10
6	Desires increases greed	1	14	6	5.23,4.10
7	Anger and Anger Management	15	34	7	5.23, 4.10, 14.7
8	Equanimity	32	36	8	5.18,6.29

**Exploring the Role of Spiritual Teachings from the Bhagavad Gita in Enhancing Male Adolescent Self Esteem**

9	Perfect action	2	36	9	8.7,8.8,9.2 7
10	Life has a purpose	22	32	11	15.7
11	Good and bad actions	25	32	13	16.5
12	Equality of all castes	24	36	16	18.41

The observations for three codes with a significant difference in counts are discussed below Table 4

**Code 7 “Anger and Anger management”**

It was observed that the counts of the interventional group and the control group were 34 and 15, respectively. This indicated that the intervention group was more aware of the concepts of anger and its management than the control group. The teaching module referenced verses 5.23, 4.10, and 14.7 from the Gita (Table 7) to highlight the detrimental effects of losing control due to anger. In the Bhagavad Gita, Sri Krishna explains that anger arises suddenly, intensifies quickly, and leads to desires, which further lead to anger when unfulfilled. The students were taught that only those who can successfully break this cycle of anger by controlling their anger can find true happiness.

Techniques for managing anger, such as meditation, controlled breathing, and focusing on positive thoughts, were introduced. Understanding of this concept may be linked to the high counts for “Anger and anger management” in the intervention group.

**Code 3 “Being truthful”**

For this code, the observed counts for the intervention and control group were 36 and 23, respectively. The teaching module referenced verse 2.16 from the Gita, where Krishna emphasizes the importance of upholding the truth as conveyed by the ancient wise ones. The importance of being truthful and its impact on character building and personality development was conveyed to the intervention group using everyday examples and cartoon illustrations. The scores indicate that the students from the intervention group successfully grasped this concept.

**Code 12: “Is any caste higher or lower?”**

The counts for this ‘culturally sensitive’ code was 36 and 24 for the intervention and control group, respectively. The teaching module, referenced verse 18.41 of the Gita to emphasize that there is no higher or lower caste. Sri Krishna’s words of equality of all people irrespective of economic or societal backgrounds were quoted and students were instructed to never discriminate and recognize the innate divinity in all living beings and that no individual was higher or lower on the basis of profession or culture or caste. From the written feedback as well as the scores, it was observed that those who had participated in this intervention had a better grasping of the concept of equality of all peoples.

**Table 4- Theme and coding unit with maximum count of Intervention group vs Control group with Bhagavad Gita Reference**

Code No	Theme / Coding Unit	Contr ol (N)	Interventi on (N)	Bhagavad Gita Sanskrit verse & translation
3	Being Honest	23	36	<p>नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ 2-16॥ nāsato vidyate bhāvo nābhāvo vidyate sataḥ   ubhayor api dr̥ṣṭo 'ntas tv anayos tattvadarśibhiḥ ॥ 2-16॥ Falsehood is that which holds no authority; and truth is omnipresent in every territory. The essence of both have been shown, by the wisest of seers to whom it was known[2-16]</p>
7	Anger and Anger Management	15	34	<p>शक्नोतीहेव यः सोढुं प्राक्शरीरविमोक्षणत् । कामक्रोधोद्भव वेगं स युक्तः स सुखी नरः ॥ 5-23॥ śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt kāma-krodhobhavaṁ vegarṇ sa yuktaḥ sa sukhī naraḥ ॥ 5-23॥ He who is able to bear and sustain; the rush of anger and the gush of desire, in this very birth itself, he shall obtain- The highest realization of bliss, that man can acquire. ॥ 5-23॥ वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 4-10॥ vīta-rāga-bhaya-krodhā man-mayā māṁ upāśritāḥ bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ ॥ 4-10॥ Thus exempted from attachment, fear and anger, with their minds seeking refuge in My shelter; such men of knowledge who have performed penance- in divinizing life, they have been able to advance. ॥ 4-10॥ रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् । तन्निबध्नाति कोन्तेय कर्मसङ्गेन देहिनम् ॥ 14-7॥ rajo rāgātmakaṁ vidhī tṛṣṇā-saṅga-samudbhavam tan nibadhnāti kaunteya karma-saṅgena dehinaṁ ॥ 14-7॥ Rajas is that which ignites in one a passionate fire, a strong feeling of liking, longing and desire; O Arjuna, it is borne out of a possession for things, Through attachment to works, it binds the Self in all beings. ॥ 14-7॥</p>
13	Equality of castes	24	36	<p>ब्राह्मणक्षत्रियविशो शूद्राणां च परन्तप । कर्माणि प्रविभक्तानि स्वभावप्रवैगुणैः ॥ 18-41॥ brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca paran-tapa karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ ॥ 18-41॥ Depending wholly on their birth nature, there are the quadruple divisions of equal stature. Based on the individual's tendencies and innate aspects; Brahmins, Kshatriyas, Vaishyas and Shudras – the four sects ॥ 18-41॥</p>

### Limitations

While the study demonstrates promising results, certain limitations should be acknowledged.

