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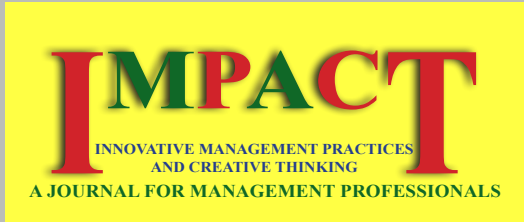
INNOVATIVE MANAGEMENT PRACTICES  
AND CREATIVE THINKING

A JOURNAL FOR MANAGEMENT PROFESSIONALS



Learning  
From Failure

# Greetings from **IMPACT**



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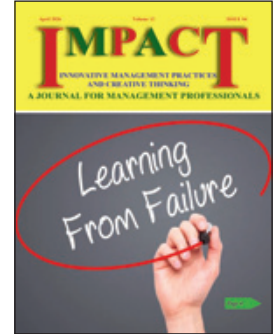
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Dear Readers,

Are we merely growing, or are we evolving meaningfully?

April arrives with a curious duality—both reflective and forward-looking. As the financial year resets in India, institutions pause to evaluate performance, recalibrate strategies, and set new targets. It is a time when balance sheets meet aspirations, and governance meets vision. Beyond numbers, April subtly nudges organizations and individuals alike to reconsider priorities: Are we merely growing, or are we evolving meaningfully? The quiet transition from one fiscal cycle to another is, in essence, an invitation to rethink purpose.

This month also carries a rich tapestry of cultural and social significance. Across India, diverse festivals mark new beginnings—Ugadi, Vishu, Tamil New Year, Baisakhi—each rooted in renewal, gratitude, and hope. These celebrations remind us that progress is not just economic, but deeply human. Communities reconnect, traditions are reaffirmed, and a collective optimism fills the air. In an increasingly digital and fast-paced world, such moments ground us, reinforcing the importance of identity, continuity, and shared experience.

April 2026, in particular, unfolds against a backdrop of rapid technological shifts and evolving societal expectations. Artificial intelligence continues to redefine work and decision-making, while conversations around mental well-being, sustainability, and ethical leadership gain sharper focus. For leaders, professionals, and citizens, the challenge is not merely to adapt, but to respond with wisdom and responsibility. As we step deeper into the year, April stands as a reminder that true progress lies in balancing innovation with introspection, ambition with empathy, and growth with purpose.

Editorial Team

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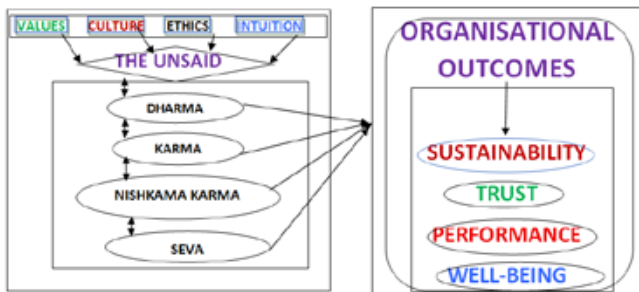
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# Learning from Failures: The Pathway to True Success

## Redefining Failure

**F**ailure is often misunderstood. In many cultures, it is seen as an endpoint—something to be avoided, hidden, or even feared. Yet, when examined closely, failure is not the opposite of success; it is an essential part of it. Every meaningful achievement carries within it a history of setbacks, mistakes, and lessons learned the hard way.

To learn from failure is to transform it—from a painful experience into a powerful teacher. The individuals and organizations that succeed consistently are not those who avoid failure, but those who understand how to extract wisdom from it.



## 1. Understanding the Nature of Failure

Failure is not a single, uniform experience. It comes in many forms:

Personal failures (missed goals, broken relationships)

Professional failures (lost opportunities, poor decisions)

Systemic failures (organizational or structural breakdowns)

At its core, failure is simply feedback. It signals that something did not work as expected. The problem is not failure itself, but our interpretation of it.

When failure is seen as:

A judgment → it leads to shame and avoidance

A lesson → it leads to growth and improvement

This shift in perspective is the foundation of learning from failure.

## 2. The Emotional Dimension of Failure

Before learning can begin, one must deal with the emotional impact of failure. Disappointment, frustration, anger, and even self-doubt are natural reactions.

## EMBRACING FAILURE: UNLOCKING GROWTH THROUGH LEARNING FROM MISTAKES



Ignoring these emotions can be harmful. Instead, they must be acknowledged and processed.

Key emotional strategies:

Acceptance: Recognize that failure is part of the human experience

Self-compassion: Treat yourself with the same kindness you would offer others

Emotional regulation: Avoid impulsive reactions and allow clarity to emerge

Emotional maturity determines whether failure becomes a burden or a breakthrough.

### 3. The Reflective Process: Turning Failure into Insight

Learning from failure requires deliberate reflection. Without reflection, failure is wasted.

A structured reflection process includes:

a. What happened?

Describe the situation objectively, without distortion or exaggeration.

b. Why did it happen?

Identify root causes:

Lack of preparation?

Poor judgment?

External factors?

c. What was within my control?

Distinguish between controllable and uncontrollable factors.

d. What can I do differently next time?

This is where learning becomes actionable.

Reflection transforms failure from an emotional event into a cognitive resource.

### 4. The Growth Mindset: A Psychological Foundation

A key concept in learning from failure is the growth mindset—the belief that abilities and intelligence can be developed through effort and learning.

Individuals with a growth mindset:

View failure as a temporary setback

Embrace challenges

Persist despite difficulties

Learn from criticism

In contrast, a fixed mindset sees failure as evidence of inadequacy.

Shifting to a growth mindset involves:

Reframing failure as a learning opportunity

Valuing effort over immediate results

Celebrating progress, not perfection

### 5. Extracting Lessons: The Discipline of Learning

Not all failures automatically lead to learning. The discipline lies in extracting meaningful lessons.



Effective learning from failure involves:

Pattern recognition: Identifying recurring mistakes

Feedback integration: Listening to others' perspectives

Skill enhancement: Improving competencies that were lacking

For example:

A failed project may reveal poor communication skills

A business loss may highlight flawed decision-making processes

Learning becomes powerful when it leads to behavioral change.

## 6. Building Resilience: The Strength to Continue

Resilience is the ability to recover and move forward after setbacks. It is not about avoiding failure, but about enduring and growing through it.

Components of resilience:

Mental toughness: Staying focused despite adversity

Adaptability: Adjusting strategies when needed

Optimism: Maintaining belief in future success

Resilience is built over time, through repeated exposure to challenges and the willingness to persist.

## 7. Failure as Innovation's Catalyst

Many breakthroughs emerge from failure. When something does not work, it forces creative thinking and innovation.

Failure:

Challenges assumptions

Encourages experimentation

Leads to new approaches

Organizations that encourage safe failure—where mistakes are tolerated and analyzed—tend to be more innovative.

The key is not reckless failure, but intelligent failure:

Small-scale

Well-planned

Rich in learning

## 8. Overcoming the Fear of Failure

Fear of failure can be paralyzing. It prevents risk-taking and limits potential.

Common fears include:

Fear of judgment

Fear of loss

Fear of inadequacy

To overcome this fear:

Normalize failure: Everyone experiences it



Focus on learning, not outcomes

Take calculated risks

Courage is not the absence of fear, but the ability to act despite it.

## 9. Practical Strategies for Learning from Failure

To make failure a tool for success, practical strategies are essential:

a. Maintain a Failure Journal

Document failures, insights, and lessons learned.

b. Conduct After-Action Reviews

Analyze what worked, what didn't, and why.

c. Seek Honest Feedback

Others often see what we miss.

d. Set Incremental Goals

Small successes build confidence and reduce the impact of failure.

e. Develop Problem-Solving Skills

Focus on solutions rather than dwelling on problems.

## 10. Transforming Failure into Success

Success is not a single event but a process. Failures, when properly understood and utilized, become stepping stones.

The transformation process looks like this:

Failure → Reflection → Learning → Adaptation → Growth → Success

Each cycle strengthens capability and confidence.

Conclusion: Embracing Failure as a Teacher

Failure is inevitable. But suffering from failure is optional—if we learn how to engage with it constructively.

To learn from failure is to:

Accept it without denial

Analyze it without bias

Learn from it with humility

Act on it with determination

Success, then, is not the absence of failure, but the mastery of it.

In the journey of life and work, those who rise highest are not those who never fall, but those who rise every time they fall—wiser, stronger, and more determined than before.

**Dr. B. Sahana**

*She is the Asst. Professor of English at M.O.P Vaishnavi College, Chennai. She has interests in many fields and a Bharathanatyam dancer.*



# How Smt Gayatri Devi, Queen Of Jaipur & M.P (1962, 1967 & 1971) Was Tortured By Mrs. Indira Gandhi, During Emergency

(Extracted from the book 'JUDGEMENT' by Kuldip Nayar 1977)

**T**he total votes polled in 1962 in the Jaipur LS election were 2,46,516. Out of this, Smt Gayatri Devi got 1,92,909, i.e., 78% votes, and won. She had contested as a Swatantra Party candidate.

Smt Indira Gandhi was surprised how a clan from a Jaipur King's dynasty received so many votes ? Smt Gayatri Devi later became the All India Vice President of Swatantra Party, thanks to Rajaji's insistence. I was then the All India Swatantra Party Secretary in charge of the 4 Southern states. In the next LS election, in 1967 also Gayatri Devi won with a bigger margin of votes. This obviously angered Smt Indira Gandhi further, and she made various attempts and plots to defeat Gayathri Devi but failed. In 1971 LS election, Smt Indira Gandhi even got deleted the names of those who had voted for Gayatri Devi. In spite of Indira Gandhi's unacceptable demeanour, Gayatri Devi won by 55,000 votes for the third time.

