

Assessing the Effectiveness of Mindfulness at Workplace on Work-Life Balance and Job Performance

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ABSTRACT

Changes in the economic systems and social environments compel today's business organizations to embrace new work ethics rooted in the Buddhist concept of impermanence, which acknowledges ongoing transformations. Organizations that adapt to changing surroundings achieve success, which has emerged as a fundamental challenge in organizational behavior. This study aims to assess the applicability of Buddhist ethical concepts within business cultures, while exploring mindfulness techniques that facilitate staff in enhancing self-awareness, emotional regulation, and mental well-being. The assessment entails a primary evidence-based empirical analysis to determine that firms adopting Buddhist principles will cultivate conditions favorable to employee performances and work-life balance. Furthermore, the study aims to justify that the model aids to maintain business integrity. The research evaluates workplace benefits through the lens of Buddhist ethics, investigating the relationship between mindfulness meditation practices and employee motivation and productivity. This research employs descriptive as well as statistical relationship interpretation methodology to infer that firms can develop ethical and sustainable business strategies while pursuing such practices. The research findings aim to provide evidence for organizing organizations with mindfulness and ethical ideals, resulting in a more productive workforce that functions with heightened awareness.

Keywords: Buddhist Management Practices, mindfulness, work-life balance, mindfulness in organization, Job performance

Introduction

Enterprises in today's world are compelled to transcend mere profitability and embrace a more expansive outlook in their operations. Global business competitiveness has significantly risen over the past decade due to the increase in international trade facilitated by agreements and structures such as the World Trade Organization (WTO). In a highly competitive world, a company must exhibit essential competitive capabilities to survive and thrive (Aditya, 2020).

Today, the existence of society is unimaginable without economic advancements. The dynamics of economic progressiveness govern global enterprises, which are increasingly interconnected within the framework of globalization, fostering greater participation and competition. Work has become a fundamental component that transforms human behaviors, attitudes, and actions. Each organization has a unique set of aims (Kumprang & Suriyankietkaew, 2024). For optimal operation, any firm must perform a primary function that can be further divided into smaller components or jobs.

Simultaneously, an institution that was once only established for profit is now expanding its reach to include ethics, empathy, and conservation. Organization, as described by modern experts, is a '*Collective of individuals working together to achieve a common goal*'. Organizational culture is described as the concepts, competencies, and practices of an organization that are communicated to both current and new members. In organizational culture literature, it often refers to entrenched ideas and beliefs shared by employees that were productive in the past, therefore considered appropriate approaches for job execution or problem-solving (Meyers et al., 2023).

The alterations in socio-economic and cultural dynamics are undoubtedly transforming work ethics. This pertains to an old spiritual teaching, namely Buddhist philosophy, which asserts: "*All composite entities are ephemeral; they arise and decay, which is their intrinsic nature: They are born and die; liberation from them constitutes the ultimate bliss.*" The Buddhist notion of impermanence recognizes that change is both constant and inevitable in our environment. Therefore, all enterprises must adjust to transformation (Nilkote et al., 2024). Organizations that respond favorably achieve achievement via adaptation to change. This is the primary challenge that business firms have encountered in their organizational behavior.

This exploratory and descriptive research is planned and developed as a resource that is desired to furnish substantial and essential ingredients to support for the necessity and suitability of Buddhist ethics as well as its principles and practices to be adopted and followed in business culture and management. Particularly, mindfulness practices, the mental level of motivation that aids individuals in regulating their emotions and improving their mental health is particularly emphasized. This work particularly focuses on this concept for the reason that mindfulness is observed to stimulate individual self-awareness and emotional regulation by concentrating on the present moment. Main goals that the study aims to attain through its evidence-based investigation are:

1. This research seeks to investigate, identify, and analyze the domains in which Buddhist ethics might serve as a mechanism to enhance collaboration, integrity, and organization within the workforce, thereby establishing as a model for healthy work-life balance.
2. The research seeks to assess the validity of promoting mindfulness meditation within the workforce to enhance employee motivation and performance.

