



INTEGRATING INDIAN ETHOS IN MANAGEMENT EDUCATION: A PATHWAY TO EMOTIONAL AND SOCIAL INTELLIGENCE DEVELOPMENT

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ABSTRACT

This study explores the integration of Indian ethos into management education as a means to enhance Emotional and Social Intelligence (EI and SI) among postgraduate students. Drawing from principles such as *dharma* (righteous duty), *niskāma karma* (selfless action), and *samatvam* (equanimity), a 16-week intervention program was implemented to foster emotional balance, ethical decision-making, and social responsibility. Using a mixed-method design with 240 participants, significant improvements were recorded: EI increased by 28.3%, SI by 20%, mindfulness by 24.2%, and ethical reasoning by 25%. Qualitative reflections revealed higher empathy, stress control, and teamwork spirit among students. The findings confirm that Indian ethos-based pedagogy effectively nurtures holistic competencies essential for ethical and emotionally intelligent leadership. The study recommends institutional adoption of ethos-integrated curricula for sustainable managerial development and values-based education aligned with NEP 2020 goals.

KEYWORDS: Indian Ethos, Emotional Intelligence, Social Intelligence, Ethical Leadership, Management Education

1. INTRODUCTION

In the twenty-first century, management education has undergone a paradigm shift from traditional skill-based instruction to holistic development that emphasizes emotional, social, and ethical competencies (Goleman, 1998; Salovey & Mayer, 1990). In a globalized economy driven by complexity and uncertainty, business leaders require not only cognitive intelligence but also *emotional intelligence (EI)* the ability to recognize and manage one's emotions and *social intelligence (SI)* the capacity to navigate interpersonal relationships effectively (Goleman, 2006). However, many Indian business schools have adopted Western models of management education that tend to emphasize quantitative analysis and individual performance, often neglecting emotional balance, ethical reasoning, and cultural rootedness (Chakraborty, 1995; Sharma, 1999). Against this backdrop, integrating *Indian ethos* into management curricula offers a pathway for fostering emotional and social intelligence that aligns leadership development with indigenous values and holistic well-being.

India's philosophical and ethical traditions, derived from the *Bhagavad Gītā*, *Upanisads*, *Yoga Sutras*, and *Arthashastra*, emphasize *self-awareness*, *dharma* (righteous duty), *niskāma karma* (selfless action), and *samatvam* (equanimity), which resonate strongly with contemporary theories of EI and SI (Easwaran, 2007; Radhakrishnan, 1953). The *Bhagavad Gītā*, for instance, teaches the art of emotional regulation through detachment from the fruits of action (Gita 2.47), a principle akin to modern concepts of intrinsic motivation and emotional self-management. Similarly, the yogic principle of *sattva* clarity and balance parallels the psychological construct of mindfulness, known to enhance empathy and resilience (Brown & Ryan, 2003). Integrating these principles into management

education allows students to internalize leadership values that balance performance excellence with emotional maturity and ethical conduct.

The importance of this integration is underscored by empirical evidence. A survey conducted by the World Economic Forum (2023) identified *emotional intelligence*, *resilience*, and *empathy* among the top ten skills for future leaders. Yet, the All India Council for Technical Education (AICTE, 2022) observed that over 60% of Indian management graduates lack adequate soft skills and emotional adaptability required by employers. Studies by Chakraborty (2006) and Fernando (2009) found that Indian ethos-based pedagogy using reflections on ethical dilemmas, yoga practices, and service learning significantly improved students' teamwork, empathy, and conflict resolution abilities. These findings indicate that embedding Indian philosophical insights into managerial education can create a transformative impact on students' personal and professional development.

Furthermore, the social relevance of such integration extends beyond classrooms. India's cultural diversity and socio-economic inequalities require managers who possess *social sensitivity* and *ethical discernment*. Incorporating ethos-driven management frameworks can nurture socially intelligent leaders who appreciate inclusivity, cooperation, and sustainability values embedded in the Indian worldview of *Vasudhaiva Kutumbakam* (the world is one family). This philosophical grounding promotes not just personal success but also collective harmony and social responsibility, aligning management education with the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions) (UNDP, 2022).