Smt Gayatri Devi was always a strong critic of Smt Indira Gandhi and the Congress party. In this scenario, when Smt Indira Gandhi declared Emergency in 1975, throttling opposition's voice and jailed everyone who went against her and her Govt., ruthlessly under MISA, Smt. Gayatri Devi was a marked person. But she was in the Hospital





undergoing treatment. When Gayatri Devi returned to Parliament, she found the opposition benches empty. She was soon arrested and put inside the notorious Tihar Jail with no facilities whatsoever.

Smt. Gayatri Devi was treated very badly in the Jail, by the authorities under the direct instructions of Smt Indira Gandhi. The jail room was infested with rats and bandicoots with no current. Gayatri Devi was mentally and physically abused to the maximum extent. She developed peptic ulcer in the Jail and no treatment was given and her background was of 'trash' value for Smt Indira Gandhi, because of her utter dislike of Smt. Gayathri Devi. After the unbearable torture in the Tihar Jail, Gayatri was finally released, only after her undertaking that she would not enter politics again, nor criticize Indira Gandhi nor the Emergency!

When Mrs. Gayatri Devi returned to her palace, she found most of her properties were either damaged

or confiscated or forcefully taken away by the Govt., and their cohorts. Finally, Smt. Gayatri Devi died as a pitiable physical, mental and financial wreck. This, in brief, is the tragic story of the great soul, Maharani of Jaipur, Smt. Gayatri Devi, who was greatly respected by Rajaji & other Stalwarts of the freedom movement.

The tail piece of this tragic anecdote is that, 'once upon a time', Smt. Indira Gandhi and Smt. Gayatri Devi were classmates and 'friends', as students in Rabindranath Tagore's Shanthiniketan!

**Dr. H.V. Hande**

*Former Health Minister of  
Government of Tamilnadu.  
Founder & Director of  
Hande Hospital.*



# India's DNA: A Civilizational Code of Continuity, Diversity, and Resilience

**W**hat constitutes the “DNA” of a nation? In the case of India, it cannot be reduced to political boundaries, economic indicators, or demographic statistics. India’s DNA is civilizational—an intricate, evolving code shaped by millennia of philosophy, spirituality, diversity, adaptation, and coexistence. It is less about uniformity and more about synthesis; less about rigid identity and more about fluid continuity.

India’s DNA is not written in one language, nor preserved in a single tradition. It is encoded in the Vedas and vernacular poetry, in temple rituals and street festivals, in philosophical debates and everyday coexistence. To understand India is to understand how contradictions coexist without collapse—how multiplicity becomes unity.

## 1. Antiquity and Continuity: A Civilization Without Rupture

One of the defining strands of India’s DNA is its uninterrupted civilizational continuity. Unlike many ancient civilizations that vanished or were replaced, India evolved without losing its core cultural memory.

From the Indus Valley Civilization to the philosophical flowering of the Vedic period,



through empires like the Mauryas and Guptas, to medieval kingdoms and colonial resistance, India has retained a sense of civilizational self-awareness.

What is remarkable is not just age, but adaptability. India absorbed influences—Greek, Persian, Central Asian, European—yet retained its philosophical spine. This continuity is not static; it is dynamic, like a river that changes course yet remains the same river.

## 2. Unity in Diversity: The Core Genetic Code

If one were to identify the most visible expression of India’s DNA, it would be “unity in diversity.” India houses:

Hundreds of languages and dialects

Multiple religions and spiritual traditions

Vastly different cuisines, attire, and customs

Varied climates and geographies

Yet, despite this staggering diversity, there exists an underlying cohesion. This cohesion does not arise from enforced uniformity but from an ingrained cultural philosophy: acceptance.

The ancient idea of “VasudhaivaKutumbakam” (the world is one family) reflects this ethos. Diversity is not seen as a threat but as enrichment. This explains how multiple religions—from Hinduism to Islam, Christianity, Sikhism, Buddhism, and Jainism—have coexisted for centuries.

India’s DNA encodes pluralism not as policy, but as instinct.

### 3. Spirituality and Philosophical Depth

Another foundational strand is India’s deep engagement with existential questions. Indian civilization has consistently asked:

What is the nature of reality?

What is the purpose of life?

What is the relationship between the self and the universe?

Texts like the Upanishads and the Bhagavad Gita are not merely religious documents—they are philosophical treatises exploring consciousness, duty, ethics, and liberation.

India’s DNA is thus inward-looking. It values self-realization as much as material success. This is why concepts like dharma (duty), karma (action), and moksha (liberation) are deeply embedded in societal thinking.



Even modern India, despite rapid urbanization, retains this spiritual undercurrent. Yoga, meditation, and mindfulness—now global phenomena—are rooted in this civilizational DNA.

### 4. Resilience Through Adversity

India’s history is not free of disruption—foreign invasions, colonial rule, internal conflicts—but its response to adversity reveals another key genetic trait: resilience.

The period of British colonial rule in India tested India’s identity, economy, and unity. Yet, the freedom movement, led by figures like Mahatma Gandhi, demonstrated the power of collective consciousness and nonviolent resistance.

India did not merely reclaim political independence in 1947; it reasserted its civilizational confidence.

Post-independence, despite challenges of poverty, illiteracy, and diversity management, India chose democracy—a bold experiment for a newly independent nation. Today, it stands as the world’s largest democracy, reinforcing the resilience embedded in its DNA.



## 5. Adaptability: Tradition Meets Modernity

India's DNA is not frozen in time. It evolves, adapts, and reinvents itself.

Ancient Ayurveda coexists with modern medicine

Traditional arts thrive alongside digital creativity

Rural economies integrate with global markets

Spiritual practices blend with corporate wellness programs

Cities like Bengaluru symbolize this synthesis—where ancient cultural ethos meets cutting-edge technology.

India's success in sectors like IT, space research, and pharmaceuticals reflects its ability to integrate knowledge systems. Organizations like the Indian Space Research Organisation demonstrate how a civilization rooted in ancient wisdom can lead in modern science.

## 6. Family, Community, and Social Fabric

Unlike highly individualistic societies, India's DNA emphasizes relationships and community.

The family is not just a social unit but an emotional ecosystem. Values such as respect for elders, collective decision-making, and interdependence are deeply ingrained.

Festivals—whether Diwali, Eid, Christmas, or Pongal—are not just religious events but social connectors. They reinforce bonds, shared joy, and cultural continuity.

This collective orientation often acts as a social safety net, especially in times of crisis.

## 7. Knowledge Traditions and Intellectual Plurality

India's DNA includes a long tradition of debate, inquiry, and intellectual diversity.

Ancient universities like Nalanda University attracted scholars from across the world. Philosophical

schools—Nyaya, Vedanta, Buddhism, Jainism—engaged in rigorous debates, often disagreeing yet coexisting.

This culture of dialogue continues in modern India's academic, political, and social discourse, albeit with contemporary challenges.

## 8. Challenges to the DNA

No discussion of India's DNA is complete without acknowledging its tensions.

Social inequalities and caste dynamics

Religious polarization

Economic disparity

Balancing development with sustainability

These are not external to India's DNA but part of its ongoing evolution. The real test lies in how these challenges are addressed without eroding the core values of pluralism, tolerance, and inclusivity.

## 9. The Global Expression of India's DNA

India's influence today extends far beyond its borders.

Yoga and Ayurveda are global practices

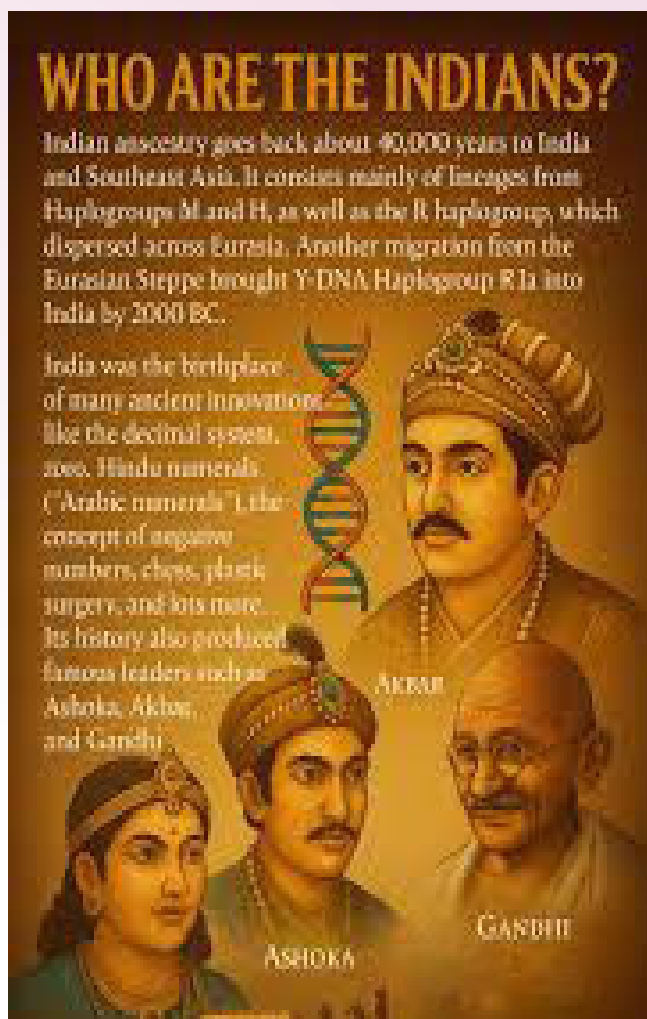
Indian diaspora contributes significantly worldwide

Bollywood and cuisine shape cultural perceptions

India's DNA is increasingly global—not through dominance, but through diffusion. It offers a model of coexistence in an increasingly polarized world.

Conclusion: A Living, Evolving Code

India's DNA cannot be captured in a single definition. It is a living code—ancient yet modern, diverse yet unified, spiritual yet pragmatic.



It is a civilization that absorbs without losing itself, debates without disintegrating, and evolves without forgetting.