Related Works

This article commences with a review of pertinent scholarly literature, presented as a narrative analysis to compile materials for developing the study's conceptual framework and methodological approach. To achieve this objective, articles regarding the Buddhist model of mindfulness in the workplace, the ethical Buddhist framework adopted by organizations, and Buddhist principles of work-life balance have been meticulously gathered from esteemed academic repositories (Scopus, Science Direct, Elsevier, Research Gate, etc.) and subsequently analyzed for review. Time period from present to 10 years past is chosen as the range to collect the resources.

The study of work management increasingly centers on mindfulness because it produces better well-being in employees along with enhanced performance and ethical behavior at work. Stuart-Edwards et al. (2023) analyzed 217 studies showing research disconnectedness so he supports Choi et al.'s (2021) Balance Framework to define mindfulness into five operational dimensions for corporate mindfulness implementation, that are: (1) a level-headed outlook, (2) a steady middle ground, (3) complementary qualities, (4) awareness of context, and (5) harmony between different facets of awareness. The findings in Sharma et al. (2022) together with Lomas (2017) prove that workplace mindfulness meditation raises performance levels while improving satisfaction in life so people find it valuable in occupational settings. Experts debate both unstable research procedures and a dwindling ethical value of mindfulness because of its modernized versions.

The Buddhist approach to mindfulness brings strong ethical guidance for employee management systems to balance free-market competition and make businesses accountable. According to Stirling (2020) Buddhist ethics serve businesses by supplying practical standards for responsibility and Dhaka et al. (2022) connects ethical strength and decision quality to mindfulness meditation practice.

Organizational ethics according to Weerasinghe et al. (2015) adopt Eightfold Path teachings to enhance emotional intelligence as well as conflict resolution and governance practices. The research indicates that leadership based on mindfulness practice helps businesses practice ethics effectively yet questions remain about how these methods translate in non-Buddhist business setting.

Work-life balance continues to be an ongoing issue in competitive workplaces where mindfulness provides an effective solution. According to Watthanabut & Manasabutr (2017), the health model of the WHO matches Buddhist well-being principles through mindful leadership to boost staff fulfillment levels. Coventry (2015) together with Kawi and Pontjoharyo (2023) point out that mindfulness loses its ethical meaning when businesses adopt it for productivity gains. Research evidence consistently demonstrates that mindfulness provides a solution to decrease workplace stress and burnout. Future studies must optimize mindfulness programs deployed within companies by upholding ethical standards to promote personnel-oriented and sustainable organizational practices.

Study Problem and Motivation

In contemporary society, where stress, anxiety, and competitive trauma affect a substantial percentage of employees, both young and elderly, industries predominantly associate health with work performance. Neither organizations nor health guidelines offer any standardized recommendations for balancing work and personal life. Burnout is often overlooked as a clinical concern that impacts both productivity and the quality of patient treatment, as well as staff retention.

The application of mindfulness for better mental stability and workplace effectiveness receives recognition but faces resistance in workforce management because stakeholders express doubts about its structured adoption framework and implementation barriers as well as effectiveness questions. Medical institutions especially show reluctance toward adopting mindfulness practices even though these practices demonstrate potential to handle stress and build resilience. The integration of mindfulness within system-wide wellness programs will help build essential links between burnout management and worker well-being to improve job satisfaction and organization effectiveness.

Methods and Tools

The research is structured as a descriptive, exploratory and deductive analysis supported with statistical results as the evidences. A quantitative questionnaire based survey approach is used to gather primary data from 308 sample respondents (Taiwanese and Non-Taiwanese groups) where they answered structured questionnaire surveys. The stratified purposive sampling technique gathers employees from various occupational roles, work sectors, and professional backgrounds to investigate the validity of Buddhist mindfulness practices as a catalyst for enhancing their professional efficacy and work-life balance. This study conducts a relational analysis of Buddhist mindfulness practices and their impact on employee productivity, while exploring organizational dynamics and work-life balance management.

The research uses SPSS software with various statistical tools that generate accurate interpretations of the data for analysis. The research utilizes descriptive statistics to convey major data patterns but relies on normality and reliability tests to establish the data integrity and consistency of the results. The study uses Pearson's correlation analysis to detect relationships that exist between Buddhist mindfulness practices and fundamental workplace results. The research compares predictive models that utilize linear along with multiple regression analysis to establish how mindfulness influences employee well-being and productivity performance and organizational cultural development. The research uses these approaches to generate findings about how Buddhist mindfulness practice makes a positive impact on jobs and personal lives.

