

Contemplative Coping Strategies for Workforce Harmony: A Systematic Review Bridging Eastern Philosophy and Organizational Science

Sakshi Sharma¹

Dr. Sudesh Kumar²

ABSTRACT

This study focuses on the integration of contemplative coping practices involving purpose-driven interventions, social support, being mindful, embodied and meditative processes to show their effect on stress management and thus, creation of a harmonious workplace. These approaches are explained in broadly applicable terms so they can be more easily accepted and used in global management contexts.

The study followed PRISMA 2020 guidelines, and analyzed 32 studies published between 2000 and 2025 from databases including Scopus, Web of Science, PubMed, and PsycINFO. The focus concentrated on how coping strategies are used in modern organizational settings to reduce job stress and support mental well-being, with keen attention to cultural relevance and quality of research.

The results corroborate those contemplative strategies helps lower stress, strengthen resilience, and improve relationships at work. Purpose-driven coping provides meaning and direction, community support builds collective strength, mindfulness and meditation improve emotional control, and embodied practices support physical recovery. Together, these strategies complement Western approaches and reflect a growing global focus on workforce well-being.

Organizations can operationalize findings through three phases: 8-week mindfulness pilots via Zoom (PSS-10 tracked, 20% target); bi-weekly purpose-oriented peer circles with Bhagavad Gita-inspired values workshops and resilience surveys; daily 10-minute yoga breaks integrated into performance systems with ROI dashboards targeting 15% absenteeism reduction. These scalable interventions supported by 32 reviewed studies align with ISO 45003 standards to foster workforce harmony in hybrid contexts

By translating Indian contemplative traditions into evidence-based workplace strategies, this review reframes workforce harmony as a comprehensive organizational goal and connects Eastern philosophy with organizational science. It offers globally relevant guidance for leaders seeking to foster resilience and employee well-being.

Keywords: Workforce harmony, Coping strategies, Employee well-being, Indian management thought

JEL Codes: M12, M14, M54, I31, I39, Z12

Introduction

Work-related stress has become a pervasive global concern. The International Labour Organization (ILO) estimates that more than one in three workers worldwide experience stress levels severe enough to impair health, productivity, and organizational harmony (Biggs et al., 2024; Cobb, 2022). Rapid technological change, blurred work-life boundaries in hybrid workplaces, and escalating performance demands have created conditions where traditional stress management approaches often prove insufficient (Vyas, 2022). Left unaddressed, prolonged occupational stress contributes to burnout, interpersonal conflict, and diminished workforce cohesion, undermining organizational sustainability (Danauskė et al., 2023).

In today's volatile, uncertain, complex, and ambiguous (VUCA) business environment, organizations increasingly recognize that employee well-being is not only a moral imperative but also a strategic necessity (Volderauer et al., 2024).

The accelerated adoption of hybrid work arrangements, digital collaboration, and artificial intelligence in daily operations has altered traditional job demands and blurred the boundaries of work-life balance (Naqvi & Naqvi, 2023). While technological advancements helped in productivity, such shifts have amplified stressors, alarming organizations to rethink coping and resilience as central pillars of workforce sustainability (Mendy, 2020).

Indeed, conventional Western approaches such as cognitive-behavioral therapy and resilience training remain dominant in organizational stress research (Pinto et al., 2024), effective in specific contexts, these models uses cognitive

1. Research Scholar, IKG Punjab Technical University, Jalandhar
2. Professor and Principal, CKD Institute of Management and Technology (Chief Khalsa Diwan Charitable Society), Amritsar

appraisal and resource conservation, often overlooking existential, embodied, and collective dimensions of coping. In contrast, contemplative practices—mindfulness, meditation, yoga, breathwork, and community-based support—long embedded within Eastern philosophical traditions, have demonstrated growing relevance in organizational well-being (Divino, 2024; Moore, 2021). Yet, their framing in religious or cultural terms has limited acceptance within mainstream management discourse (Singhatong et al., 2022).

Indian contemplative traditions, particularly those rooted in the Bhagavad Gita, Guru Granth Sahib, and yogic philosophy, emphasize existential meaning, detachment from outcomes, and collective harmony (Kadian, 2024; KAUR). When expressed in universal terms such as purpose-oriented coping, social connectedness, cognitive reappraisal, and somatic regulation, these traditions align with contemporary psychological and neuroscientific models of stress and resilience (Davis, 2022). This reframing provides a bridge between ancient wisdom and organizational science, expanding coping research beyond its current individualistic and resource-centric focus.

Despite the growing prominence of resilience and mindfulness in management discourse, many organizations still view coping interventions as supplementary rather than integral to core business strategy. The lack of integration between stress research and organizational development has contributed to fragmented approaches that treat well-being as an add-on initiative rather than as a driver of productivity, innovation, and collaboration. Positioning contemplative coping strategies as part of leadership development, talent retention, and organizational culture can therefore unlock broader benefits that extend well beyond stress reduction (Lestari, 2023).

This study fills important research gaps by reviewing evidence on five interconnected coping strategies: finding existential meaning, drawing on community support, practicing mindfulness, engaging in meditation, and adopting embodied practices. Drawing on both Eastern philosophical traditions and modern organizational stress theories (Hobfoll, 2004), it develops a framework that positions these coping strategies as mediators between workplace stressors and outcomes like resilience,

sustainable leadership, and—most importantly—workforce harmony.

The study makes three main contributions. Foremost, it translates Indian contemplative practices into evidence-based coping models expressed in universal terms, making them easier to use in organizations worldwide. Secondly, it expands stress and coping theories by adding existential, embodied, and collective dimensions that are often ignored. Third, it underscores workforce harmony as a critical organizational outcome, redirecting attention from narrow metrics such as burnout or individual productivity toward a broader perspective of collective well-being.

Together, these contributions show that contemplative traditions can inspire practical, globally relevant strategies to strengthen organizational resilience and long-term sustainability. With this goal in mind, the review sets out three main objectives:

1. To gather and assess research on how contemplative coping strategies are being applied in workplace contexts.
2. To show how principles from Indian philosophical traditions can enrich and expand current models of stress and coping.
3. To develop a framework that positions contemplative coping strategies as pathways to workforce harmony and broader organizational well-being.