In a world grappling with identity crises and cultural conflicts, India offers a unique paradigm: that strength lies not in sameness, but in synthesis.

India's DNA, ultimately, is a testament to the possibility that complexity need not lead to chaos—it can, instead, create harmony.

Author- Mrs Lakshmi Shastri - Sociologist

# Anger Leads To Danger

**A**nger and Danger are both dangerous words in the sense that the former leads to the latter with just the addition of the letter D. Hence the Management Gurus advise us not to take any decision if you are under the influence of Anger. That's why all religions also advocate that anger is one of the three poisons in a person's life- the other two being Ignorance and Desire.

## Reasons for Anger

There are numerous reasons.

Basically these trickle down to how well we are in a position to accept our emotions and keep them under restraint. This does not mean that we have to control our feelings or suppress them or ignore them.



Actually we have to acknowledge our emotions, familiarize them and accept them. But only we have to see that our emotions do not become our Masters.

In short, we have to cultivate the art of Mindfulness, stay calm and avoid rashness which may lead to violence and invariably to Regret later on.

In other words, once we recognize our anger, we embrace it. Then things are bound to change for the better.

## The Plus Points of Anger

The readers may wonder "What is happening? We were under the impression that any anger is bad, but now the author is leading us to the merits of anger".

Anger is perceived as a source of powerful wisdom when it is not guided by ego.

As a matter of fact, such an anger inspires great Movements for freedom and social justice. But



we have to rein in so that anger does not become harmful to us as well as others. So we should know when to stop, when to cool down and when to convert the powerful steam released by anger into a force that can motivate a positive action and when to transform the poison of anger into an antidote to suffering.

Some people release their anger by smashing things or by shouting and swearing. But these actions only aggravate the negative feeling and result in violence. You cannot win negative emotions by indulging in negative acts of aggression.

The remedy is to comprehend why you are so angry and try to overcome it.

Is it because some one has done you harm?

Is it because you lost your occupation?

Is it because you lost your girl friend or boy friend?

Is it because you lost your money or health?

Readers are requested to send their management related questions.

**IMPACT** will get replies from management experts.

Send your questions to:

[impactjournalindia@gmail.com](mailto:impactjournalindia@gmail.com)

## 11 Good Reasons to Get Angry

1. Anger is designed to **protect** us.
2. It can be **empowering**.
3. Its discharge can be **calming**.
4. Anger can indicate **injustice**.
5. It can **drive us** to meet our goals.
6. It can **safeguard** our values.
7. Anger can instill **optimism**.
8. It can lead to **self-improvement**.
9. Feeling anger can **enhance** emotional agility.
10. It can help us **discover** the underlying painful feelings we need to deal with.
11. Anger can **motivate us** to find a deeper self.

Smashing and breaking things will not help deal with your situation.

### HEALTHY DIET, EXERCISE HELP

**Why anger is bad for you**

- ▶ Increases blood pressure
- ▶ Palpitation
- ▶ Headaches
- ▶ Irritation
- ▶ Fatigue
- ▶ Emotional instability
- ▶ Poor sleep
- ▶ Increased risk of self treatment with alcohol and other drugs
- ▶ If untreated it may result in hypertension, depression, stress-induced diabetes



**How to avoid anger**

- ▶ Regular yoga, meditation helps
- ▶ Maintain a healthy sleep-wake schedule
- ▶ Focus to initiate the diaphragm breathing exercises
- ▶ Healthier dietary habits

- ▶ Be connected to family friends socially and emotionally
- ▶ Activity, both physical and mental, helps
- ▶ Learn some new things
- ▶ Mindfulness

## The Remedies

Learning deep breathing may help.

Meditation may help.

These may help clear mind clutter and enhance your ability to think with clarity and purpose.

This may lead to chalk out a plan, step by step for doing things that would make the situation better.

One wrong can not be corrected by doing another wrong.

You have to make an effort to see the life from another perspective and come to terms with the fact that you are just rushing through a passing phase. You have to recollect the saying “ This too shall pass”.

You have to accept the fact that a situation can be not only White or Black, it can be some times GREY too.

Let us befriend anger.

Let us cultivate loving kindness first towards yourself and then towards others.

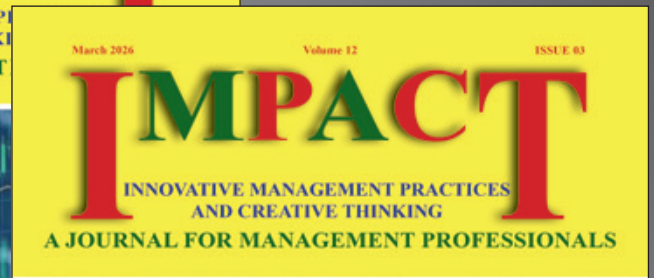
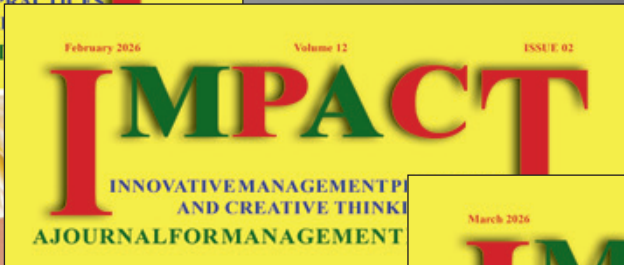
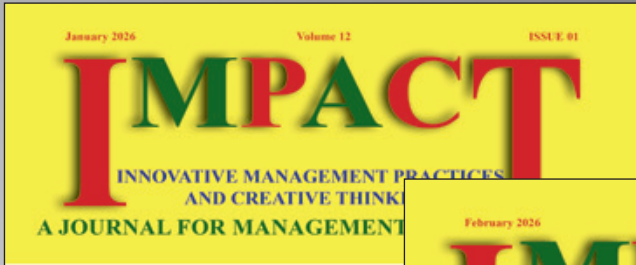
Then anger will fly out of the window!

### R. Venugopal

*Mr. Venugopal has served in LIC of India from 1968 to 2006 for 38 years and retired as an Executive Director.*



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# Modern Management From Indian Philosophy

## PART- 4

### “SAY THE UNSAID”

#### ABSTRACT

The lens of modern management in exploring “Say the Unsaid” represents a paradoxical yet profoundly transformative management principle rooted deeply onto the Indian philosophical traditions. The art of communicating unspoken wisdom, implicit understanding and tacit knowledge that transcends explicit verbal communication will definitely facilitate organisations in the future. This paper examines the intersection of Indian philosophy and modern management, emphasising the “unsaid” principles that bridge ancient wisdom with contemporary organisational practices. Western management theories dominate global discourse whereas Indian philosophies which are deeply rooted in various religions, offer profound insights into ethical leadership, sustainability and holistic well-being. This research paper synthesises ancient Indian philosophical frameworks with contemporary management theory to develop a comprehensive conceptual model for understanding how unspoken wisdom, contextual awareness, intuitive knowledge transfer, and ethical discernment shape organisational effectiveness, employee engagement and sustainable performance. This study also examines how concepts like Dharma (duty), Ahimsa (non-violence), Karma (action), and Sangha (community) can address modern challenges such as corporate ethics, employee

welfare and environmental stewardship. Drawing from The Bhagavad Gita, The Upanishads, The Arthashastra, The Thirukkural, and contemporary Indian Knowledge System, the study demonstrates that effective leadership requires the capacity to perceive, transmit, and act upon knowledge that exists beyond formal discourse. The paper also proposes that integrating Indian Knowledge Systems (IKS) with modern management practices enables organisations to cultivate cultures of implicit trust, ethical discernment, holistic decision-making, and collective flourishing. By analysing theoretical frameworks and case studies, the paper suggests a reimagined management paradigm that integrates Indian philosophical tenets to foster inclusive, ethical, and resilient organisations.

Keywords: The Thirukkural, The Arthashastra, The Mahabharata, The Ramayana, Implicit Communication, Tacit Knowledge, Indian Philosophy, Dharma, Nishkama Karma, Ethical Leadership, Organisational Culture, Guru-Shishya Tradition, Trust-Based Leadership, Organisational Resilience, Sustainable Management.

## 1) INTRODUCTION

The edifice of modern management is built upon the intellectual foundations of thinkers like Peter

Drucker, Michael Porter, and Henry Mintzberg. Their frameworks, while robust, are products of a specific cultural and historical context. In an increasingly globalised and complex world, there is a growing recognition that a mono-cultural approach to management is insufficient. This has spurred interest in alternative wisdom traditions, with Indian philosophy emerging as a fertile ground which sprouts new insights.

Preliminary research has successfully mapped verses from The Thirukkural to ethical leadership and principles from The Arthashastra to statecraft and corporate strategy. However, much of this work remains at a surface level, treating these ancient texts as proverbial checklists for modern executives. The true genius of these texts is not in what they state explicitly, but in the nuanced realities they imply, the paradoxes they present, and the failures they chronicle.

This paper posits that the most valuable management lessons from Indian philosophy are “unsaid.” They are found in the spaces between the lines, in the counter-intuitive arguments, and in the subversion of expected narratives. By “saying the unsaid,” this paper aims to provide a deeper, more critical, and ultimately more useful framework for 21st-century managers grappling with ethical dilemmas, complex stakeholder ecosystems, and the perils of unbridled ambition. This research will attempt to :

- Usurping the advocacy of The Thirukkural for strategic inaction as a higher form of action.
- Re-examine The Arthashastra, presuming that its famed realpolitik (Matsya Nyaya) is a tool, not the goal, with the ultimate “unsaid” objective being Janah Kalyana (people’s welfare).
- Analyse The Mahabharata and The Ramayana not as tales of heroic victory, but as primary case studies in catastrophic management failure, focusing on stakeholder mismanagement and communication breakdown.