Study Findings, Analysis and Discussion on Results

a. Descriptive Analysis results and discussion on demographic and socio-economic profile of the respondents

Table 1: Frequency of gender of the respondents

	Frequency (n)	Percentage (%)
Male	98	31.8
Female	210	68.2
Total	308	100.0

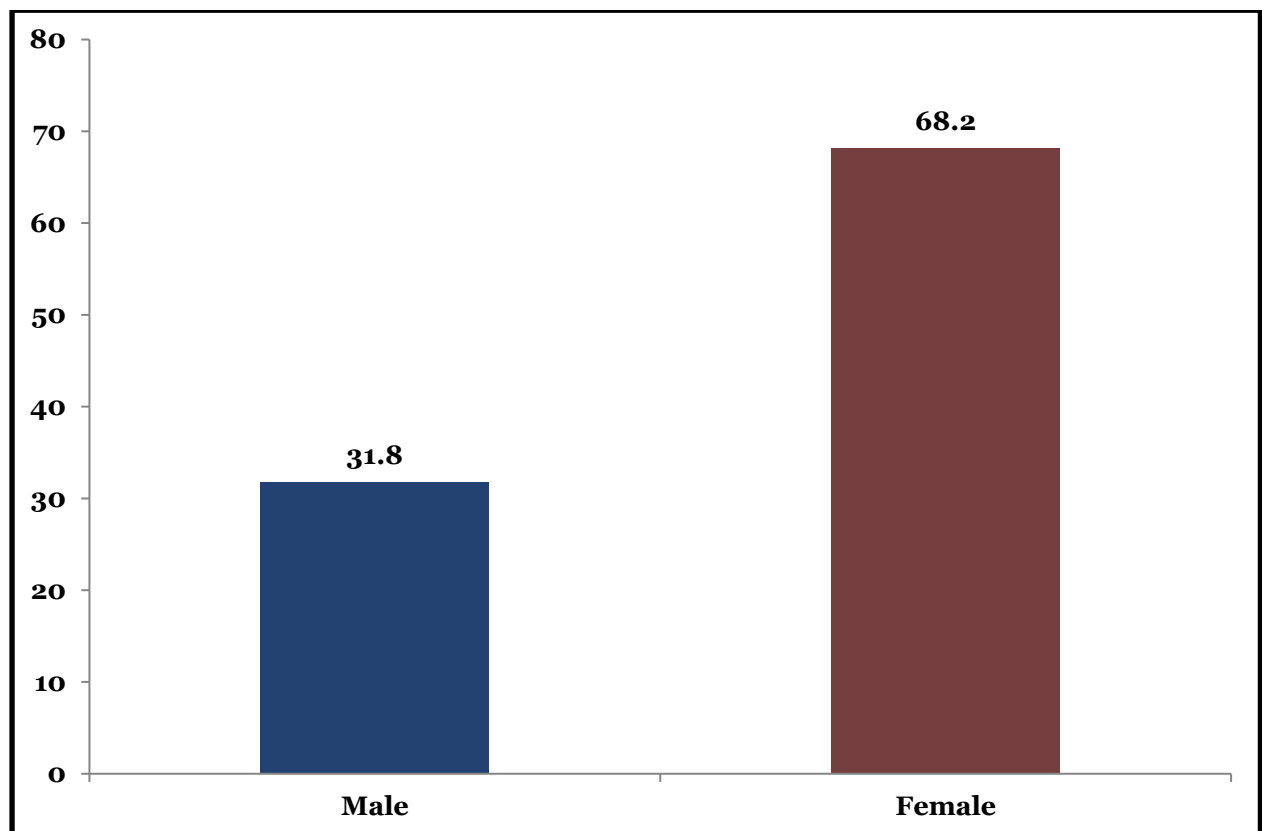


Figure 1: Gender of the respondents

Table 2: Frequency of age of the respondents

	Frequency (n)	Percentage (%)
18-24 years	15	4.9
25-34 years	48	15.6
35-44 years	47	15.3
45-54 years	97	31.5
55-64 years	91	29.5
65 years and above	10	3.2
Total	308	100.0