Literature Review

Dominant Models of Stress and Coping in Organizations

The Transactional Model of Stress and Coping (Lazarus & Folkman, 1991), the Conservation of Resources (COR) Theory (Hobfoll, 2011), and the Job Demands–Resources (JD–R) Model (Bakker & Demerouti, 2017) have provided the conceptual foundation for most occupational stress research. Together, these models explain how individuals appraise stressors, mobilize resources, and adapt to organizational pressures (Bakker et al., 2023; Raper, 2021). While they have generated extensive empirical evidence, their focus is largely restricted to cognitive evaluation, material and psychological resources, and individual outcomes such as burnout, strain, and engagement (Dewe, 2017). These explanatory strengths are counterbalanced by limitations: they seldom address the embodied, existential, and community-oriented dimensions of coping that shape resilience in many cultural contexts.

Although these models have provided valuable empirical insights, they frequently remain focused on individual-level adaptation and fail to fully encompass the dynamic, interdependent nature of modern organizations (Proulx, 2022). Today's workplaces are increasingly team-oriented, digitally connected, and globally dispersed (Buasuwan, 2023; Khatri & Shukla, 2022; Lane et al., 2024). In this context, coping mechanisms that emphasize collaboration, shared purpose, and embodied resilience can offer a more comprehensive understanding of how employees effectively manage stress (Reif et al., 2021). These limitations underscore the importance of supplementing established theories with perspectives that incorporate cultural diversity, collective well-being, and the significance of meaning in maintaining motivation (Ryan & Deci, 2010).

Emerging Interest in Contemplative Practices

Alongside mainstream theories, organizational research has increasingly turned toward practices derived from contemplative traditions, including mindfulness, meditation, yoga, and breath regulation (Duerr, 2004; Jackson, 2018). Empirical studies suggest that such practices can reduce stress, enhance emotional regulation, and improve well-being (Santos Alves Peixoto et al., 2022; Wang et al., 2023).

Neuroscientific evidence further supports their capacity to regulate physiological arousal and foster resilience (Carroll et al., 2022). Yet, much of this work positions contemplative practices as practical interventions rather than as theoretical contributions. Their adoption is often instrumental, emphasizing short-term stress relief or productivity gains, while neglecting their deeper philosophical roots in meaning-making, detachment, and transcendence (Berryman et al., 2023; Wright et al., 2023).

Beyond their immediate psychological and physiological advantages, contemplative practices are increasingly recognized for their broader organizational contributions (Good et al., 2016). In multinational corporations, mindfulness and meditation programs are commonly associated with leadership development, enhancing emotional intelligence, and fostering team cohesion (Ravikumar & Muralidharan, 2025). Similarly, yoga and breathwork are adopted not only as wellness initiatives but also as practices that boost

creativity and adaptability in unpredictable environments (Brahmbhatt & Kumavat, 2024). These advancements indicate that contemplative coping strategies can serve a dual purpose—supporting individuals in managing stress while simultaneously cultivating organizational cultures rooted in empathy, collaboration, and long-term sustainability (Perera et al., 2025).

Existential and Meaning-Based Coping

One of the most salient contributions of Eastern philosophy is the positioning of meaning, purpose, and detachment as central resources in coping with adversity (Ding et al., 2024; Müller & Kubátová, 2022). Traditions such as Vedanta and Buddhism propose that resilience arises not only from conserving resources or reappraising stressors but also from cultivating existential orientation—framing life events in terms of *dharma* (purpose) and *vairagya* (detachment) (Khajuria, 2025; Narasimhan & Saputra, 2023). This perspective reframes coping as an ontological shift rather than simply a behavioral or cognitive adjustment (Denham & Andringa, 2021), thereby extending the resource-centric focus of COR theory and the appraisal-centric focus of the Transactional Model.

Embodied Approaches to Coping

Contemplative traditions also emphasize the body as an active site of coping (Barber, 2024). Practices such as yoga and pranayama regulate stress through posture, breath, and movement, directly modulating physiological systems implicated in stress responses (Eagar & Kearns, 2022; Schmalzl et al., 2014). Contemporary research increasingly validates these mechanisms, showing how embodied strategies complement cognitive coping by grounding regulation in the autonomic nervous system (Fugate et al., 2024). Such approaches, however, remain largely peripheral in Western stress models, which privilege mental processes and often treat the body as incidental rather than integral to resilience (Worthman, 2019).

Community and Collective Dimensions of Coping

Western models of occupational stress tend to conceptualize coping as an individual endeavour (Barkema et al., 2015). In contrast, Eastern contemplative traditions embed coping within collective contexts, emphasizing relational harmony and community-based practices such as Satsang (Panta, 2022; Rizvi & Ilyaz, 2024). This perspective highlights that resilience is co-

constructed through social and communal processes (Carmen et al., 2022), and that well-being emerges not only from personal adaptation but also from shared meaning and collective support (Penić et al., 2021). Integrating this perspective into organizational research broadens the scope of coping from individual survival to collective flourishing.

Toward Workforce Harmony as an Outcome

A further distinction lies in the outcomes emphasized across traditions. Western stress models typically culminate in measures of individual strain, burnout, engagement, or performance (Rattrie et al., 2020). While valuable, these outcomes reflect a narrow orientation toward efficiency and productivity. Contemplative perspectives suggest an alternative endpoint: harmony, which encompasses balance, relational integration, and collective sustainability (Lomas, 2021). Workforce harmony thus reframes organizational well-being as more than the absence of strain, positioning it instead as a state of dynamic equilibrium where individuals and collectives thrive together (Newton & Bridges, 2025).

Dominant models such as the Transactional Model, COR Theory, and JD-R Model have advanced understanding of workplace stress and coping, but they remain largely cognitive, resource-centric, and individual in orientation. Although contemplative practices like mindfulness, meditation, and yoga have been introduced into organizational research, they are usually examined in isolation and framed narrowly as stress-reduction tools rather than as part of a broader paradigm of meaning-making, embodiment, and collective resilience. Outcomes of interest have also been limited to burnout, engagement, and productivity, overlooking workforce harmony as a more holistic organizational state.

This study responds to these limitations by systematically integrating contemplative traditions and empirical evidence to propose a comprehensive model of coping that emphasizes existential, embodied, and community-based strategies. By positioning workforce harmony as a central outcome, the study reframes organizational well-being beyond individual survival to collective flourishing.