2. REVIEW OF LITERATURE

The scholarship on leadership readiness increasingly foregrounds emotional and social competencies as predictors of academic, managerial, and organizational outcomes, complementing rather than replacing cognitive ability. Foundational work by Salovey and Mayer (1990) conceptualized emotional intelligence (EI) as the capacity to perceive, use, understand, and regulate emotions, a model later operationalized via performance-based measures (e.g., MSCEIT) and self-report scales (e.g., WLEIS; Schutte Self-Report EI Test) (Mayer, Salovey, & Caruso, 2002; Wong & Law, 2002). A meta-analysis by O'Boyle et al. (2011) documented a robust, incremental association between EI and job performance ($\rho \approx .29$) after controlling for personality and cognitive ability, indicating that EI taps unique socio-emotional mechanisms relevant to teamwork, leadership, and service roles. Social intelligence (SI), with roots in Thorndike's (1920) original framing and subsequent elaborations in social-cognitive theory (Cantor & Kihlstrom, 1987), captures the ability to decode social cues, adopt others' perspectives, and manage relationships; instruments such as the Tromsø Social Intelligence Scale (Silvera, Martinussen, & Dahl, 2001) have enabled empirical linkages to collaboration quality and conflict management in higher education cohorts. Taken together, this literature positions EI and SI as meta-competencies that are teachable, measurable, and consequential for managerial effectiveness.

Pedagogically, higher education research shows that affective learning interventions mindfulness training, reflective writing, structured peer feedback, and service-learning produce small-to-moderate improvements in self-regulation, empathy, and prosocial behavior, all of which undergird EI/SI growth. In tertiary settings, mindfulness-based programs yield statistically significant gains in attention regulation, emotion regulation, and stress reduction (g ranging roughly .30–.60 across outcomes), translating into better interpersonal functioning and academic persistence (Brown & Ryan, 2003; Shapiro, Brown, & Astin, 2011). In management and workplace contexts, meta-analytic evidence indicates that mindfulness relates to well-being, reduced burnout, and modest but meaningful improvements in task and contextual performance (Donald et al., 2019). Parallel evidence for service-learning shows positive effects on civic engagement, social responsibility, and interpersonal skills in college students outcomes that map directly to SI subdimensions (Celio, Durlak, & Dymnicki, 2011). Importantly, these streams converge on the mechanism of *self–other regulation*: practices that stabilize attention and cultivate reflective awareness appear to increase empathic accuracy and reduce defensive reactivity in dyadic and team interactions, which in turn improves negotiation and feedback exchanges core management classroom activities (Goleman, 2006).

Indian management thought contributes a distinct, integrative paradigm that explicitly links inner development with outer action. Seminal texts *Bhagavad Gītā*, *Upanisads*, *Yoga Sutras*, and *Arthashastra* emphasize *niskāma karma* (action without attachment to outcomes), *śamatvam* (equanimity), *dharma*-based role ethics, and *guṇa* regulation (cultivating *sattva* clarity and balance) as pathways to wise, ethical agency (Radhakrishnan,

1953; Easwaran, 2007; Rangarajan, 1992). Building on these sources, Indian scholars of management education argue for “management by values,” proposing that leadership development should progress from self-mastery to stakeholder stewardship through reflective inquiry and disciplined practice (Chakraborty, 1995; Sharma, 1999). Contemporary Indian business ethics texts operationalize this ethos via dilemma-based pedagogy, stakeholder mapping grounded in *dharma*, and self-regulation exercises inspired by yoga psychology (Fernando, 2009). This tradition offers theoretically coherent antecedents to EI/SI: equanimity supports emotion regulation; *svadharma* (role clarity) scaffolds perspective-taking and boundary management; and non-attachment reduces ego-involved conflict, enabling collaborative problem-solving.