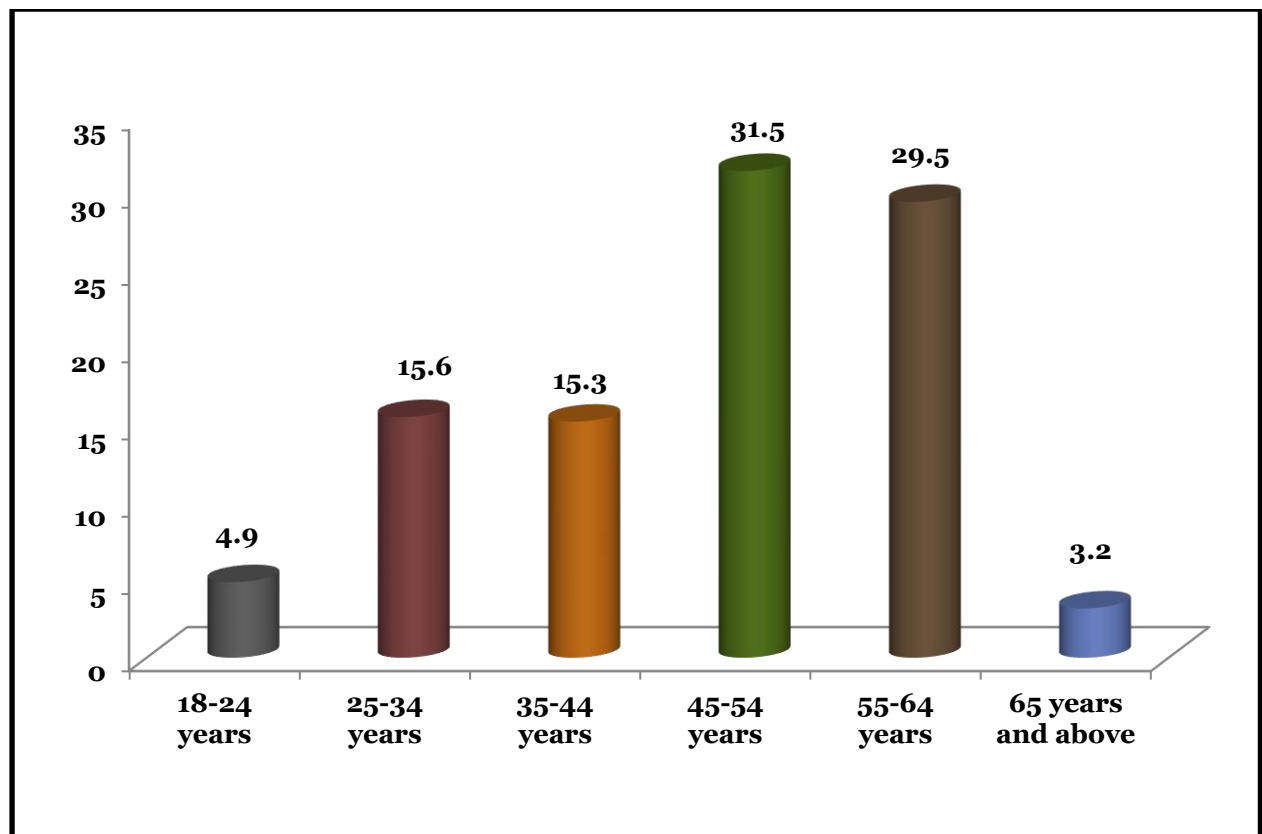


Figure 2: Age of the respondents

Table 3: Frequency of Highest Level of Education of the respondents

	Frequency (n)	Percentage (%)
High school or less	39	12.7
Vocational/Associate Degree	38	12.3
Bachelor's Degree	110	35.7
Master's Degree	91	29.5
Doctorate or above	30	9.7
Total	308	100.0