## 1.1 The Management Communication Crisis

Paradoxical communication challenges are faced by contemporary organisations: despite unprecedented technological advancement in communication tools—email, messaging platforms, video conferencing, collaborative software—owing to this organisational effectiveness, employee engagement, and leadership trust continue to decline. According to Gallup’s 2025 Global Workplace Report, only 23% of employees worldwide are engaged at work, while 59% are disengaged and 18% are actively disengaged. This suggests that explicit communication channels are insufficient for creating meaningful organisational connection.

The root cause lies in various theories of management historically emphasise on explicit communication: detailed job descriptions, written policies, formal meetings, documented procedures, and measurable objectives. On the other hand, these mechanisms serve important functions and they systematically undervalue the dimensions of organisational life that operate implicitly:

- Unspoken expectations and cultural norms
- Tacit knowledge embedded in experienced practitioners
- Intuitive understanding of organisational context
- Implicit trust and psychological safety
- Embodied ethical principles that guide behavior beyond rules
- Wisdom that cannot be codified but must be experienced

“Say the Unsaid” addresses this gap by examining how Indian philosophical traditions—developed over millennia, which integrates implicit communication with explicit clarity. This enables leaders to navigate complex organisational challenges through intuitive discernment, moral wisdom, and authentic human connection.

## 1.2 Why Indian Philosophy?

The two important facets among various umpteen aspects, in the view point of the author is Historical Sophistication and Contemporary Relevance. It is evident from the contents given below which were developed by practitioners managing complex societies, armies, courts, and economies-not necessarily the theoretical philosophers isolated from practical concerns.

### 1.2.1 Historical Sophistication:

Indian philosophical traditions given below represents some of humanity's most sophisticated management thinking:

- The Bhagavad Gita (c. 400 BCE) addresses leadership under uncertainty, ethical dilemmas, and purposeful action which warrants the new normal today as was never foreseen in ancient times.
- Kautilya's Arthashastra (c. 300 BCE) presents organisational structures, human centric resource management, and strategic decision-making with remarkable modern applicability.
- The Upanishads (c. 1500-500 BCE) explore consciousness, self-knowledge, and the nature of reality which are foundational for understanding human motivation and behavior in organisations.
- The Thirukkural (c. 500 BCE) codifies ethical conduct, trust-based relationships, and sustainable prosperity in practical, actionable couplets.

### 1.2.2 Contemporary Relevance:

As organisations increasingly recognise that "hard" management tools (processes, systems, metrics) alone are insufficient for sustainable success, with due regards to the Indian philosophy offers proven frameworks for the "soft" dimensions, in the view point the author pertaining to organisational life:

- Building authentic trust (beyond contractual relationships)
- Developing ethical cultures (beyond compliance)
- Transferring tacit knowledge (beyond training programs)
- Creating psychological safety (beyond HR policies)
- Sustaining motivation (beyond incentive systems)
- Navigating uncertainty (beyond contingency planning)

## 1.3 Problem Statement

Overemphasis on Explicit Mechanisms: Management scholarship disproportionately focuses on codifiable, measurable, explicit dimensions of organisational life, systematically undervaluing implicit dimensions. They are:

- 1.3.1 Western-Centric Frameworks :

Contemporary management theory is predominantly rooted in Western individualistic, utilitarian, and mechanistic worldviews, missing insights from Eastern holistic, ethical, and consciousness-centered traditions.

- 1.3.2 Tacit Knowledge Paradox:

While scholars acknowledge that "we know more than we can tell" (Polanyi, 1966), management practice continues to privilege explicit codification over implicit transmission.

- 1.3.3 Cultural Disconnection:

Modern organisations struggle with cultural coherence, ethical alignment, and authentic connection-precisely the dimensions that Indian philosophy addresses through implicit mechanisms.

- 1.3.4 Leadership Development Gap: Leadership training emphasises skills and

competencies while neglecting wisdom, discernment, and ethical grounding—the implicit dimensions that distinguish transformational leaders.

### 1.4 Research Gap:

There is limited systematic research exploring ‘say the unsaid’ and in integrating Indian philosophical principles with contemporary management theory to develop practical frameworks for implicit communication, tacit knowledge transfer, and ethical leadership in organisations in future.

### 1.5 Research Objectives:

- To identify how unspoken wisdom and ethical discernment enhance organisational leadership and decision-making.

- To propose practical applications of “Say the Unsaid” principles in contemporary organisations, and implementation strategies for organisations seeking to operationalise these principles.
- To develop a comprehensive conceptual framework (“Say the Unsaid” Model) integrating Indian Knowledge Systems with modern management practices.
- To propose new directions for management research, education, and practice that honor both explicit and implicit dimensions of co-existence and organisational life.

### 2) Review of Literature:

The following section comprehensively analyse with respect to “Say the unsaid”, the literature and reviews it along with authors’ suggestions, as below:

S.No	Author(s) & Year	Focus Area	Key Findings	Implications	Suggestions*
1)	Shanwal, V.K. (2026)	IKS in communication & management	IKS enhances communication and management by incorporating ethical and implicit wisdom.	Leadership effectiveness improves by valuing tacit knowledge and ethics.	Develop leadership training modules on implicit wisdom and ethical discernment.
2)	Sanwal, V. (2025)	IKS in modern education	NEP 2020 promotes holistic development by merging indigenous knowledge with modern education.	Management education benefits from including IKS for holistic leadership development.	Revise curricula to include IKS philosophy and ethics alongside modern theories.
3)	Mori, H.L. (2026)	Synergy of IKS with commerce and management	IKS embeds welfare and ethics at its core, contrasting with modern management’s focus.	Promotes sustainable and ethical organisational practices.	Develop hybrid management models combining IKS and contemporary business paradigms.

S.No	Author(s) & Year	Focus Area	Key Findings	Implications	Suggestions*
4)	Sharma, R. (2025)	Indigenous knowledge in education and management	Indigenous knowledge systems enrich educational frameworks and management practices.	Supports inclusive and culturally relevant management education.	Develop case studies and experiential learning tools based on indigenous knowledge.
5)	Upadhyay & Pandey (2025)	IKS in contemporary organizational practices	IKS principles improve organizational communication and ethical decision-making.	Strengthens organisational culture and ethical governance.	Implement IKS-based ethical codes and communication protocols in organisations.
6)	Joshi, A. (2024)	Ethical discernment in leadership	Ethical discernment from IKS guides leaders in complex decision-making.	Enhances moral responsibility and stakeholder trust.	Train leaders in ethical frameworks derived from Indian philosophy.
7)	Patel, S. & Mehta, R. (2025)	Tacit knowledge and organisational culture	Tacit knowledge is critical for sustaining organisational culture and innovation.	Recognises the value of unspoken knowledge in competitive advantage.	Develop mechanisms to capture and share tacit knowledge within organisations.
8)	Kumar, V. (2026)	IKS and sustainability in management	IKS promotes sustainability through ethical stewardship and long-term thinking.	Aligns organisational goals with environmental and social responsibility.	Integrate sustainability principles from IKS into corporate social responsibility (CSR).
9)	Desai, M. (2025)	IKS and emotional intelligence in leadership	IKS enhances emotional intelligence, empathy, and interpersonal skills in leaders.	Improves team dynamics and conflict resolution.	Incorporate IKS-based emotional intelligence training in leadership development programs.
10)	Kumar, M.J. (2024)	IKS integration in higher education	IKS offers a rich repository of knowledge and innovation transforming higher education.	Encourages holistic and culturally rooted management education.	Develop interdisciplinary courses combining IKS with modern management theories.

S.No	Author(s) & Year	Focus Area	Key Findings	Implications	Suggestions*
11)	Chatterjee, D. (2026)	IKS and organisational culture	IKS shapes organisational culture through rituals, values, and unspoken norms.	Enhances cultural coherence and employee engagement.	Design organisational rituals and practices reflecting IKS values.
12)	Singh, A. & Kumar, R. (2025)	IKS and decision-making under uncertainty	IKS supports intuitive and ethical decision-making in uncertain and complex environments.	Improves agility and ethical clarity in decision-making.	Incorporate IKS-based intuition and ethics training in management development programs.
13)	Banerjee, S. (2026)	IKS and knowledge management	IKS emphasises knowledge sharing and collective wisdom for organisational learning.	Promotes collaborative knowledge management practices.	Implement IKS-based knowledge sharing platforms and communities of practice.
14)	Verma, N. (2025)	IKS and conflict resolution	IKS offers mediation and reconciliation techniques rooted in empathy and dharma.	Improves conflict resolution and workplace harmony.	Train managers in IKS-based conflict resolution and mediation methods.
15)	Rao, S. (2026)	IKS and innovation management	IKS fosters innovation by encouraging holistic thinking and interconnectedness.	Enhances creative problem-solving and adaptive capacity.	Use IKS frameworks to nurture innovation culture in organisations.
16)	Mehta, A. & Joshi, K. (2025)	IKS and organisational ethics	IKS provides a robust ethical framework emphasising Dharma and social responsibility.	Strengthens ethical governance and corporate social responsibility.	Develop organisational ethics and codes by IKS values.

\*Source: Authors own

## 2.1 Indian Philosophical Foundations:

Revisiting the core concepts and organisational relevance through The Bhagavad Gita emphasises that Arjuna's duty (Svadharna) as a warrior is to fight righteously, even though the explicit outcome (killing relatives) appears ethically problematic. Krishna teaches that righteous conduct based on one's position and circumstances transcends simplistic ethical rules. This represents implicit wisdom: Arjuna must understand why righteous action is important beyond explicit rules (Say the unsaid).

### 2.1.1 Organisational Application:

In modern organisations, (Refer Table 1) Dharma-based management involves:

- Cultivating organisational cultures where employees understand their righteous

responsibility (Svadharna) to their roles, teams, and stakeholders.

- Trust-based leadership that assumes employees will conduct themselves righteously without constant surveillance.
- Ethical discernment enabling leaders to navigate complex situations where explicit rules don't provide clear guidance.
- Self-regulating organisational behavior sustained through internalised ethical understanding rather than external enforcement.