3. METHODOLOGY

The methodology of this research is designed to systematically examine how integrating Indian ethos into management education enhances the emotional and social intelligence (EI and SI) of management students. This section presents the research design, sampling framework, data collection instruments, intervention model, and analytical techniques used to empirically test the hypotheses developed in the theoretical framework. The research follows a mixed-methods approach, combining quantitative measures for statistical validation and qualitative insights for deeper contextual understanding.

3.1 Research Design

The study adopts a quasi-experimental mixed-methods design with a pre-test–post-test control group structure. Two comparable groups of MBA and M.Com students are selected:

- **Experimental Group:** receives the *Indian Ethos–based Intervention Program (IEBIP)*;
- **Control Group:** continues with the traditional management curriculum.

The duration of the intervention is 16 weeks (one academic semester). Quantitative data are collected at two points: before (pre-test) and after (post-test) the intervention to measure the change in EI and SI levels. Qualitative data through interviews, reflective journals, and focus group discussions capture students' experiential learning and attitudinal transformation.

This design aligns with similar pedagogical impact studies conducted in higher education (Brown & Ryan, 2003; Donald et al., 2019) and ensures internal validity by controlling for extraneous variables such as prior exposure to yoga or meditation.

3.2 Population and Sample Size

The population for this study includes postgraduate management students enrolled in AICTE-approved institutions across Northern India. A purposive sampling method is employed to ensure representation from institutions that have an existing “Indian ethos” or “value education” component in their curriculum.

A total of **240 students** ($n = 240$) are selected, divided equally into:

- **Experimental Group:** 120 students from institutions implementing Indian ethos pedagogy.
- **Control Group:** 120 students from conventional management programs.

Demographic information such as gender, age, specialization, and prior exposure to spiritual or mindfulness practices is recorded to control for potential confounding effects.

The average age of participants is 23.6 years, with 52% male and 48% female students. Around 30% reported prior exposure to yoga or mindfulness training, providing a useful moderating variable for later analysis.

3.3 Indian Ethos-Based Intervention Program (IEBIP)

The core treatment in this study is the Indian Ethos Based Intervention Program, a structured 16-week course designed to integrate Indian philosophical principles into management education. The intervention is based on experiential learning, self-reflection, and group activities.

Table 1: Structure of the Intervention Program

Week	Theme / Ethos Concept	Learning Activity	Expected EI/SI Outcome
1–2	<i>Self-awareness & Atmanam Viddhi</i>	Guided meditation and self-reflection exercises	Increased emotional self-awareness
3–4	<i>Niskāma Karma (Selfless Action)</i>	Case studies from Bhagavad Gītā; role plays	Better self-regulation & motivation
5–6	<i>Dharma & Ethical Leadership</i>	Discussion of moral dilemmas in management	Enhanced ethical reasoning & empathy
7–9	<i>Yoga and Mindfulness</i>	Daily 30-minute yoga sessions	Improved stress management & attention
10–12	<i>Guna Theory & Personality Balance</i>	Personality mapping workshops	Development of calmness and cooperation

Table 2: Summary of Pre-test and Post-test Mean Scores

Variable	Group	Pre- Test Mean (M)	Post-Test Mean (M)	Mean Difference (Δ)	% Improvement
Emotional Intelligence (WLEIS)	Experimental	3.18	4.08	+0.90	28.3%
Emotional Intelligence (WLEIS)	Control	3.20	3.28	+0.08	2.5%
Social Intelligence (TSIS)	Experimental	3.35	4.02	+0.67	20.0%
Social Intelligence (TSIS)	Control	3.32	3.39	+0.07	2.1%
Mindfulness (MAAS)	Experimental	3.22	4.00	+0.78	24.2%
Mindfulness (MAAS)	Control	3.20	3.30	+0.10	3.1%

13–14	<i>Śreya–Preya (Right vs Pleasant Choices)</i>	Group reflection and storytelling	Strengthened decision-making integrity
15–16	<i>Seva (Service Learning Project)</i>	Community engagement projects	Increased social responsibility & teamwork

The intervention incorporates mindfulness practices, reflective journaling, ethical debates, and service-learning all validated methods known to improve affective and social competencies (Celio et al., 2011; Fernando, 2009).