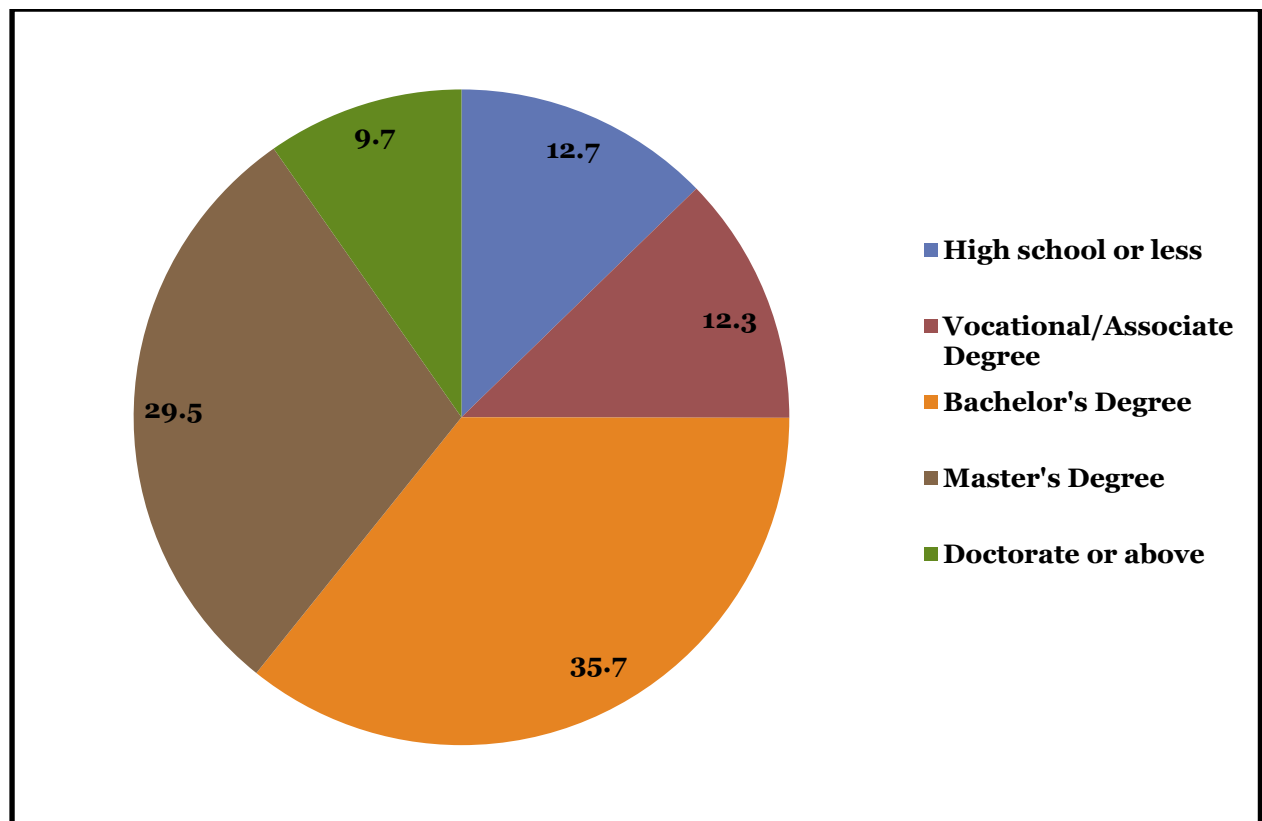


Figure 3: Highest Level of Education of the respondents

Table 4: Frequency of Nationality of the respondents

	Frequency (n)	Percentage (%)
Taiwanese	290	94.2
Non-Taiwanese	18	5.8
Total	308	100.0

Table 5: Frequency of Current Job Position

	Frequency (n)	Percentage (%)
General Staff	162	52.6
Supervisor/Team leader	82	26.6
Manager	23	7.5
Director	11	3.6
Executive (CEO, CFO, COO...etc.)	30	9.7
Total	308	100.0