## 2.2. Karma: Consequence Awareness as Implicit Accountability

Verma and Rohira (2026) demonstrate that Karma-based organisational cultures (where employees understand consequence relationships) exhibit:

**Table 1 showing Western Compliance vs Dharma based Ethics**

SL NR	DIMENSION	WESTERN COMPLIANCE-BASED ETHICS	DHARMA-BASED ETHICAL FRAMEWORK
1)	Authority Source	External rules, regulations, enforcement	Internal understanding of righteous responsibility
2)	Motivation	Fear of punishment, desire for reward	Alignment with ethical principles and cosmic order
3)	Scope	Explicit rules covering specific situations	Implicit principles guiding behavior across contexts
4)	Sustainability	Requires constant monitoring and enforcement	Self-sustaining through internalised understanding
5)	Flexibility	Rigid adherence to rules; difficulty adapting	Contextual wisdom enabling appropriate response
6)	Trust Requisites	Minimal trust required; extensive monitoring	High trust; minimal external verification
7)	Organisational Culture	Legalistic, risk-averse, compliance-focused	Values-driven, ethical, purpose-aligned

- Higher ethical behavior without extensive compliance monitoring
- Greater intrinsic motivation and engagement
- More sustainable performance not dependent on external incentives
- Stronger organisational resilience because employees understand their role in organisational success
- Reduced misconduct and unethical behavior sustained through internalized understanding

**Table 2 showing Traditional Accountability Systems VS Karma-Based Accountability**

SL NR	DIMENSION	TRADITIONAL ACCOUNTABILITY	KARMA-BASED ACCOUNTABILITY
1)	Mechanism	External monitoring, performance reviews, rewards/punishments	Consequence awareness, self-regulation, internalised understanding
2)	Motivation	External incentives and disincentives	Understanding of action-consequence relationships
3)	Monitoring	Extensive tracking, metrics, surveillance	Minimal external monitoring required
4)	Sustainability	Dependent on continued external enforcement	Self-sustaining through internalised understanding
5)	Behavioral Scope	Covers explicit performance metrics and associated analytics	Extends to implicit dimensions of organisational behavior
6)	Culture Type	Control-based, risk-averse	Trust-based, values-driven
7)	Employee Perspectives	Passive compliance	Active, internalised responsibility

### 2.2.1 Case Study: Viveka in Crisis Decision-Making

Scenario: A manufacturing company discovers that a cost-cutting initiative will require laying off 300 experienced workers. The initiative will

increase quarterly profits by 15%, benefiting shareholders and executives. However, the laid-off workers are near retirement, have limited alternative employment prospects, and have served the company for 25+ years (Refer Table 3).

**Table 3 showing Viveka-Based Decision Process**

Sl Nr	Discrimination	Analysis	Insight *
1)	Nitya-Anitya	Short-term profit increase vs. long-term reputation, employee trust, organisational culture	Long-term organisational integrity outweighs temporary profit

Sl Nr	Discrimination	Analysis	Insight *
2)	Atma-Anatma	Authentic organisational values (stated commitment to employees) vs. external pressure (shareholder demands)	Authentic values require honoring employee commitments
3)	Sukha-Duhkha	Superficial satisfaction (higher profits) vs. genuine well-being (organisational health, stakeholder relationships)	Genuine well-being requires ethical treatment of employees
4)	Phala-Aphala	Apparent success (profit increase) vs. meaningful impact (organizational culture, employee morale, stakeholder trust)	Meaningful impact requires sustainable, ethical practices

\* Source : Authors Own

### 2.2.2 Viveka-Based Resolution:

In the context of “say the unsaid”, rather than mass layoffs, the leader shall implement:

- Voluntary retirement packages for near-retirement workers.
- Retraining programs for remaining workers.
- Gradual efficiency improvements distributing pain across organisation.
- Transparent communication about financial challenges and shared solutions.

Result: While short-term profits decline slightly, long-term organisational outcomes improve: employee retention, reduced turnover costs, stronger organisational culture, enhanced reputation and greater stakeholder trust.

### 2.2.3 Nishkama Karma: Action Without Attachment and Intrinsic Motivation

The Philosophical Paradox: Nishkama Karma literally means “action without desire” or “action without attachment to results.” This concept presents a profound paradox: How can one act

effectively without caring about outcomes? Yet The Bhagavad Gita teaches this as the highest form of action and the path to both excellence and peace. The Paradox Explained: Nishkama Karma does not mean indifference to outcomes. Rather, it means: Full commitment to process, Freedom from attachment, Acceptance of uncertainty, focus on responsibility and Transcendence of fear and greed, which are explained below :

#### 2.2.3.1 Full Commitment to Process:

Giving complete attention and effort to the action itself, not to controlling or

worrying about results.

#### 2.2.3.2 Freedom from Attachment:

Not clinging to desired outcomes or being devastated by undesired ones.

#### 2.2.3.3 Acceptance of Uncertainty:

Recognising that many factors beyond one’s control influence outcomes.

### 2.2.3.4 Focus on Responsibility:

Concentrating on what one can control (effort, integrity, wisdom) rather than what one cannot (results)

### 2.2.3.5 Transcendence of Fear and Greed:

Moving beyond fear of failure and greed for success that distort judgment

## 2.3 Psychological Mechanism:

Nishkama Karma operates through a remarkable psychological principle, which follows and refers as to when people are attached to outcomes, in” Say the unsaid” paradigm, they experience:

- Performance anxiety that impairs judgment
- Fear-based decision-making that leads to poor choices
- Stress and burnout from constant worry about results

- Ethical compromises to ensure desired outcomes
- Reduced resilience when outcomes do not match with expectations

### 2.3.1 When people practice Nishkama Karma, they experience:

- Enhanced focus on the task itself
- Clearer thinking free from anxiety-driven distortions
- Greater resilience when facing setbacks
- Ethical consistency because integrity matters more than outcomes
- Sustainable motivation based on purpose rather than results
- Superior performance paradoxically resulting from non-attachment to performance

### 2.3.2 Organisational Application:

Nishkama Karma-based management transforms organisational culture through ‘say the unsaid’ context, as given in Table 4:

**Table 4 showing Results-Attached Culture VS Nishkama Karma culture**

Sl NR	Dimension	Results-Attached Culture*	Nishkama Karma Culture*
1	Motivation Source	External outcomes (bonuses, promotions, recognition)	Internal purpose and commitment to excellence
2	Decision-Making	Biased toward ensuring desired outcomes	Clear thinking focused on right action
3	Risk-Taking	Excessive risk to achieve targets or excessive caution to avoid failure	Calculated risk-taking based on strategic wisdom
4	Ethical Behavior	Compromised to achieve results	Maintained as non-negotiable regardless of outcomes
5	Resilience	Low; dependent on continued success	High; sustained through purpose and integrity
6	Creativity	Limited by anxiety and attachment	Enhanced by freedom from outcome anxiety

Sl NR	Dimension	Results-Attached Culture*	Nishkama Karma Culture*
7	Collaboration	Competitive; focused on individual outcomes	Cooperative; focused on collective purpose
8	Sustainability	Boom-bust cycles dependent on results	Stable, sustainable performance
9	Employee Engagement	Conditional on rewards and recognition	Intrinsic; based on purpose alignment
10	Leadership Authenticity	Compromised by outcome pressure	Authentic; grounded in values

\*Source: Authors Own

## 2.4 Research Evidence:

Pink (2009) and subsequent motivation research demonstrates that intrinsic motivation (purpose, autonomy, mastery) produces superior performance compared to extrinsic motivation (rewards, punishments). This aligns perfectly with Nishkama Karma principles.

Deci and Ryan's (2000) were of the view that Self-Determination Theory shows as to when people pursue activities for intrinsic reasons (purpose, growth, contribution), they exhibit:

- Higher performance and creativity
- Greater persistence and resilience
- Better psychological well-being
- More sustainable motivation
- Enhanced organisational commitment

## 2.5 Atma-Jnana:

In the realm of Self-Knowledge as Leadership Foundation in Existential Significance, Atma-Jnana literally means "knowledge of the Self" or "self-knowledge." In Indian philosophy, this represents the deepest form of knowledge—understanding one's authentic nature, values, and purpose beyond social conditioning, ego, and external expectations.

### 2.5.1 Levels of Self-Knowledge:

Indian philosophy describes progressive levels of self-knowledge in the consideration and context "say the unsaid" perspectives and are highlighted as below:

#### 2.5.1.1 Behavioral Self-Awareness:

Recognising one's patterns, reactions, and habits.

#### 2.5.1.2 Psychological Self-Knowledge:

Revisiting the unconscious self with various patterns of fears, desires, and defense mechanisms.

#### 2.5.1.3 Value-Based Self-Knowledge:

Authentic values, purpose, and what truly matters for one in the society they flourish and co-exist.

#### 2.5.1.4 Existential Self-Knowledge:

Comprehending the authentic nature of oneself beyond ego and social conditioning.

#### 2.5.1.5 Transcendent Self-Knowledge:

Recognising the fundamental interconnection of a individual with all existence and universal consciousness.

## 2.6 Organisational Relevance:

The advanced management thought leaders with wholistic Atma-Jnana in the perspective of (Refer Table 5) “say the unsaid” shall:

- Make authentic decisions aligned with genuine values rather than ego or external pressure(s).

- Inspire genuine trust because their actions are consistent with stated values.
- Navigate ethical dilemmas with clarity because by complete understanding of the core principles.
- Develop others authentically, because by envisioning beyond surface behaviors to potential.
- Demonstration of resilience as it is grounded in something deeper than circumstances.