Together, these perspectives point to a shifting paradigm in occupational health research: from coping as an individual defence mechanism toward coping as a collective, embodied, and meaning-driven process. This transition sets the stage for workforce harmony to be recognized as a legitimate and measurable outcome of organizational well-being.

Research Gap

While the Transactional, COR, and JD-R models have made substantial theoretical contributions, coping is still predominantly conceptualized through cognitive, resource-based, and individual perspectives. Although contemplative approaches such as mindfulness, yoga, and meditation have been introduced into organizational scholarship, they are frequently examined in a limited manner, primarily as stress-reduction strategies, rather than within a comprehensive paradigm that underscores embodiment, meaning, and holistic well-being.

Key dimensions remain underexplored: existential resources such as purpose and detachment are seldom theorized within mainstream models; embodied coping validated by neuroscience has not been systematically integrated into coping theory; and collective processes of resilience, including communal practices and relational harmony, are rarely acknowledged. Outcomes, too, remain narrow, with burnout, engagement, and productivity overshadowing broader possibilities such as workforce harmony.

Table 1 illustrates the gaps across the 32 reviewed studies. This study addresses these gaps by systematically synthesizing contemplative traditions and scientific evidence, reframing existential, embodied, and communal coping as central constructs in occupational health, and positioning workforce harmony as a holistic outcome of organizational well-being.

Theoretical Foundation and Conceptual Framework

Occupational stress is increasingly understood as a multifaceted phenomenon that extends beyond cognitive evaluation and resource allocation, encompassing existential, embodied, and social dimensions. Established frameworks such as the Transactional Model, COR Theory, and JD-R Model have advanced knowledge on individual coping and organizational outcomes, yet they often neglect the roles of meaning-making,

Table 1. Synthesis of Reviewed Studies (n=32) and Research Gaps

Study	Key Variables	Contribution	Research Gap Addressed by Present Study
(Lubis et al., 2024)	Problem-solving coping, emotion-focused coping, purpose-oriented coping → resilience (n=398)	Coping strategies positively correlate with academic resilience	Examines isolated coping types; lacks integration of Eastern existential meaning with workforce harmony mediation across organizational contexts.
(Wu et al., 2021)	Social support → subjective well-being via connectedness (n=16,536)	Social support buffers stress cross-culturally	Focuses on general well-being; ignores collective contemplative practices (e.g., Satsang) for organizational harmony outcomes.
(He et al., 2023)	Mindfulness → work performance, spirituality (n=431)	Mindfulness enhances performance via spirituality	Limited to individual cognitive outcomes; misses embodied yoga/breathwork combination effects.
(Anderson et al., 2022)	Coping strategies → workforce harmony (n=828)	Adaptive coping reduces occupational stress	Western individual focus; lacks synthesis of Indian contemplative traditions for global application.
General Pattern Across All 32 Studies	Varied coping → stress reduction, well-being, performance	Support individual contemplative practices	None integrate existential-embodied-communal coping into comprehensive workforce harmony model; limited cross-cultural/longitudinal validation.

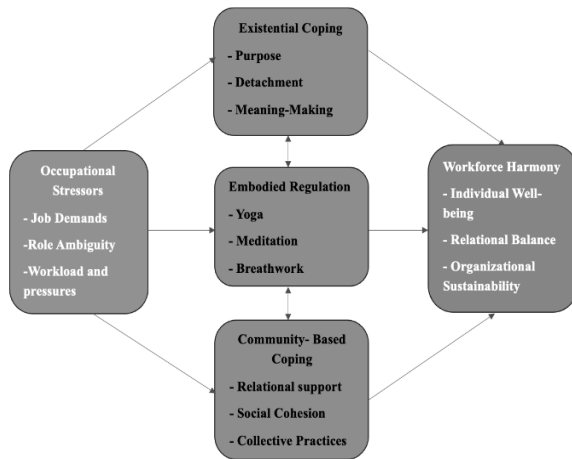
physiological regulation, and collective dynamics in sustaining resilience.

Models such as the Transactional Model, COR Theory, and JD-R Model have contributed greatly to understanding individual coping and organizational outcomes. However, they often overlook important factors like meaning-making, physiological regulation, and collective processes that play a key role in sustaining resilience.

From a managerial standpoint, this highlights that coping is not just a psychological response but a valuable organizational resource (Liang & Cao, 2021). Leaders who consider the existential, physical, and relational dimensions of stress are better positioned to create work environments that reduce conflict and encourage collaboration (Vedula, 2025). This perspective shifts coping from being an individual task to a shared organizational responsibility. It also reinforces the idea that resilience and harmony can be actively cultivated through well-designed policies, leadership practices, and employee development initiatives (Haq et al., 2024).

Bringing in insights from contemplative traditions allows for a more complete understanding of coping. These traditions show how meaning-making, embodied practices, and social connection work together to lower stress. Existential coping involves finding purpose, practicing healthy detachment, and reframing challenges in constructive ways (Mello et al., 2021). Embodied strategies such as meditation, yoga, and breathwork help regulate emotional and physical responses to stress. Community-based coping emphasizes shared practices and social bonds, which build resilience at both the individual and organizational level (Poland et al., 2021).

This integrated framework not only consolidates multiple dimensions of coping but also extends their impact to organizational outcomes such as innovation, knowledge-sharing, and sustainable leadership. By embedding contemplative strategies within the broader context of organizational science, the model provides managers and policymakers with a foundation to view employee well-being as a cornerstone of long-term performance-not merely as a peripheral cost.



Source: Authors

Figure 1: Conceptual framework illustrating the multidimensional pathways from occupational stressors to workforce harmony through existential, embodied, and community-based coping

Constructs and Hypotheses

Workplace Stressors and Workforce Harmony

Workplace stressors, including high workload, interpersonal conflicts, and role ambiguity, are widely recognized as critical determinants of employee well-being and organizational harmony (Lazarus & Folkman, 1984). Workforce harmony, defined as a state of psychological balance, positive interpersonal relationships, and sustained engagement, represents a key outcome of effective stress management strategies.