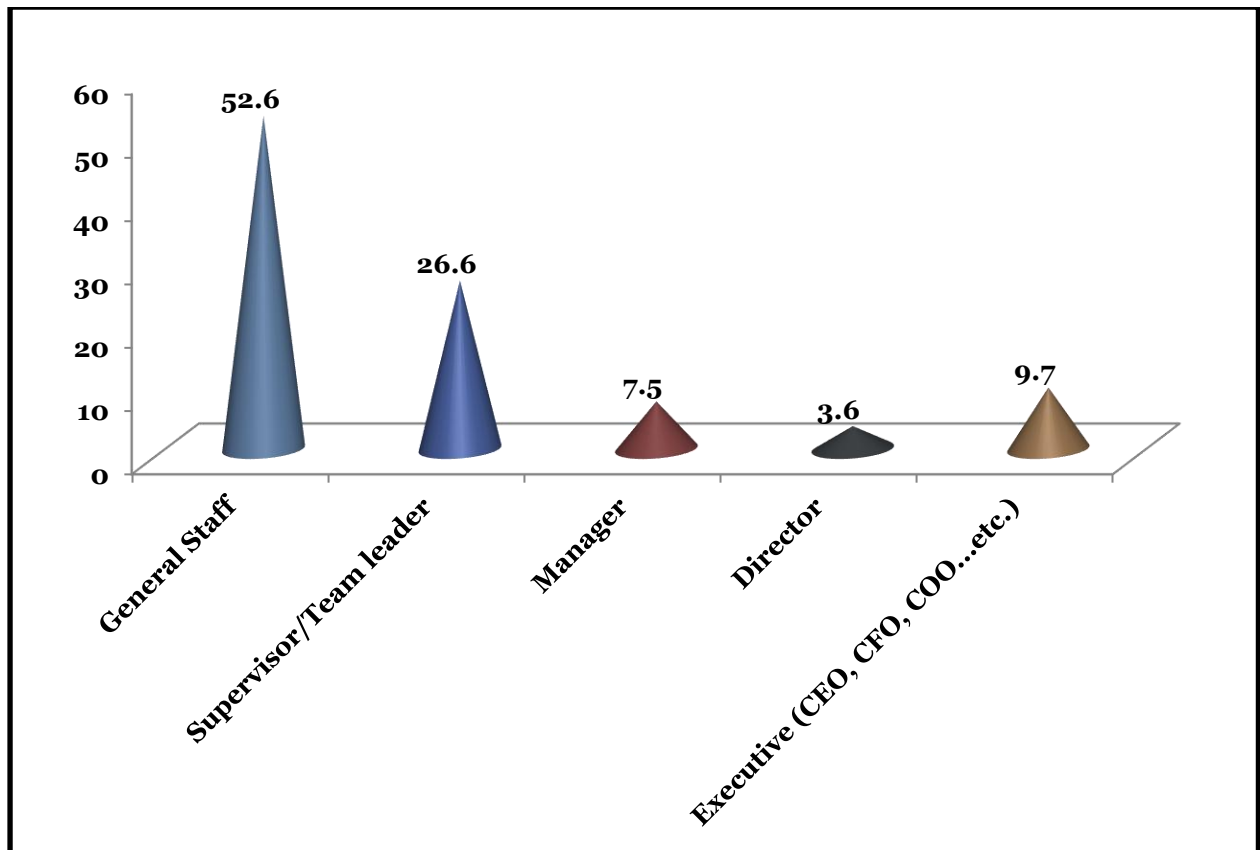


Figure 4: Current Job Position

As shown above, most of the responding participants identified in this survey as female (68.2%) while the age segments most prominently included respondents within 45-55 years (31.5%) and 55-65 years (29.5%) as shown in Table 1 and 2. The respondents showed 35.7% bachelor's degree ownership and 29.5% had master's degrees yet 12.7% had education levels at high school or below (Table 3). The survey participants identified mostly as Taiwanese people (94.2%) according to the data presented in Table 4. The workplace distribution among participants showed 52.6% general staff personnel combined with 26.6% leaders and 9.7% executives (Table 5). The various demographic ranges deliver valuable information about how Buddhist mindfulness affects work-life harmony, office environments, and employee performance throughout both managerial and entry-level positions.

Table 6: Frequency of Industry

	Frequency (n)	Percentage (%)
Manufacturing	59	19.2
Service	160	51.9
Technology	29	9.4
Total	308	100.0

Table 7: Frequency of employed at this organization

	Frequency (n)	Percentage (%)
Less than 1 year	35	11.4
1-2 years	35	11.4

3-5 years	50	16.2
6-10 years	40	13.0
More than 10 years	148	48.1
Total	308	100.0

The participants who are interviewed mostly worked in service positions at 51.9% yet manufacturing held 19.2% of the total while technology took 9.4% of the participants according to Table 6. The research revealed that participants with over ten years of employment totaled 48.1% of the total respondents and the remainder consisted of 3-5 years staff who made up 16.2% and 13% who spent 6-10 years at work (Table 7). A substantial number of respondents opt to remain in their current firms for prolonged durations, indicating that these personnel assume increased duties alongside leadership roles and augmented workloads. Workers with extensive working experience in competitive environments are likely to encounter heightened workplace stress, significant performance pressure, and challenges in achieving a balance between professional and personal life.