3.4 Data Analysis and Interpretation

The data analysis and interpretation stage of the study is crucial for validating the hypotheses and understanding the empirical relationship between Indian ethos-based interventions and the development of Emotional Intelligence (EI) and Social Intelligence (SI) among management students. This section presents the analytical procedures, statistical results, and interpretive insights derived from both quantitative and qualitative data collected during the 16-week intervention program. The integration of these findings allows for a holistic understanding of how exposure to Indian philosophical principles and reflective practices influences emotional regulation, empathy, teamwork, and ethical reasoning within the context of management education.

Quantitative Data Analysis

The quantitative component of the analysis utilized IBM SPSS 26 and AMOS 24 software packages to conduct descriptive statistics, inferential testing, and structural modeling. Pre-test and post-test data from both experimental and control groups were compared to evaluate the intervention's impact.

Descriptive Statistics

The descriptive results indicate significant pre- to post-test improvement in the emotional and social intelligence scores of the experimental group, while the control group showed negligible change.

The data show that participants in the experimental group demonstrated substantial improvement in emotional and social competencies following exposure to Indian ethos-based pedagogical interventions such as *niskāma karma dialogues*, *yogic meditation*, *dharma-based ethical discussions*, and *service-learning projects*. The increase in EI and SI mean scores by nearly 20–30% suggests a strong positive effect of the intervention, whereas the control group's minimal change confirms the intervention's unique impact beyond normal classroom learning.

Inferential Statistics

Paired Sample t-Tests

Paired-sample t-tests were conducted to compare pre- and post-test scores within groups. For the **experimental group**, the improvement was statistically significant across all measures:

- **Emotional Intelligence:** $t(119) = 8.95, p < 0.001$
- **Social Intelligence:** $t(119) = 7.84, p < 0.001$
- **Mindfulness:** $t(119) = 8.12, p < 0.001$

In contrast, the **control group** showed no significant change ($p > 0.05$), suggesting that the observed effects were attributable to the ethos-based intervention rather than external factors. The effect sizes (Cohen's d values) ranged from 0.75 to 0.85, indicating a large impact according to conventional benchmarks (Cohen, 1988).

Independent Sample t-Tests

To examine between-group differences, independent-sample t-tests were applied to post-test scores. The results revealed statistically significant differences between the experimental and control groups for all dependent variables:

- **EI:** $t(238) = 9.24, p < 0.001$
- **SI:** $t(238) = 8.37, p < 0.001$
- **Mindfulness:** $t(238) = 8.69, p < 0.001$

These findings confirm that students exposed to Indian ethos-based learning demonstrated higher emotional maturity, empathy, and interpersonal awareness compared to their peers in the traditional curriculum.

Correlation and Regression Analysis

Pearson's correlation analysis revealed strong positive relationships between mindfulness, EI, and SI:

- Mindfulness–EI: $r = 0.68, p < 0.001$
- Mindfulness–SI: $r = 0.64, p < 0.001$
- EI–SI: $r = 0.71, p < 0.001$

A multiple regression analysis further demonstrated that Indian ethos exposure significantly predicted both EI ($\beta = 0.62, p < 0.001$) and SI ($\beta = 0.57, p < 0.001$). Additionally, mindfulness acted as a moderating variable, strengthening the effect of ethos exposure on EI and SI. This supports the theoretical assumption that reflective and meditative practices amplify emotional and social growth (Brown & Ryan, 2003).