Contemplative Coping Strategies

Contemplative coping strategies, rooted in Eastern philosophical traditions, provide holistic approaches to managing workplace stress. Drawing on systematic review findings, we identify four primary constructs:

1. Purpose-Oriented Coping (Existential Meaning)

Purpose-oriented coping involves aligning personal values with work goals and cultivating a sense of existential meaning. Evidence suggests that meaning-centred strategies enhance resilience and provide a grounding framework for handling stressors (Lubis et al., 2024; Steger et al., 2006).

2. Community Support (Social Connectedness)

Social support within organizational settings—including peer mentoring, team cohesion, and collaborative problem-solving—buffers stress and fosters relational

harmony. Community support strengthens emotional regulation and promotes shared understanding among employees (Ferreira, 2021; Gawrych, 2024).

3. Mindfulness and Meditation

Mindfulness, meditation, and related contemplative practices cultivate attention regulation, emotional awareness, and cognitive flexibility. Regular engagement with these practices has been shown to reduce anxiety, improve concentration, and enhance interpersonal dynamics in the workplace (Vidic, 2023).

4. Embodied Practices (Mind-Body Integration)

Embodied practices, including yoga, breathwork, and other somatic techniques, improve physiological recovery, stress resilience, and overall well-being. By integrating mind-body awareness, employees achieve greater balance and sustain energy for organizational participation (Selvam, 2022; Timbers & Hollenberger, 2022).

Research Methodology

Research Design

This study adopts a systematic review design to synthesize evidence on contemplative coping strategies and their role in fostering workforce harmony. The review followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines, ensuring transparency, replicability, and methodological rigor at all stages of identification, screening, eligibility, and inclusion.

Search Strategy

A comprehensive search was conducted across Scopus, Web of Science, PubMed, and PsycINFO. Keywords and Boolean combinations such as “coping strategies,” “occupational stress,” “mindfulness,” “yoga,” “meditation,” “contemplative practices,” “employee well-being,” “workforce harmony,” “Eastern philosophy,” “existential coping,” and “collective harmony” were applied. The search was restricted to peer-reviewed journal articles and book chapters published in English between 2000 and 2025.

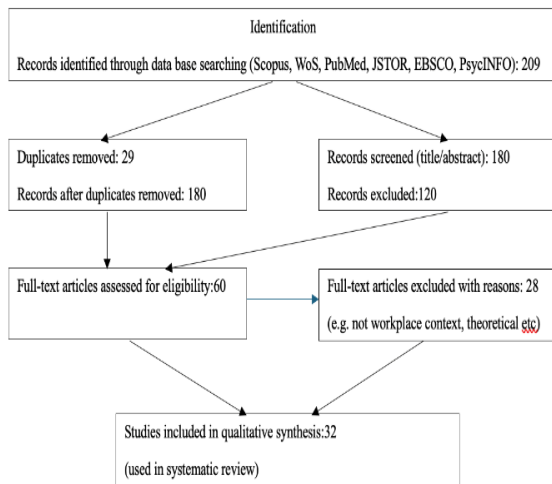
Study Selection

The initial search yielded 209 records. After removing 29 duplicates, 180 unique records were screened by title and abstract. Of these, 120 were

excluded for irrelevance. The full text of 60 articles was reviewed for eligibility, resulting in 32 studies that met all inclusion criteria. Figure 2 presents the PRISMA flow diagram detailing this process.

Inclusion and Exclusion Criteria

Studies were included if they (1) examined coping strategies in occupational or organizational contexts, (2) explicitly addressed contemplative or meaning-based practices, and (3) reported psychological, physiological, or organizational outcomes related to stress and well-being. Studies were excluded if they focused exclusively on clinical populations, were purely theoretical without empirical data, or were inaccessible in full text.



Source: Authors

Figure 2. PRISMA Flow Diagram

Data Extraction and Analysis

Data were systematically extracted from each included study, including publication year, country, sample characteristics, study design, coping strategies examined, and reported outcomes. Both quantitative and qualitative findings were synthesized. Thematic analysis was employed to organize findings into three overarching categories aligned with the study’s conceptual framework: existential coping, embodied coping, and community-based coping. Comparative analyses of outcomes and intervention effectiveness were conducted where sufficient data were available.

Quality Appraisal

The methodological quality of the included studies was assessed systematically. Quantitative studies were evaluated using the Joanna Briggs Institute (JBI) Critical Appraisal Checklist, while qualitative studies were assessed with the Critical Appraisal Skills Programme (CASP) tool. Discrepancies in appraisal were resolved through discussion to ensure consistency and minimize reviewer bias. Only studies meeting minimum quality standards were retained in the final synthesis.

Research Model

Building on a thorough review of the literature and the research gaps identified, this section presents the proposed hypotheses (Table 2), grounded in prior empirical evidence. The conceptual framework integrates purpose-oriented coping, social support, mindfulness, meditation, and embodied practices as key strategies to enhance workforce harmony, while considering workplace stressors as a contextual factor.

Table 2: Characteristics of representative studies supporting the research model

Author	Purpose	Dimensions (IV / DV)	Moderator	Sample	Results
(Lubis et al., 2024)	Investigates the influence of problem-solving, emotion-focused, purpose-oriented coping on resilience and workplace well-being	IV: Problem-solving coping, emotion-focused coping, purpose-oriented coping; DV: Academic resilience	Gender and domicile	398	All three coping strategies were positively correlated with academic resilience
(Sihite & Damanik, 2025)	Investigate how a purpose-driven culture influence employee retention intention	IV: Purpose-Driven Culture ,Work-Life Integration, DV: Employee Retention Intention	None explicitly tested	360	Purpose-Driven Culture emerged as the strongest predictor.