**Table 5 showing Ego-Based Leadership VS Atma-Jnana-Based Leadership**

Sl Nr	Dimension	Ego-Based Leadership*	Atma-Jnana-Based Leadership*
1)	Decision-Making	Recognition; Based on ego protection, status	Values; based on authenticity and organisational purpose
2)	Authenticity	Defensive; maintains image	Authentic; willing to be seen as human
3)	Vulnerability	Avoided; seen as weakness	Embraced; seen as strength and reciprocity
4)	Conflict Handling	Competitive; must win	Collaborative; cooperation and mutual understanding
5)	Follower Trust	Conditional; dependent on leader’s image	Genuine; based on perceived authenticity
6)	Self-Development	Resisted; threatens current identity	Embraced; continuous growth orientation
7)	Organisational Culture	Defensive; political, image-conscious	Transparent; realistic and trust-based

\*Source: Authors Own

## 2.7 Atma-Jnana Development: Referring to this principle with reference to “Say the unsaid”, it is clear that Self-knowledge develops through:

### 2.7.1 Contemplative Practice:

Regular meditation and reflection on one’s authentic nature and values.

### 2.7.2 Psychological Work:

Engaging with one’s unconscious patterns, fears, and conditioned beliefs.

### 2.7.3 Philosophical Inquiry:

Studying wisdom traditions and philosophical frameworks that illuminate authentic nature.

#### 2.7.4 Feedback and Mirrors:

Seeking honest feedback from trusted advisors and observing one's impact on others.

#### 2.7.5 Life Experience:

Reflecting on consequences of past decisions to understand one's patterns and values.

#### 2.7.6 Mentorship:

Learning from leaders who exemplify Atma-Jnana and authentic self-knowledge.

### 2.8 Case Study: Atma-Jnana in Leadership Transition

Scenario: A newly promoted executive, MR Z, raises to VP level through aggressive, results-focused leadership. This approach has been:

- Highly competitive with peers
- Focused on personal advancement and recognition
- Dismissive of softer leadership dimensions (relationships, development, culture)
- Defensive about feedback that challenges his approach

### 3. Dimensions of “say the unsaid” in modern management

#### 3.1 Implicit Trust and Delegation as a Traditional Management Approach:

- Explicit job descriptions, detailed instructions, surveillance mechanisms
- Trust verified through monitoring and accountability systems
- Control through explicit rules and enforcement

#### 3.1.2 “Say the Unsaid” Approach (from Indian Philosophy):

- Entrusting responsibility based on implicit faith in others' integrity
- Trust-based leadership that assumes positive intent
- Self-regulating organizational cultures where ethical behavior is sustained through Dharma (righteous duty) rather than external enforcement

3.1.3 Organisational Benefit: Reduced bureaucracy, increased employee autonomy, higher engagement, and implicit accountability based on internalised values.

### 3.2 Ethical Decision-Making Without Explicit Rules in a comparative approach as below:

#### 3.2.1 Traditional Management Approach:

- Comprehensive compliance frameworks, detailed ethical codes
- Decision-making guided by explicit policies and procedures
- Accountability through rule enforcement

#### 3.2.2 “Say the Unsaid” Approach (from Indian Philosophy):

- Viveka (discriminative wisdom) enabling leaders to perceive right action in complex situations
- Dharma as implicit ethical compass transcending specific rules
- Sthitaprajna (equanimous wisdom) enabling ethical clarity amid uncertainty

3.2.3 Organisational Benefit: Ethical cultures that adapt to novel situations, reduced reliance on compliance mechanisms, and intrinsic ethical motivation.

### 3.3 Tacit Knowledge Transfer and Organisational Learning in Traditional Management Approach:

- Knowledge codification and documentation
- Explicit training programs and knowledge management systems
- Formal learning structures

### **3.3.1 “Say the Unsaid” Approach (from Indian Philosophy):**

- Guru-shishya tradition of mentorship and apprenticeship
- Tacit knowledge transfer through observation, participation, and lived example
- Implicit learning through cultural immersion and organisational participation

3.3.2 Organisational Benefit: Preservation of organisational wisdom, cultural continuity, development of intuitive expertise, and adaptive organisational learning.

### **3.4 Purposeful Leadership and Sustainable Motivation in the Traditional Management Approach:**

- Motivation through explicit incentives (compensation, recognition, advancement)
- Goal-setting and performance management systems
- Outcome-focused management

#### **3.4.1 “Say the Unsaid” Approach (from Indian Philosophy):**

- Nishkama Karma (action without attachment to results) communicating commitment to purpose
- Vasudhaiva Kutumbakam (universal family) emphasising collective flourishing
- Karma (consequence awareness) demonstrating organisational impact of actions

3.4.2 Organisational Benefit: Intrinsic motivation, resilience amid uncertainty, alignment with organisational purpose, and sustained employee commitment.

### **3.5 The “Unsaid” Wisdom in Core Texts are explored as below:**

#### **3.5.1 The Power of Strategic Inaction: Silent Command of The Thirukkural**

The Thirukkural, a classic Tamil text on ethics and morality, is celebrated for its universal aphorisms. Management wisdom often focuses on straightforward virtues like honesty, diligence, and leadership. However, a deeper reading reveals a sophisticated concept that modern management is only recently embracing: the power of not acting.

Kural 130: “The great ones’ duties are not what they ought to do; they are what ought not to be left undone.”

The Unsaid Lesson: This verse subverts the conventional “can-do” attitude of management. The explicit meaning is about prioritisation. The “unsaid” meaning is a profound critique of “busyness” for its own sake. It champions strategic focus and the discipline to ignore opportunities that, while potentially profitable, do not align with the core mission or long-term vision. Modern management calls this “opportunity cost,” but The Kural frames it as a moral and strategic imperative for “great ones”. It implies that the true power of leader lies not just in initiating action but in consciously choosing inaction, thereby conserving resources, maintaining focus, and preventing strategic drift. This is a radical departure from the Western cult of constant activity and growth, suggesting that sustainable success requires the wisdom to say “no”.

#### **3.6 The Humanism of Power: Re-reading The Arthashastra**

Kautilya’s Arthashastra is often cited as the first of the worlds’ manual on realpolitik, power, and strategy. Its famous Matsya Nyaya (the law of the fish, where the big fish prey on the small) is presented as a justification for ruthless statecraft.

However, is either often misunderstood or wrongly interpreted.

**The Unsaid Lesson:** The ruthless tactics described in the Arthashastra are not the end; they are the means. The ultimate, often unstated, purpose of acquiring and maintaining power is Hita (benefit) and Sukha (happiness) for the people (Janah Kalyana). A King who indulges in power for its own sake is not a Rajarshi (philosopher-king) but a tyrant, destined for failure. The Artha Shastras' detailed prescriptions on welfare-fair taxation, infrastructure development, protection of the vulnerable and a robust justice system-are not mere add-ons; they are the very justification for the state's existence/ co-existence.

The “unsaid” here is a sophisticated model of Enlightened Pragmatism. It argues that in a competitive world (Matsya Nyaya), a leader must be shrewd and sometimes ruthless to survive and protect the organisation (the state). However, this pragmatism is only virtuous when it serves a higher, humanistic purpose. This challenges the modern corporate obsession with shareholder value above all else, proposing instead a model where profit and market dominance are tools to achieve the ultimate goal of stakeholder welfare and long-term sustainability.

### **3.7 The Case Studies in Failure: The Epics as Cautionary Tales**

The epics, The Mahabharata and The Ramayana, are often mined for heroic leadership lessons from Lord Krishna, Yudhishtira, or Lord Rama. The “unsaid” and arguably more valuable lessons, however, shall be found by analysing them as complex case studies in systemic management failure too, in the point of view of the author as below:

**3.7.1 The Mahabharata:** The failure of managing risk(s) and stakeholder alignment is evident. The explicit story is a war for righteousness. The “unsaid” story is a catastrophic failure of management on both sides.

**3.7.2 Risk Management:** The decision of Yudhishtira to gamble away his kingdom, wealth, and even his wife's honor (without her consent/ knowledge) represents a complete failure of risk assessment and governance. There were no checks and balances, no internal controls to prevent a single leader from jeopardising the entire Kingdom/ organisation.

**3.7.3 Stakeholder Management:** The Pandavas failed to manage key internal stakeholders (e.g., the anger of Draupadi, which fueled the war) and external ones (e.g., underestimating the strategic value of alliances with Shalya or the disruptive power of a non-state actor like Shakuni).

**3.7.4 The Unsaid Lesson:** The Mahabharata teaches that brilliant strategy (like the immaculate Chakravyuha) and individual valor are useless if the Kingdom/ organisation's foundational governance, ethics, and risk management are loosely-tied or broken. Victory is not just about winning the war; it's about the systemic failures that made the war inevitable in the first place.

### **3.7.5 The Ramayana:**

The Catastrophe of Communication Breakdown which is portrayed in The Ramayana is revered as an ideal of Dharma. The explicit narrative follows Lord Rama, the ideal man and King. The “unsaid” narrative is a tragic chronicle of communication failure.

#### **3.7.5.1 Leadership Communication:**

King Dasaratha's promise to Queen Kaikeyi, made under duress and without clarity, sets the entire tragedy in motion. Here the Kings' inability to communicate his intentions to his other Queens or to manage the expectations of his court led to a succession crisis.

#### **3.7.5.2 Crisis Communication:**

Lord Rama's treatment of Lordess Sita after her rescue-asking her to prove her purity through

an Agni Pariksha (trial by fire)-is a monumental failure in leadership communication. It prioritised public perception over the trust and well-being of his most important partner.

### 3.8 The Unsaid Lesson:

The Ramayana “unsaidly” demonstrates that a leader’s Dharma is meaningless without empathetic and clear communication. It is a powerful case study that a lack of communication can destroy trust, demoralise teams, and lead to irreversible consequences, even for the most well-intentioned and capable leaders.