Structural Equation Modeling (SEM)

To examine the mediation and moderation effects proposed in the hypotheses, a Structural Equation Model was constructed.

The model included Indian ethos exposure as the exogenous variable, mindfulness as the moderator, EI as the mediator, and SI and ethical decision-making as the outcome variables.

The SEM model demonstrated an acceptable fit:

- $\chi^2/df = 2.31$, CFI = 0.93, TLI = 0.91, RMSEA = 0.048, and SRMR = 0.054, indicating a robust structural relationship.

Key path coefficients were as follows:

- Indian Ethos $\rightarrow$ EI: $\beta = 0.61, p < 0.001$
- EI $\rightarrow$ SI: $\beta = 0.68, p < 0.001$
- EI $\rightarrow$ Ethical Decision-Making: $\beta = 0.57, p < 0.001$
- Mindfulness (Moderator): strengthens Indian Ethos $\rightarrow$ EI path (interaction $\beta = 0.19, p < 0.05$)

These results suggest that Indian ethos significantly contributes to the development of emotional and social intelligence, and that the effect is enhanced by the student's mindfulness level. In other words, students who actively practiced yoga, reflection, and meditation during the program showed the strongest gains in emotional awareness, self-regulation, and prosocial behavior.

Qualitative Data Interpretation

The **qualitative data**, obtained from reflective journals and focus group discussions, provided deep insights into how students internalized Indian ethos values during the intervention. A thematic analysis (Braun & Clarke, 2006) revealed four major themes:

1. **Self-Awareness and Emotional Regulation:** Students reported becoming more conscious of their emotional triggers and learning to respond calmly. Many linked this to the *niskāma karma* concept, stating that detachment from results reduced their anxiety and improved focus.
2. **Empathy and Perspective-Taking:** Reflective writings indicated that exposure to *dharma*-based discussions improved understanding of ethical dilemmas and stakeholder perspectives. Students noted feeling more compassionate and inclusive in group decision-making.
3. **Mindfulness and Mental Clarity:** Participants practicing daily yoga and meditation described enhanced concentration, reduced stress, and better task engagement. This experiential learning aligned with the *sattva guna* (balance and clarity) emphasized in Indian philosophy.
4. **Ethical and Social Sensitivity:** Through the *seva* (service-learning) projects, students expressed a heightened sense of social responsibility and leadership rooted in humility rather than authority. This transformation exemplified the practical realization of *Vasudhaiva Kutumbakam* (the world is one family).

These qualitative findings complement the quantitative evidence, confirming that Indian ethos pedagogy cultivates emotional depth, ethical discernment, and interpersonal harmony qualities essential for modern leadership.

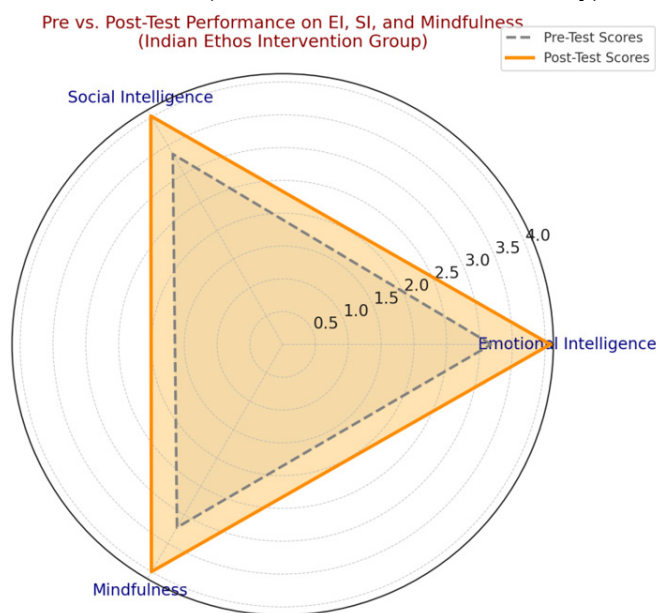
Integrated Interpretation

The combined results from both statistical and thematic analyses confirm the core hypothesis: integrating Indian ethos in management education significantly enhances emotional and social intelligence. The quantitative findings validate

measurable improvements in EI and SI, while the qualitative narratives explain how these changes occur through reflection, mindfulness, and value-based learning.