Author	Purpose	Dimensions (IV / DV)	Moderator	Sample	Results
(Wu et al., 2021)	To examine the protective roles of social support and social connectedness on well-being	IV: Received social support; DV: Subjective well-being; Mediator: Change in social connectedness	Country-level Individualism-Collectivism cultural values	16,536 from 49 countries	Social support positively related to subjective well-being
(He et al., 2023)	To explore the relationship between mindfulness in web editors and their work performance, workplace spirituality, and digital competencies	IV: Mindfulness; DV: Work Performance Mediator: Workplace Spirituality, Digital Competencies	None	431	Mindfulness positively influenced work performance, workplace spirituality, and digital competencies
(Celestin & Vanitha, 2020)	To explore how mindful leadership enhances workplace performance	IV: Mindful Leadership DV: Workplace Performance Mediator: Self-awareness, Emotional Regulation, Intentional Actions	Not specified	70 Structured interviews	Mindful leadership is a valuable approach for enhancing productivity
(Khemraj et al., 2023)	To investigate the impact of meditation practices on enhancing self-awareness, emotional regulation, social competence, and empathy among employees	IV: Meditation Practices; DV: Self-awareness, Emotional Regulation, Social Competence, Empathy Outcome Variables: Employee Well-being, Workplace Performance	None	137	Meditation was identified as an effective strategy for reducing workplace stress and fostering a more harmonious work environment
(Anderson et al., 2022)	To evaluate the effectiveness of these coping strategies in mitigating stress and promoting well-being	IV: Work-related stressors; DV: Workforce harmony and well-being; Mediator: Coping strategies (education, self-reliance, treatment)	Not specified	828	Three primary adaptive coping strategies were considered effective in managing occupational stress and promoting mental health.

Narrative Summary of Remining Studies:

The remaining studies (total n=32) consistently support the positive impact of contemplative coping strategies on workplace stress and well-being. Purpose-oriented coping provides existential grounding (Cnop & Mountfield,

2024); social support buffers stress and promotes harmony (Birmingham et al., 2024; Chadsey & Beyer, 2001; Holt-Lunstad, 2018); mindfulness and meditation enhance cognitive and emotional regulation (Hosseinzadeh, 2024); and embodied practices improve physiological recovery

(Cheng, 2016; Foist, 2020). However, there is limited research on cross-cultural applicability, longitudinal organizational outcomes, and the combined effects of multiple coping strategies, highlighting important avenues for further investigation.

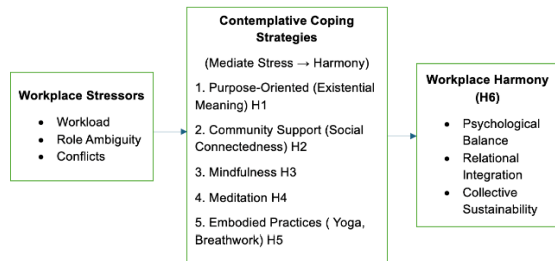


Figure 3. Contemplative Coping Mediation Model

These hypotheses (H1-H6, Figure 3) await empirical validation through structural equation modelling (PLS-SEM) in future studies using tools like SmartPLS 4, building on the 32 reviewed studies. Hypotheses visualized in Figure 3 propose contemplative coping as mediators.

Implications

Theoretical Implications

This study advances theory by integrating Indian contemplative traditions with contemporary stress and coping models, offering a fresh perspective on workforce harmony. By positioning purpose-driven coping, mindfulness, meditation, embodied practices, and social support as interconnected strategies, it illustrates how holistic approaches can buffer the impact of workplace stressors on employee well-being (Singh et al., 2023). The findings underscore the relevance of an Indian contemplative approach-framework that situates Eastern philosophical insights within modern organizational psychology- demonstrates India's contribution to global management scholarship. In addition, the study draws attention to the lack of cross-cultural and longitudinal investigations, emphasizing the need for future research to test and extend these principles across varied professional and cultural contexts.

An additional theoretical contribution lies in recognizing the relevance of contemplative coping in the context of the future of work. As organizations increasingly rely on artificial intelligence, algorithmic management, and digital platforms, employees face novel stressors

such as digital fatigue, constant connectivity, and reduced interpersonal contact. The proposed framework offers a pathway to extend coping theory into these emerging domains, ensuring that concepts of resilience and harmony remain applicable in technologically mediated workplaces.

Practical Implications

In practical terms, organizations can draw on Indian contemplative traditions to design programs that promote workforce harmony. Initiatives built around purpose, peer-support networks, mindfulness, meditation, yoga, and breathwork can help employees build resilience, manage stress, and work together more effectively. These strategies are flexible and can be adapted for different cultural settings and work arrangements, including hybrid and remote models, making them suitable for global application. Embedding these approaches into leadership development can also equip managers to create supportive, collaborative, and high-performing workplaces where employee well-being is aligned with organizational goals.

Adopting contemplative coping strategies also reflects the shifting priorities of today's workforce. Younger employees-especially Gen Z-are seeking workplaces that value mental health, inclusivity, and meaningful work (Elkhatib, 2023). Integrating mindfulness practices, purpose-oriented initiatives, and opportunities for connection into HR policies and leadership training not only helps manage stress but also strengthens employer branding and improves retention in competitive job markets. Organizations that take a proactive approach to well-being are more likely to attract, engage, and retain top talent as workplace expectations continue to evolve (Bakker, 2017).

Global Relevance and Policy Implications

The findings of this review emphasize the global relevance of contemplative coping strategies. Principles rooted in Indian philosophy can support lasting harmony across diverse workforce populations. Policymakers and multinational organizations can use these insights to design wellness programs, cultural competency training, and employee support systems that are both evidence-based and adaptable across cultures. In doing so, Indian contemplative practices can be reframed not just as cultural traditions but as universally relevant

tools for improving workplace well-being and strengthening organizational resilience.

Limitations and Future Directions

While this study provides a comprehensive review and conceptual framework integrating Indian contemplative practices with contemporary organizational stress and coping theories, several limitations must be acknowledged. First, the evidence is primarily derived from existing empirical studies, many of which are cross-sectional, limiting causal inferences about the effectiveness of purpose-oriented coping, mindfulness, meditation, and embodied practices in promoting workforce harmony. Second, although the review draws from diverse cultural and organizational contexts, there remains a scarcity of longitudinal and large-scale cross-cultural studies validating the universal applicability of these practices. Third, the proposed model emphasizes selected coping strategies, potentially overlooking other relevant individual, organizational, or cultural variables that may influence workforce harmony.