### 3.9 Discussion: Synthesising the Unsaid

The “unsaid” wisdom from these texts converges on a central theme: the supremacy of balance, context, and consequence over simplistic formulas as below:

#### 3.9.1 Action vs. Inaction:

The Thirukural challenges the action-bias of modern management, advocating for strategic stillness.

#### 3.9.2 Pragmatism vs. Idealism:

The Arthashastra reconciles these opposites, proposing a model where ruthless tactics are justified only by a humanistic goal.

#### 3.9.3 Success vs. Failure:

The Epics preach that the study of failure is more instructive than the celebration of success. They force a leader to look beyond the victory lap and analyse the flawed systems and decisions that led to the crisis. This synthesised perspective offers a powerful alternative to the often-binary and formulaic models of Western management. It introduces a framework rooted in Dharma-not as a rigid code, but as a sophisticated understanding of one’s duty within a given context, always with an eye on the long-term welfare of the entire stakeholder ecosystem.

### 4) Conceptual Framework: Beyond the Obvious Parallels

The existing body of work connecting Indian texts to management often falls into two categories: direct

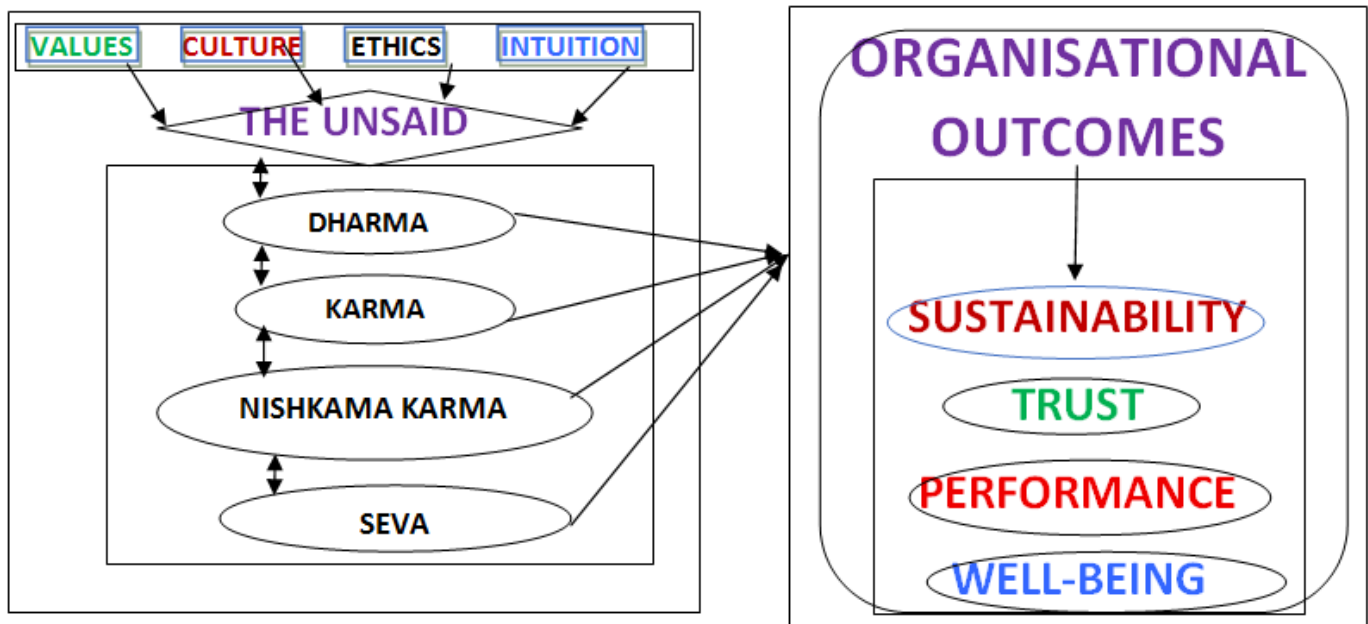


Figure 1 Conceptual framework showing “Saying the unsaid” and organisational outcomes

correlation and thematic inspiration. For instance, The Thirukkural, Chapter 40 on “Governance” is directly linked to corporate governance, and Chanakya’s Saptanga Theory (the seven limbs of a state) is mapped to the departments of a corporation (Kangle, 1969). While valuable, this approach risks oversimplification.

The conceptual framework of this research paper (Refer: Figure 1) is rooted in hermeneutics-the art of interpretation. It seeks to understand the intent behind the text and the context it implies. The “unsaid” is not hidden; it is implied through contradiction, narrative outcome, and the weighting of concepts. For example, the explicit praise for a King’s power is unsaid and conditional upon his adherence to Dharma (righteousness). The focus on a single heroic figure is unsaidly undermined by the collective failure that led

to the crisis. This framework allows for a more dynamic and critical reading, extracting principles that are not prescriptive rules but rather, heuristics for navigating complexity.

#### 4.1 The Swadeshi Movement and Modern Entrepreneurship

The Swadeshi movement, rooted in Indian philosophy, emphasises self-reliance and community welfare. Modern startups like Ola Cabs and Zomato have adopted similar values, prioritising local employment and social impact. Table 6 below shows 25 cases described in the perspective of author from various industries and companies from both India and abroad in an encapsulated format as below, exploring the conceptual relevance and connection(s):

Table 6 showing the case description of organisations/ industries from India and abroad

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
1	Tata Group / Conglomerate	Fear of voicing restructuring concerns	Open town halls and leadership dialogues	Reduced anxiety, increased trust and alignment	Satya, Dharma	During restructuring, employees feared speaking up. Leadership initiated open forums to discuss challenges openly, fostering trust and alignment.
2	Infosys / IT Services	Junior employees’ concerns unheard	Skip-level meetings	Improved employee satisfaction and retention	Ahimsa, Jnana	Infosys created skip-level meetings allowing juniors to voice concerns directly to senior leaders, breaking hierarchical communication barriers.

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
3	Google / Technology	Fear of asking tough questions	TGIF meetings with candid Q&A	Culture of openness and trust	— (Modern transparency culture)	Google's weekly TGIF meetings encourage employees to ask any question openly to executives, promoting transparency and trust.
4	Pixar Animation Studios / Entertainment	Hesitation to give honest feedback	Braintrust sessions	Enhanced creativity and problem-solving	Vak, Ahimsa	Pixar's Braintrust sessions create a safe space for candid feedback on creative projects, separating critique from personal judgment.
5	Indian PSUs / Public Sector	Fear of retaliation for complaints	Anonymous feedback and open forums	Gradual transparency and policy improvements	— (Emerging cultural shift)	Some PSUs introduced anonymous feedback systems to encourage employees to report inefficiencies and grievances safely.
6	ICICI Bank / Banking & Finance	Unspoken customer dissatisfaction	Customer feedback loops and employee forums	Improved service quality and customer trust	Satya	ICICI Bank implemented customer feedback loops and internal forums to surface and address hidden customer dissatisfaction.

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
7	Mahindra & Mahindra / Manufacturing	Safety concerns not openly discussed	Safety committees and whistleblower policies	Reduced accidents and improved safety culture	Dharma	Mahindra & Mahindra formed safety committees and whistleblower policies to encourage reporting of safety issues without fear.
8	Dr. Reddy's Laboratories / Pharmaceuticals	Employee burnout and stress	Wellness programs and confidential counseling	Better employee well-being and productivity	Ahimsa	Dr. Reddy's introduced wellness programs and confidential counseling to address unspoken employee stress and burnout.
9	Reliance Retail / Retail	Supplier grievances unvoiced	Supplier engagement forums and transparent contracts	Stronger supplier relationships and reliability	Satya	Reliance Retail held supplier forums and created transparent contracts to address unspoken grievances and improve partnerships.
10	Wipro / IT Services	Project delays and quality issues	Agile retrospectives and open team discussions	Improved project delivery and team cohesion	Jnana	Wipro adopted Agile retrospectives and open discussions to surface hidden project issues and improve delivery quality.

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
11	Taj Hotels / Hospitality	Guest complaints not escalated	Guest feedback systems and staff empowerment	Enhanced guest satisfaction and loyalty	Ahimsa	Taj Hotels empowered staff and implemented guest feedback systems to ensure unspoken complaints were addressed promptly.
12	Bharti Airtel / Telecom	Network issues unreported by field staff	Field staff forums and incentive for reporting	Faster issue resolution and network reliability	Dharma	Bharti Airtel created forums and incentives for field staff to report network issues, improving service reliability.
13	Flipkart /E-commerce	Customer service challenges hidden	Customer service dashboards and employee feedback	Improved customer experience and retention	Satya	Flipkart used dashboards and employee feedback to identify and resolve hidden customer service challenges.
14	McKinsey & Company / Consulting	Internal team conflicts unspoken	Team health checks and facilitated conflict resolution	Higher team performance and morale	— (Modern management practices)	McKinsey implemented team health checks and conflict resolution facilitation to surface and resolve unspoken team conflicts.

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
15	Maruti Suzuki / Automotive	Quality concerns not raised by workers	Quality circles and suggestion schemes	Improved product quality and worker engagement	Dharma, Ahimsa	Maruti Suzuki encouraged workers to raise quality concerns through quality circles and suggestion schemes, improving product standards.
16	Jet Airways / Aviation	Employee uncertainty and morale issues during layoffs	Transparent communication and employee counseling	Reduced rumors, better morale management	Satya, Ahimsa	During layoffs, Jet Airways used transparent communication and counseling to address employee fears and maintain morale.
17	IKEA India / Retail	Cultural adaptation challenges unspoken	Cross-cultural training and open feedback forums	Successful market entry and employee alignment	Jnana, Dharma	IKEA India conducted cross-cultural training and feedback sessions to address unspoken cultural challenges during market entry.
18	Zomato / Food Delivery	Delivery staff grievances and safety concerns	Anonymous surveys and regular town halls	Improved worker safety policies and satisfaction	Ahimsa	Zomato used anonymous surveys and town halls to surface delivery staff grievances and improve safety measures.