b. Results and Discussion of Relationship Analysis to validate the importance of Buddhist Mindfulness model of Employee Wellness as a part of Work Culture and Employee Management Program

Table 8: Tests of Normality

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Buddhist Management Practices	.105	308	.000	.960	308	.000
Mindfulness in the Workplace	.168	308	.000	.948	308	.000
Work-life Balance	.137	308	.000	.954	308	.000
Job Performance	.119	308	.000	.977	308	.000

Table 8 represents the normality test for both independent and dependent factors by using the Shapiro-Wilk Test and Kolmogorov-Smirnov Test. The main benefits of the Shapiro-Wilk Test are that it can be used for both small (less than 50) and large sample sizes (above 2000). If the p-value is higher than 0.05, the data is considered to be normal. If the p-value is less than 0.05, the data is considered to deviate from a normal distribution. From the above results, the p-values for all the factors are less than 0.05, but the sample size is above 50. So we might conclude that the data is normal.

Table 9: Tests of Normality

	Number of items	Cronbach's alpha	Status
Buddhist Management Practices	6	0.897	Good
Mindfulness in the Workplace	4	0.676	Accepted
Work-life Balance	5	0.834	Good
Job Performance	5	0.692	Accepted

Table 9 reveals the reliability analysis reports with descriptive statistical measures for each factor. Cronbach's alpha values range between 0.676 and 0.897, which stated that the strong internal consistency exists among each and every factor.

Table 10: Pearson Correlation Matrix

Variables	1	2	3	4	5	6	7
1. Buddhist Management Practices	1						
2. Mindfulness in the Workplace	.351**	1					
3. Work-life Balance	.280**	.439**	1				
4. Job Performance	.285**	.279**	.308**	1			
5. Education Level	.198**	.162**	.145*	.178**	1		
6. Job Profile	.233**	.195**	.164*	.210**	.354**	1	
7. Industry Type	.187**	.148*	.132*	.153*	.275**	.312**	1

Notes:

- $p < 0.01$ () indicates strong significance**
- $p < 0.05$ () indicates moderate significance*

Statistical data (Table 10) shows that Buddhist Management Practices improve workplace mindfulness, work-life balance, and job performance. Mindfulness promotes employee stress management and work-life balance. The connection between mindfulness practices at work and work-life balance is found as 0.439. This suggests that frequent mindfulness practices help employees maintain stable professional and personal lives. Buddhist Management Practices improve job performance and satisfaction (0.285) due to moral leadership and ethical company decisions.

According to study, advanced-educated workers are more interested in Buddhist mindfulness practices and embrace them more. Service and technical businesses benefit more from mindfulness practices since they require significant emotional and cognitive processes. The report suggests mindfulness training with Buddhist leadership to improve workplace health initiatives. Analysts should examine long-term workplace advantages and industrial uses of Buddhist practices to improve job happiness and task performance.

Precise association results between the Buddhist Management practices with professional performances and work-life balance are given below:

Table 10: Association between Buddhist Management Practices and Work-life Balance

	Unstandardized Coefficients		R Square	T value	P value
	Beta	SE			
(Constant)	2.858	0.165	0.078	17.292	0.000**
Buddhist Management Practices	0.225	0.044		5.101	0.000**

Dependent Variable: Work-life Balance, ** $p < 0.01$

Table 11 depicts the association between Buddhist Management Practices and Work-life Balance. The significance values of Buddhist Management Practices ($\beta = 0.225$, $p < 0.01$) specified that the factor did

influence on Work-life Balance. In addition, the R-square value (0.078) revealed that 1% of Work-life Balance changed due to the effect of Buddhist Management Practices. Hence, there is an association between Buddhist Management Practices and Work-life Balance.