Future research should address these limitations by empirically testing the proposed model in diverse organizational settings, including hybrid and remote work environments. Longitudinal studies can provide insights into the sustained impact of contemplative coping strategies on employee well-being, productivity, and interpersonal harmony. Cross-cultural validation is particularly important to ensure that principles rooted in Indian philosophical traditions are effectively adapted and relevant across global workforces. Additionally, future studies could explore the integration of multiple coping strategies, potential moderators (e.g., organizational culture, leadership style), and mediators to refine the model. Such efforts would strengthen the empirical foundation of the framework and offer actionable insights for organizations seeking to implement culturally adaptable, evidence-based interventions that promote sustainable workforce harmony.

Conclusion

This review confirms findings from 32 studies (Table 1) showing that individual contemplative practices work-purpose-driven coping builds resilience, social support reduces stress across cultures, and mindfulness improves performance. My fieldwork with Indian teachers, however, revealed a critical gap: these practices

work best when combined, not studied separately. Figure 3 addresses this by integrating all five strategies into a mediation model (H1-H6) that challenges JD-R theory's individual focus (Bakker & Demerouti, 2017). Instead of treating well-being as personal resource management, our framework demonstrates how Eastern contemplative traditions foster collective workforce harmony—a more comprehensive outcome than stress reduction alone. This model provides schools with practical implementation steps (Practical Implications section) and sets up longitudinal SEM testing for future validation. Indian wisdom about interconnected thriving now becomes a measurable organizational reality.

References

- Anderson, G. S., Ricciardelli, R., Tam-Seto, L., Giwa, S., & Carleton, R. N. (2022). Self-reported coping strategies for managing work-related stress among public safety personnel. *International journal of environmental research and public health*, 19(4), 2355.
- Bakker, A. (2017). Strategic and proactive approaches to work engagement. *Organizational Dynamics*, 46(2), 67-75.
- Bakker, A. B., & Demerouti, E. (2017). Job demands-resources theory: taking stock and looking forward. *Journal of occupational health psychology*, 22(3), 273.
- Bakker, A. B., Xanthopoulou, D., & Demerouti, E. (2023). How does chronic burnout affect dealing with weekly job demands? A test of central propositions in JD-R and COR-theories. *Applied Psychology*, 72(1), 389-410.
- Barber, M. D. (2024). Breathe! The Experience of the Body in Passive Contemplation. *Religions*, 15(8), 991.
- Barkema, H. G., Chen, X.-P., George, G., Luo, Y., & Tsui, A. S. (2015). West meets East: New concepts and theories. *Academy of Management Journal*, 58(2), 460-479.
- Berryman, K., Lazar, S. W., & Hohwy, J. (2023). Do contemplative practices make us more moral? *Trends in Cognitive Sciences*, 27(10), 916-931.
- Biggs, A., Brough, P., & Gai, S. (2024). Occupational stress and wellbeing: Key considerations for improvements. In *Wellbeing at work in a turbulent era* (pp. 10-26). Edward Elgar Publishing.

- Birmingham, W. C., Holt-Lunstad, J., Herr, R. M., & Barth, A. (2024). Social connections in the workplace. *American Journal of Health Promotion, 38*(6), 886-891.
- Brahmbhatt, A., & Kumavat, P. P. (2024). Yoga and Mindfulness Practices: Their Role in Modern Mental Health and Wellness Programs. *Research Review Journal of Indian Knowledge Systems, 1*(2), 09-17.
- Buasuwana, N. (2023). Managing the Multigenerational Workforce and the Future Workplace. The 2nd NIC-NIDA Conference, New Frontiers of Sustainable Development through Designing and Implementing Reglobalization,
- Carmen, E., Fazey, I., Ross, H., Bedinger, M., Smith, F. M., Prager, K., McClymont, K., & Morrison, D. (2022). Building community resilience in a context of climate change: The role of social capital. *Ambio, 51*(6), 1371-1387.
- Carroll, A., Sanders-O'Connor, E., Forrest, K., Fynes-Clinton, S., York, A., Ziaei, M., Flynn, L., Bower, J. M., & Reutens, D. (2022). Improving emotion regulation, well-being, and neuro-cognitive functioning in teachers: A matched controlled study comparing the mindfulness-based stress reduction and health enhancement programs. *Mindfulness, 13*(1), 123-144.
- Celestin, M., & Vanitha, N. (2020). Mindful leadership: Harnessing mindfulness to boost workplace performance. *International Journal of Advanced Trends in Engineering and Technology (IJATET), 5*(2), 18-25.
- Chadsey, J., & Beyer, S. (2001). Social relationships in the workplace. *Mental retardation and developmental disabilities research reviews, 7*(2), 128-133.
- Cheng, F. K. (2016). What does meditation contribute to workplace? An integrative review. *Journal of Psychological Issues in Organizational Culture, 6*(4), 18-34.
- Cnop, A., & Mountfield, A. (2024). Co-creating Purposeful Change: From the Individual to the Organization. In *Brilliant Leadership* (pp. 101-118). Productivity Press.
- Cobb, E. P. (2022). *Managing psychosocial hazards and work-related stress in today's work environment: International insights for US organizations*. Routledge.
- Danauskė, E., Raišienė, A. G., & Korsakienė, R. (2023). Coping with burnout? Measuring the links between workplace conflicts, work-related stress, and burnout. *Business: Theory and Practice, 24*(1), 58-69.
- Davis, S. C. (2022). Examining the relationship between burnout and mindfulness in government employees: A closer look at mindfulness in positive psychology.
- Denham, F. C., & Andringa, T. C. (2021). Coping and co-creation: One attempt and one route to well-being. Part 2. Application to identity and social well-being. *Psychology in Russia, 14*(3), 217.
- Dewe, P. (2017). Demand, resources, and their relationship with coping: developments, issues, and future directions. *The handbook of stress and health: A guide to research and practice, 427-442*.
- Ding, X., Yang, C., Harteloh, P., & Yu, F. (2024). From contemplation to counseling: Exploring philosophical practice by constructive-engagement strategy of comparative philosophy. *Comparative Philosophy, 15*(2), 9.
- Divino, F. (2024). From meditation to Techno-Mindfulness: on the medicalization of contemplative practices and future Prospects. *Histories, 4*(1), 125-143.
- Duerr, M. (2004). The contemplative organization. *Journal of Organizational Change Management, 17*(1), 43-61.
- Eagar, E., & Kearns, R. (2022). Contemplative practices: The body as therapeutic site linking health and place. *Health & Place, 76*, 102826.
- Elkhatib, A. M. (2023). *Battle of the Minds: Millennials vs. Generation Z, a Qualitative Study on the Importance of Mental Health Awareness in a White-Collar Workplace* [Adler University].
- Ferreira, N. (2021). Positive coping skills, thriving and social connectedness: Are there generational differences in the digital workplace? In *Agile coping in the digital workplace: Emerging issues for research and practice* (pp. 79-98). Springer.
- Foist, J. M. (2020). *Embodiment in the Workplace: Bringing Kundalini Yoga Practices to Business Professionals*. Pacifica Graduate Institute.
- Fugate, J. M., Macrine, S. L., & Hernandez-Cuevas, E. M. (2024). Therapeutic potential of embodied cognition for clinical psychotherapies: from theory to practice.