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
19	Microsoft / Technology	Unspoken gender bias and inclusion issues	Employee resource groups and open dialogues	Enhanced diversity and inclusion culture	— (Modern ethical leadership)	Microsoft fostered open dialogues and employee groups to address unspoken gender bias and promote inclusion.
20	Unilever India / FMCG	Supplier quality concerns not openly discussed	Supplier audits and collaborative forums	Improved product quality and supplier relations	Satya	Unilever India conducted supplier audits and forums to bring unspoken quality concerns to light and improve relations.
21	Accenture / Consulting	Stress and burnout issues hidden by employees	Wellness programs and confidential coaching	Increased employee well-being and retention	Ahimsa	Accenture introduced wellness initiatives and confidential coaching to address hidden employee stress and burnout.
22	Ola Cabs / Transportation	Driver dissatisfaction and safety issues	Driver feedback platforms and incentive programs	Better driver engagement and service quality	Dharma	Ola Cabs created feedback platforms and incentives to surface driver concerns and improve safety and service.

S.No	Organisation / Industry	Unsaid Issue*	Method to Say the Unsaid*	Outcome / Impact*	Philosophical Link (Indian Context)*	Case Description
23	Facebook / Social Media	Unspoken concerns about data privacy	Transparent policy discussions and employee forums	Improved trust and policy compliance	— (Modern transparency culture)	Facebook held transparent discussions and forums to address employee concerns about data privacy openly.
24	HDFC Bank / Banking	Customer complaints not escalated due to fear of backlash	Customer grievance redressal systems and training	Enhanced customer satisfaction and loyalty	Satya	HDFC Bank implemented grievance redressal and training to encourage escalation of customer complaints.
25	Tata Steel / Manufacturing	Workplace safety and environmental concerns unvoiced	Safety committees and environmental audits	Reduced accidents and improved sustainability	Dharma, Ahimsa	Tata Steel used safety committees and audits to surface unspoken safety and environmental concerns, improving outcomes.

\* Source: Authors own

## 5) Practical Implications

When, Where & Why it could go wrong?

### 5.1 Conduct a “Pre-Mortem”:

Analyse a project or strategy as if it has already failed, inspired by The Mahabharata’s systemic failures. Delve in the Interrogation on What,

### 5.2 Map the Stakeholder:

Identify the allies, enemies, and neutral parties. Recognise that these roles are fluid and revisit at the earliest in the need of constant management interventions.

### 5.3 Practice Strategic Inaction:

Intentionally block out time each week to review initiatives and consciously annul those that do not align with the core “unsaid” purpose.

### 5.4 Audit the Communication:

Inspired by The Ramayana, assess whether the communication is building trust or eroding it, especially during a crisis. Additionally, Table 7 below gives a practical insight of integration the unsaid into the modern management paradigms.

**Table 7 Practical Insights: Integrating the Unsaid into Modern Management**

Sl Nr	Concept	Unsaid Wisdom *	Modern Management Practice
1)	Dharma	Duty beyond profit	Ethical leadership, corporate social responsibility
2)	Karma Yoga	Selfless, sincere action	Intrinsic motivation, servant leadership
3)	Sthitaprajna	Emotional balance	Emotional intelligence, resilience
4)	Jnana & Viveka	Self-awareness and discernment	Strategic thinking, continuous learning
5)	Sangha	Collective harmony	Teamwork, participative culture
6)	Mauna (Silence)	Power of silence	Active listening, non-verbal communication

\* Source: Authors own

**Table 9 Modern Management from Indian Philosophy: The Said vs. The Unsaid**

Domain	The “Said” (Explicit / Modern Terminology) *	The “Unsaid” (Implicit / Philosophical Root) *
1.Purpose & Vision	Stakeholder Value: The goal is to maximise shareholder wealth while balancing stakeholder interests. Vision statements are about market dominance and innovation.	Dharma (Righteous Duty): The underlying purpose is not just profit, but Lokasangraha (holding society together). Business is seen as a trustee of societal resources. The unsaid question is: “Is this action morally right?” rather than just “Is it profitable?”

Domain	The “Said” (Explicit / Modern Terminology) *	The “Unsaid” (Implicit / Philosophical Root) *
2.Motivation & Work	KPIs & Incentives: Motivation is driven by Key Performance Indicators, bonuses, promotions, and “Carrot and Stick” approaches.	Nishkama Karma: The philosophy of “Action without attachment to the result.” While management demands targets, the cultural ideal is to focus on the purity of the effort. The “Unsaid” expectation is often employee dedication that goes beyond the contract—a form of Seva (selfless service).
3.Leadership Style	Servant Leadership / Empathy: Leaders are told to be humble, serve the team, and show Organised Intelligence (OI).	Dasoham (I am the servant): Rooted in the tradition where a King was the servant of the subjects. Unlike the Western “servant leader” which is a style choice, the Indian philosophical root views leadership as a moral burden and a responsibility to serve the Guru (higher purpose) through the instrument of the organisation.
4.Decision Making	Data-Driven / Rational: Decisions are based on analytics, SWOT analysis, and logical deduction. “Gut feeling” is validated only by data.	Buddhi (Intuitive Intellect): Beyond the mind (Manas) lies Buddhi (intellect/intuition). The “Unsaid” respect is given to the senior leader’s “gut instinct,” which is philosophically viewed as accessing higher consciousness or collective wisdom, often validated post-hoc by data.
5.Ethics & Compliance	CSR & Code of Conduct: Ethics is often a compliance checklist. Corporate Social Responsibility is a strategic tool for brand building.	Vasudhaiva Kutumbakam (World is Family): Philanthropy isn’t a strategy; it is a moral obligation (Daan). The unsaid cultural contract implies that a business that harms the community violates the cosmic order, inviting bad Karma for the organization.
6.Team Dynamics	Diversity & Inclusion: Building cross-functional teams and managing conflict through negotiation and mediation.	Purushartha (The Four Purposes): Managing people implies understanding they are at different stages of life (Ashramas) and seeking different goals (Dharma, Artha, Kama, Moksha). The unsaid tension is between the modern “hustle culture” and the philosophical need for Moksha (liberation/self-actualization).

Domain	The “Said” (Explicit / Modern Terminology) *	The “Unsaid” (Implicit / Philosophical Root) *
7. Organisational Structure	Hierarchy & Meritocracy: Clear chains of command, yet theoretically open to talent. The “Flat Organisation” is the modern ideal.	Guru-Shishya Parampara: Modern structures claim flatness, but the cultural “Unsaid” defaults to a hierarchical reverence for seniority. The relationship often mimics the Teacher-Disciple tradition, where the boss is not just a manager but a mentor/guru, expecting loyalty beyond the job description.
8. Conflict Resolution	Negotiation & Win-Win: Structured conflict resolution processes, legal settlements, and compromise.	Samatvam (Equanimity): The philosophical approach is maintaining mental balance (Sthithaprajna) in the face of crisis. The unsaid method of handling conflict is often through paternalistic intervention by a leader rather than impersonal legalistic processes.
9. Sustainability	ESG (Environmental, Social, Governance): Sustainable practices to ensure long-term business viability and regulatory compliance.	Rta (Cosmic Order): Nature is not a resource to be exploited but a manifestation of the divine. Disturbing nature disturbs the cosmic balance (Rta). Sustainability is not a strategy; it is a spiritual imperative to maintain harmony.
10. Success & Failure	Agility & Pivot: Failure is a “learning opportunity” or a “pivot point.” Success is measured in market share and revenue.	Karma & Samsara: Success and failure are transient waves (Utsava). The unsaid acceptance is that cycles of boom and bust are inevitable. Resilience comes from the understanding that one cannot control outcomes (Phala), only actions (Karma).

\* Source: Authors own

## 6) Directions for future Research

Future research could empirically test these “unsaid” frameworks within contemporary organisations or explore the management implications of other philosophical concepts like Maya (the illusion of perception) in marketing or Moksha (liberation) as a model for employee fulfillment beyond material

incentives. The ancient library of Indian thought holds many more secrets, waiting to be said and so on.

## 7) Conclusion

The “Said” (The Corporation): The explicit language of modern Indian management mimics Western

business schools. It relies on objectivity, metrics, quarterly reports, and transactional relationships. It is the “Hardware” of the organisation.

The “Unsaid” (The Culture): The implicit reality draws from millennia of civilisational wisdom. It relies on relationships, moral duty, paternalistic leadership, and the cyclical nature of time. It is the “Software” or the “Soul” of the organisation.

The Synthesis: The most successful modern Indian managers (e.g., legends like Ratan Tata, Narayana Murthy, or Azim Premji etc.) are those who mastered the Said (global standards of governance) but operated from the Unsaid (trust, trusteeship, and nation-building). When the “Said” contradicts the “Unsaid” (e.g., Enron-style greed in a traditionally stoic culture), the organisation faces an identity crisis.

“Say the Unsaid” encapsulates the silent, powerful influence of Indian philosophical principles of Dharma, Karma, Ahimsa, and interconnectedness. Explicit transformation of modern management into a more ethical, resilient, and purpose-driven discipline, is a reality in future. As organisations navigate complex global challenges, embracing these silent values offers a pathway to sustainable success and societal harmony. The integration of ancient wisdom with modern practices will continue to evolve, shaping the future of organisational leadership up to 2026 for now and far beyond.

Finally, this paper has attempted to “say the unsaid” by revealing the deeper, counter-intuitive management lessons within ancient Indian philosophy. The author in his view point and perspective in the lens of “say the unsaid”, explores and maintains that:

- Leadership is not just about vision and action, but also about the wisdom of strategic inaction and the organised intelligence required for empathetic communication.
- Strategy is not merely about defeating

competitors, but about managing a complex web of stakeholders (the Mandala) and ensuring that power is exercised as a trust for the welfare of all.

- Governance is not about rules, but about building resilient systems that can withstand human error, ethical lapses, and poor communication.

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