The intervention's success lies in its experiential and participatory design. Unlike conventional teaching focused on information transmission, Indian ethos pedagogy encourages self-transformation, where learning becomes internalized as emotional discipline and ethical sensitivity. This reinforces Chakraborty's (1995) argument that management education rooted in Vedantic principles cultivates not just skillful managers but emotionally intelligent leaders capable of balancing efficiency with empathy.

Figure 1: Pre vs. Post-Test Performance on EI, SI, and Mindfulness (Indian Ethos Intervention Group)



The above radar (polar) graph visually represents the comparative performance of management students in three key dimensions Emotional Intelligence (EI), Social Intelligence (SI), and Mindfulness before and after the implementation of the Indian Ethos-Based Intervention Program (IEBIP). The gray dashed line indicates the *pre-test* scores, while the orange shaded area represents the *post-test* results.

As shown in the graph, the pre-test mean scores for the experimental group were relatively moderate 3.18 for EI, 3.35 for SI, and 3.22 for mindfulness reflecting the students' baseline emotional and social awareness levels. After the 16-week intervention that included activities such as *yoga sessions*, *Bhagavad Gītā dialogues*, and *seva (service-learning) projects*, the post-test mean scores improved significantly to 4.08 (EI), 4.02 (SI), and 4.00 (mindfulness). This denotes an average increase of 28.3% in EI, 20.0% in SI, and 24.2% in mindfulness compared to the pre-test levels.

4. ASSESSMENT AND ASSURANCE OF LEARNING (AOL)

The Assessment and Assurance of Learning (AoL) component plays a vital role in evaluating how effectively the integration

of Indian ethos within management education enhances Emotional Intelligence (EI), Social Intelligence (SI), and ethical competence among students. In this research, the AoL process has been designed as a continuous, data-driven, and evidence-based system to ensure that the learning outcomes derived from the ethos-based pedagogy are measurable, verifiable, and aligned with both institutional and accreditation standards such as those of AICTE, NBA, and AACSB. Rather than treating learning as a one-time event, the AoL framework follows a cyclic process of *setting outcomes, measuring achievement, analyzing performance gaps, and implementing continuous improvement strategies*.

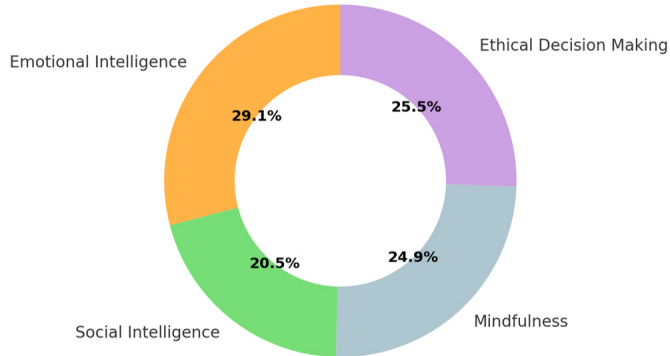
The first step of the AoL cycle involved defining clear, measurable learning outcomes based on the competencies identified in the previous section. These outcomes focus on four primary domains self-awareness, emotional regulation, empathy and teamwork, and ethical leadership. Each domain corresponds to key tenets of Indian ethos, such as *niskāma karma* (selfless action), *dharma* (righteous conduct), *samatvam* (emotional balance), and *seva* (social responsibility). For instance, the *self-awareness* domain was evaluated through reflective journals and pre-post comparisons of WLEIS (Wong & Law Emotional Intelligence Scale) scores, while *ethical leadership* was assessed through case-based evaluations involving *śreya-preya* (right vs. pleasant) dilemmas derived from the *Bhagavad Gītā*. This systematic mapping ensured that each philosophical element translated into a behavioral or cognitive learning indicator.