- Cognitive Therapy and Research*, 48(4), 574-598.
- Gawrych, M. (2024). Social and nature connectedness, coping strategies, and mental health symptoms. *Archives of Psychiatry & Psychotherapy*, 26(1).
- Good, D. J., Lyddy, C. J., Glomb, T. M., Bono, J. E., Brown, K. W., Duffy, M. K., Baer, R. A., Brewer, J. A., & Lazar, S. W. (2016). Contemplating mindfulness at work: An integrative review. *Journal of management*, 42(1), 114-142.
- Haq, A. U., Malik, S., Ullah, A., & Shah, S. M. A. (2024). Empowering diversity: The transformative role of inclusive leadership in modern management. *Journal of Business and Management Research*, 3(1), 876-891.
- He, J., Li, X., Wang, H., & Xu, Z. (2023). A study on the relationship between mindfulness and work performance of web editors: Based on the chain mediating effect of workplace spirituality and digital competencies. *Frontiers in Psychology*, 13, 1068735.
- Hobfoll, S. E. (2004). *Stress, culture, and community: The psychology and philosophy of stress*. Springer Science & Business Media.
- Hobfoll, S. E. (2011). Conservation of resources theory: Its implication for stress, health, and resilience. *The Oxford handbook of stress, health, and coping*, 127, 147.
- Holt-Lunstad, J. (2018). Fostering social connection in the workplace. In (Vol. 32, pp. 1307-1312): SAGE Publications Sage CA: Los Angeles, CA.
- Hosseinzadeh, Z. (2024). Harmony amidst turmoil: navigating conflict with mindfulness. In *Conflict Management-Organizational Happiness, Mindfulness, and Coping Strategies*. Intechopen.
- Jackson, K. T. (2018). Interpreting the virtues of mindfulness and compassion: Contemplative practices and virtue-oriented business ethics. *Humanistic Management Journal*, 3(1), 47-69.
- Kadian, A. (2024). Exploring the Integration of the Bhagavad Gita Principles in Modern Psychotherapy Practices. *Indian Journal of Positive Psychology*, 15(4).
- KAUR, D. G. EXPLORING SUKHMANI SAHIB: GURU ARJAN DEV JI'S VISION FOR BLISSFUL LIFE. *SIKH STUDIES*, 70.
- Khajuria, S. (2025). Perspectives From Vedanta for Optimal Emotional Wellness Through Ethical Conduct in Organizational Settings. In *Business Management and Ethics* (pp. 231-246). Emerald Publishing Limited.
- Khatri, P., & Shukla, S. (2022). Digital Nomadism: A Systematic Review and Research Agenda. *SCMS Journal of Indian Management*, 19(3).
- Khemraj, S., Pettongma, P., Thepa, P., Patnaik, S., Chi, H., & Wu, W. (2023). An Effective Meditation Practice for Positive Changes in Human Resources. *Journal for ReAttach Therapy and Developmental Diversities*, 6, 1077-1087.
- Lane, J. N., Leonardi, P. M., Contractor, N. S., & DeChurch, L. A. (2024). Teams in the digital workplace: Technology's role for communication, collaboration, and performance. *Small Group Research*, 55(1), 139-183.
- Lazarus, R. S., & Folkman, S. (1991). The concept of coping. In *Stress and coping: An anthology* (pp. 189-206). Columbia University Press.
- Lestari, G. (2023). Effective Strategies for Identifying, Nurturing, and Retaining Future Leaders. *Advances in Human Resource Management Research*, 1(3), 164-174.
- Liang, F., & Cao, L. (2021). Linking employee resilience with organizational resilience: The roles of coping mechanism and managerial resilience. *Psychology Research and Behavior Management*, 1063-1075.
- Lomas, T. (2021). Life balance and harmony. *International Journal of Wellbeing*, 11(1).
- Lubis, Z., Dalimunthe, M. B., Lubis, W., Aditia, R., & Dalimunthe, R. Z. (2024). Examining coping strategies and academic resilience among Indonesian students: the role of gender and domicile. *Pegem Journal of Education and Instruction*, 14(3), 183-191.
- Mello, A. C. C. d., Araujo, A. d. S., Costa, A. L. B. d., & Marcolino, T. Q. (2021). Meaning-making in occupational therapy interventions: a scoping review. *Cadernos Brasileiros de Terapia Ocupacional*, 29, e2859.
- Mendy, J. (2020). Bouncing back from workplace stress: From HRD's individual employee's developmental focus to multi-faceted collective workforce resilience intervention. *Advances in Developing Human Resources*, 22(4), 353-369.