A relatively small sample size limits generalizability. The study included only male participants, which may not reflect outcomes for other genders. The intervention period was limited to three months, and the study did not assess the long-term sustainability of the observed improvements.

### Conclusion

The intervention demonstrated significant positive effects on self-esteem scores in adolescent males. The significant improvements in self-esteem scores may be attributed to the philosophical and practical teachings embedded in the intervention emphasizing the benefits of including a Gita based teaching module in student's education.

By addressing the psychological challenges of adolescence through philosophical teachings, this study on the effect of Bhagavad Gita teaching module holds particular significance in the context of adolescent education. The results of the grounded theory theme-based coding for specific contexts such as 'equality of all castes', 'anger management' and 'being truthful' is very relevant to the society, highlighting the importance of including such integrative approaches in the educational curriculum to assist development of self-esteem in adolescents.

Future research focussing on expanding the scope and duration of such interventions to maximize their impact and applicability is recommended.

### Acknowledgement

The authors express their sincere gratitude to Sri Madhusudan Damle, President of Midam Foundation, for developing the teaching module employed in this intervention. His structured design, thoughtfully crafted activities, and contributions to the research design have played a vital role in making this research possible. The authors gratefully acknowledge Shree Raman Tognatta, President of Geeta Dham Trust, for his initiative and coordination in facilitating this project.

### Works Cited

- Baer, Ruth A., Gregory T. Smith, and Kristin B. Allen. "Assessment of Mindfulness by Self-Report: The Kentucky Inventory of Mindfulness Skills." *Assessment*, vol. 13, no. 1, 2006, pp. 27–45, <https://doi.org/10.1177/1073191105283504>.
- Bhatia, S. C., et al. "The Bhagavad Gita and Contemporary Psychotherapies." *Indian Journal of Psychiatry*, vol. 55, suppl. 2, 2013, pp. S315–S321, <https://doi.org/10.4103/0019-5545.105557>.

- Hölzel, Britta K., et al. "How Mindfulness Meditation Works: Neural Mechanisms and Clinical Implications." *Nature Reviews Neuroscience*, vol. 12, no. 4, 2011, pp. 211–222, <https://doi.org/10.1038/nrn2991>.
- Kabat-Zinn, Jon. *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness*. Dell Publishing, 1990.
- Kågesten, Anna, et al. "Understanding Factors That Shape Gender Attitudes in Early Adolescence Globally: A Mixed-Methods Systematic Review." *PLOS ONE*, vol. 11, no. 6, 2016, e0157805, <https://doi.org/10.1371/journal.pone.0157805>.
- Keshavan, Matcheri S. "Building Resilience in the COVID-19 Era: Three Paths in the Bhagavad Gita." *Indian Journal of Psychiatry*, vol. 62, no. 5, 2020, pp. 459–461, [https://doi.org/10.4103/psychiatry.IndianJPsychiatry\\_829\\_20](https://doi.org/10.4103/psychiatry.IndianJPsychiatry_829_20).
- Keyes, Corey L. M. "The Mental Health Continuum: From Languishing to Flourishing in Life." *Journal of Health and Social Behavior*, vol. 43, no. 2, 2002, pp. 207–222.
- Klimstra, Theo A., and Lisette van Doeselaar. "Dynamics of Identity Development in Adolescence." *Frontiers in Psychology*, vol. 13, 2022, article 929891, <https://doi.org/10.3389/fpsyg.2022.929891>.
- Krishnamurti, J. *The First and Last Freedom*. Harper & Row, 1981.
- Rao, K. "Mindfulness in the Bhagavad Gita." *Indian Journal of Psychiatry*, vol. 59, no. 2, 2017, pp. 245–249, [https://doi.org/10.4103/psychiatry.IndianJPsychiatry\\_50\\_17](https://doi.org/10.4103/psychiatry.IndianJPsychiatry_50_17).
- Schonert-Reichl, Kimberly A., and Molly S. Lawlor. "The Effects of a Mindfulness-Based Education Program on Pre- and Early Adolescents' Well-Being and Social and Emotional Competence." *Mindfulness*, vol. 1, no. 3, 2010, pp. 137–151, <https://doi.org/10.1007/s12671-010-0011-8>.
- Segal, Zindel V., J. Mark G. Williams, and John D. Teasdale. *Mindfulness-Based Cognitive Therapy for Depression: A New Approach to Preventing Relapse*. Guilford Press, 2002.