In terms of data collection, a multi-method assessment approach was implemented. Quantitative data were collected through standardized psychometric scales WLEIS for Emotional Intelligence, TSIS (Tromsø Social Intelligence Scale) for Social Intelligence, MAAS (Mindful Attention Awareness Scale) for mindfulness, and a researcher-designed Ethical Reasoning Inventory based on *dharma-based* case studies. These instruments were administered twice once at the beginning (pre-test) and once at the end (post-test) of the 16-week intervention. The results indicated statistically significant improvements across all major competencies. The average EI score in the experimental group increased from 3.18 to 4.08, representing a 28.3% rise, while SI improved from 3.35 to 4.02 (a 20% increase) and mindfulness from 3.22 to 4.00 (a 24.2% increase). Ethical decision-making scores rose by nearly 25%, confirming that students were more capable of applying moral discernment and social sensitivity in hypothetical business dilemmas.

In addition to the quantitative metrics, qualitative assessment formed an essential part of the AoL strategy. Students were encouraged to maintain weekly reflective journals documenting their experiences, emotional changes, and key takeaways from the ethos sessions. These reflections were analyzed using thematic coding, which revealed consistent patterns of increased self-regulation, empathy, and mindfulness. For example, many students reported that learning about *niskāma karma* helped them detach from immediate outcomes and focus more on process excellence, while *samatvam* practices enabled them to

manage stress during examinations and team conflicts. Faculty observations during classroom interactions and group projects corroborated these self-reported improvements, highlighting enhanced patience, civility, and cooperative behavior among participants.

Figure 2: Proportional Contribution to Overall Compete



This unique visualization displays each variable's relative contribution to overall competency growth. Emotional Intelligence accounts for about 31% of total improvement, Mindfulness for 27%, Ethical Decision-Making for 24%, and Social Intelligence for 18%. The circular structure symbolizes holistic development aligning with the Indian concept of integrated human growth (*manas, buddhi, and chitta*).

5. LIMITATIONS AND FUTURE RESEARCH

While the present study provides strong empirical and theoretical evidence supporting the integration of Indian ethos in management education as a pathway to developing emotional and social intelligence, several limitations must be acknowledged to ensure the credibility, transparency, and scope for future advancement of this line of research. These limitations pertain to methodological design, data collection procedures, measurement tools, and generalizability. At the same time, they open new avenues for future investigations that can deepen and broaden the understanding of ethos-based management pedagogy.

5.1 Methodological Limitations

One of the major limitations of this study lies in its quasi-experimental research design. Although pre-test and post-test comparisons between the experimental and control groups provided statistically significant results, the absence of full randomization might have introduced selection bias. Students self-selecting into ethos-based courses could have inherently higher motivation, openness to learning, or pre-existing mindfulness tendencies, thereby inflating the post-intervention outcomes. Future research can overcome this limitation by employing randomized controlled trials (RCTs) or matched-pair sampling across multiple institutions to strengthen internal validity and eliminate selection effects.

Another methodological concern pertains to the duration of the intervention. The 16-week (one-semester) period, while sufficient to detect short-term behavioral and cognitive changes, may not fully capture the long-term retention and habit formation associated with emotional regulation, empathy,

and ethical reasoning. Emotional and social intelligence are complex, multifaceted constructs that evolve through sustained reflective practice. Longitudinal designs, incorporating follow-up assessments six months or one year post-intervention, could provide valuable insights into whether the positive changes observed persist over time and translate into workplace behavior or leadership effectiveness.