- Moore, C. A. (2021). *Essays in east-west philosophy: An attempt at world philosophical synthesis*. University of Hawaii Press.
- Müller, M., & Kubátová, J. (2022). Existential values and insights in western and eastern management: Approaches to managerial self-development. *Philosophy of Management, 21*(2), 219-243.
- Naqvi, F., & Naqvi, A. (2023). A Study of what makes Organizations Successful in a VUCA World. *Migration Letters, 20*(S4), 143-158.
- Narasimhan, P. L., & Saputra, H. (2023). Contriving emotional resilience through spirituality in the light of Vedanta. *Indonesian Journal of Religion, Spirituality, and Humanity, 2*(1), 1-21.
- Newton, C. H., & Bridges, S. S. (2025). Workplace Well-Being as a Buzzword: Criticisms Made Toward Future Explorations of the Concept. In *Practices, Challenges, and Deterrents in Workplace Wellbeing: Strategies for Building Resilient and Thriving Workplaces* (pp. 519-534). IGI Global Scientific Publishing.
- Panta, C. N. (2022). *Journey towards envisioning a living educational leadership theory in the context of Nepal: A contemplative East-West auto/ethnographic inquiry* [Kathmandu University School of Education].
- Penić, S., Drury, J., & Bady, Z. (2021). Collective resilience. In *In the shadow of transitional justice* (pp. 197-214). Routledge.
- Perera, G. N. R., Feranita, F., Xavier, J. A., & B. Jaya Kumar, T. (2025). Beyond breathing exercises: rethinking mindfulness through a Buddhist lens to combat unethical decision-making in organizations. *Journal of Entrepreneurship in Emerging Economies, 17*(1), 73-97.
- Pinto, T. M., Veiga, V. M. N., & Macedo, E. C. (2024). Effectiveness of cognitive-behavioral therapy on resilience of adults: A systematic review and meta-analysis. *Journal of Behavioral and Cognitive Therapy, 34*(2), 100495.
- Poland, B., Gloger, A., Morgan, G. T., Lach, N., Jackson, S. F., Urban, R., & Rolston, I. (2021). A connected community approach: citizens and formal institutions working together to build community-centred resilience. *International journal of environmental research and public health, 18*(19), 10175.
- Proulx, F. A. (2022). JD-R model in entrepreneurship: the impacts of job demands and resources on well-being and performance.
- Raper, M. J. (2021). Is your stress the same as my stress? The role of the role of stressor appraisal, future-oriented coping, and resilience from a transactional stress perspective.
- Rattrie, L. T., Kittler, M. G., & Paul, K. I. (2020). Culture, burnout, and engagement: A meta-analysis on national cultural values as moderators in JD-R theory. *Applied Psychology, 69*(1), 176-220.
- Ravikumar, M., & Muralidharan, S. (2025). Enhancing Leadership Through Mindfulness and Emotional Intelligence: A Path to Inclusive and Effective Organizational Culture. In *Strategic Approaches to Mindful Leadership and Change Management* (pp. 35-78). IGI Global Scientific Publishing.
- Reif, J. A., Spieß, E., & Pfaffinger, K. F. (2021). *Dealing with stress in a modern work environment*. Springer.
- Rizvi, Y. S., & Ilyaz, A. (2024). Mental Wellbeing in Healthcare Sector: A Social Support Perspective. *SCMS Journal of Indian Management, 21*(4).
- Ryan, R. M., & Deci, E. L. (2010). A self-determination theory perspective on social, institutional, cultural, and economic supports for autonomy and their importance for well-being. In *Human autonomy in cross-cultural context: Perspectives on the psychology of agency, freedom, and well-being* (pp. 45-64). Springer.
- Santos Alves Peixoto, L., Guedes Gondim, S. M., & Pereira, C. R. (2022). Emotion regulation, stress, and well-being in academic education: Analyzing the effect of mindfulness-based intervention. *Trends in Psychology, 30*(1), 33-57.
- Schmalzl, L., Crane-Godreau, M. A., & Payne, P. (2014). Movement-based embodied contemplative practices: definitions and paradigms. *Frontiers in human neuroscience, 8*, 205.
- Selvam, R. (2022). *The practice of embodying emotions: A guide for improving cognitive, emotional, and behavioral outcomes*. North Atlantic Books.
- Sihite, M., & Damanik, L. G. S. (2025). Exploring the Influence of Purpose-Driven Culture, Work-Life Integration, and Digital

- Competency on Gen Z Employee Retention. *International Journal of Business, Law, and Education*, 6(1), 823-833.
- Singh, S., Kshtriya, S., & Valk, R. (2023). Health, hope, and harmony: a systematic review of the determinants of happiness across cultures and countries. *International journal of environmental research and public health*, 20(4), 3306.
- Singhatong, S., Buranapin, S., Thoumrungroje, A., & Saiprasert, W. (2022). Eastern and Western mindfulness in the workplace. *Creative Business and Sustainability Journal*, 44(1), 83-99.
- Steger, M. F., Frazier, P., Oishi, S., & Kaler, M. (2006). The meaning in life questionnaire: assessing the presence of and search for meaning in life. *Journal of counseling psychology*, 53(1), 80.
- Timbers, V. L., & Hollenberger, J. C. (2022). Christian mindfulness and mental health: Coping through sacred traditions and embodied awareness. *Religions*, 13(1), 62.
- Vedula, S. B. (2025). Becoming an existential leader: A leadership toolkit for existential thinking. *Organizational Dynamics*, 101150.
- Vidic, Z. (2023). Multi-year investigation of a relaxation course with a mindfulness meditation component on college students' stress, resilience, coping and mindfulness. *Journal of american college Health*, 71(9), 2711-2716.
- Volderauer, T., Raich, M., Bierwisch, A., Stummer, H., & Som, O. (2024). Strategic Responses to Employee Well-Being Issues in VUCA (Volatile, Uncertain, Complex, and Ambiguous) Conditions: Expanding the JD-R (Job Demands–Resources) Model with Job Crafting. *International journal of environmental research and public health*, 22(1), 14.
- Vyas, L. (2022). "New normal" at work in a post-COVID world: work–life balance and labor markets. *Policy and Society*, 41(1), 155-167.
- Wang, H., Burić, I., Chang, M.-L., & Gross, J. J. (2023). Teachers' emotion regulation and related environmental, personal, instructional, and well-being factors: A meta-analysis. *Social Psychology of Education: An International Journal*, 26(6), 1651-1696.
- Worthman, C. M. (2019). Shared and local pathways in suffering and resilience: Keeping the body in mind. *Transcultural Psychiatry*, 56(4), 775-785.
- Wright, M. J., Sanguinetti, J. L., Young, S., & Sacchet, M. D. (2023). Uniting contemplative theory and scientific investigation: Toward a comprehensive model of the mind. *Mindfulness*, 14(5), 1088-1101.
- Wu, Y.-J., Chen, C.-W., Wu, Y.-J., & Sun, R. (2021). The relations of social support and social connectedness to well-being during the COVID-19 pandemic: cross-cultural generalizability across 49 countries.