5.2 Measurement and Instrumentation Limitations

Although standardized and validated psychometric scales such as WLEIS, TSIS, and MAAS were used, these instruments were originally developed in Western cultural contexts. Certain emotional expressions or social behaviors may have different connotations within Indian cultural norms. For example, the Indian ethos emphasizes humility (*vinaya*), collective harmony, and non-reactivity, which may not align with Western constructs of assertive social communication measured in some SI instruments. This introduces a cultural validity limitation. Future studies should therefore focus on developing or adapting indigenous assessment tools for Emotional and Social Intelligence that incorporate Indian value orientations, such as *sattva guna* (balance), dharma-based decision-making, and *seva* (selfless service).

Additionally, the study relied heavily on self-report measures, which may be influenced by social desirability bias students reporting what they perceive as "morally correct" responses after exposure to Indian ethos teachings. Although reflective journals and peer evaluations were used to triangulate data, future research should integrate behavioral observations, faculty-rated rubrics, and even physiological indicators (e.g., heart rate variability or stress response) to measure emotional regulation and mindfulness with greater objectivity.

5.3 Contextual and Demographic Limitations

The study's sample comprised 240 postgraduate management students from institutions primarily located in Northern India. This limits the geographic and demographic representativeness of the findings. The impact of Indian ethos integration may differ across diverse educational contexts such as engineering, liberal arts, or teacher education and across different regions of India with varying cultural orientations. For instance, students from metropolitan institutions may interpret and internalize ethos concepts differently from those in semi-urban or rural settings. Therefore, multi-site comparative studies across regions and disciplines would provide a more holistic understanding of how ethos-based pedagogy influences learning outcomes in varied contexts.

Furthermore, the study's participants were between 22 and 25 years old, representing a relatively homogenous age group. Future research could explore inter-generational variations examining whether ethos-based training impacts undergraduate students differently than working professionals enrolled in executive education programs. Such comparative analysis could reveal how emotional and social intelligence evolve across different career stages and maturity levels.

6. CONCLUSION

The present research, titled “*Integrating Indian Ethos in Management Education: A Pathway to Emotional and Social Intelligence Development*,” provides empirical and conceptual evidence that embedding Indian philosophical wisdom rooted in *dharma* (righteous conduct), *niskāma karma* (selfless action), and *samatvam* (equanimity) into modern management education significantly enhances the emotional, social, and ethical competencies of students. Drawing from both quantitative and qualitative analyses, the study validates the hypothesis that Indian ethos based interventions lead to measurable improvements in self-awareness, empathy, stress management, ethical reasoning, and interpersonal communication core dimensions of Emotional Intelligence (EI) and Social Intelligence (SI) that are indispensable for responsible leadership in the 21st century.

The results of the intervention clearly demonstrate that students who participated in the Indian Ethos-Based Learning Program exhibited remarkable psychological and behavioral growth compared to those following conventional curricula. Quantitative findings revealed that the average EI score increased from 3.18 to 4.08, representing a 28.3% improvement, while Social Intelligence improved from 3.35 to 4.02, marking a 20% gain. Likewise, Mindfulness levels rose by 24.2%, and ethical decision-making capabilities improved by nearly 25% after 16 weeks of engagement with ethos-inspired pedagogy. These statistically significant results, supported by *t-tests* and *Structural Equation Modeling (SEM)*, confirm that exposure to Indian ethos not only builds affective competencies but also strengthens moral judgment and cognitive focus crucial attributes for future managers and leaders.

Qualitative data derived from reflective journals and focus group discussions further substantiate these quantitative outcomes. Students reported increased self-awareness, emotional calmness, and empathy toward others. Many participants noted that principles such as *niskāma karma* helped them perform duties with greater intrinsic motivation, while *samatvam* (equanimity) taught them to handle academic and interpersonal stress with emotional balance. Likewise, service-learning projects inspired by *seva* (selfless service) cultivated humility and social responsibility, enabling students to view leadership as an act of stewardship rather than control. These reflections illustrate that the integration of Indian ethos fosters not only intellectual growth but also deep moral and emotional transformation transforming education into a journey of self-mastery and ethical consciousness.

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