Table 11: Association between Buddhist Management Practices and Job Performance

	Unstandardized Coefficients		R Square	T value	P value
	Beta	SE			
(Constant)	2.874	.135	0.081	21.261	0.000**
Buddhist Management Practices	.187	.036		5.206	0.000**

Dependent Variable: Job Performance, ** $p < 0.01$

Table 13 depicts the association between Buddhist Management Practices and Job Performance. The significance values of Buddhist Management Practices ($\beta=0.187$, $p < 0.01$) specified that the factor did influence on Job Performance. In addition, the R-square value (0.081) revealed that 1% of Job Performance changed due to the effect of Buddhist Management Practices. Hence, there is an association between Buddhist Management Practices and Job Performance.

Table 12: Association between Mindfulness in the Workplace and Job Performance

	Unstandardized Coefficients		R Square	T value	P value
	Beta	SE			
(Constant)	2.559	0.199	0.078	12.827	0.000**
Mindfulness in the Workplace	0.267	0.053		5.078	0.000**

Dependent Variable: Job Performance, ** $p < 0.01$

Table 14 depicts the association between Mindfulness in the Workplace and Job Performance. The significance values of Mindfulness in the Workplace ($\beta=0.267$, $p < 0.01$) specified that the factor did influence on Job Performance. In addition, the R-square value (0.078) revealed that 1% of Job Performance changed due to the effect of Mindfulness in the Workplace. Hence, there is an association between Mindfulness in the Workplace and Job Performance

Table 13: Association between Buddhist Management Practices, Mindfulness in the Workplace and Job Performance

	Unstandardized Coefficients		R Square	T value	P value
	Beta	SE			
(Constant)	2.313	0.206	0.118	11.217	0.000**
Buddhist Management Practices	0.140	0.038		3.722	0.000**
Mindfulness in the Workplace	0.195	0.055		3.549	0.000**

Dependent Variable: Job Performance, ** $p < 0.01$

Table 15 depicts the association between Buddhist Management Practices, Mindfulness in the Workplace and Job Performance. The significance values of Buddhist Management Practices ($\beta=0.140$, $p<0.01$) and Mindfulness in the Workplace ($\beta=0.195$, $p<0.01$) specified that the factor did influence on Job Performance. In addition, the R-square value (0.118) revealed that more than 1% of Job Performance changed due to the effect of Buddhist Management Practices and Mindfulness in the Workplace. Hence, there is an association between Buddhist Management Practices, Mindfulness in the Workplace and Job Performance

Table 14: Association between Buddhist Management Practices, Mindfulness in the Workplace and Work-life Balance

	Unstandardized Coefficients		R Square	T value	P value
	Beta	SE			
(Constant)	1.554	.238	0.211	6.524	0.000**
Buddhist Management Practices	.115	.044		2.644	0.000**
Mindfulness in the Workplace	.455	.064		7.154	0.000**

Dependent Variable: Work-life Balance, ** $p<0.01$

Table 16 depicts the association between Buddhist Management Practices, Mindfulness in the Workplace and Work-life Balance. The significance values of Buddhist Management Practices ($\beta=0.115$, $p<0.01$) and Mindfulness in the Workplace ($\beta=0.455$, $p<0.01$) specified that the factor did influence on Work-life Balance. In addition, the R-square value (0.211) revealed that 2% of Work-life Balance changed due to the effect of Buddhist Management Practices and Mindfulness in the Workplace. Hence, there is an association between Buddhist Management Practices, Mindfulness in the Workplace and Work-life Balance.

Conclusion and Future Works

Empirical evidences as gathered from this investigation demonstrate that Buddhist Management Practices create efficient and moral workspaces that uphold balance in the workplace. The research demonstrates that Buddhist ethics functions as an organized approach to improve employee collaboration and organizational integrity for work-life balance harmony. Study data shows that mindfulness-based programs help both stress reduction and employee wellness which results in stable organizations. The research data shows that workers who practice mindfulness achieve better work-life balance equilibrium with a calculated link of 0.439.

The data shows that ethical decision-making combined with moral leadership positively affects both worker satisfaction and performance measures (0.285) which demonstrates Buddhist Management Practices capability in creating highly motivated teams. The research indicates that staff members with advanced education awards demonstrate better reactions to mindfulness practices specifically within service departments and technological sectors which present elevated cognitive and emotional workloads.

Additional research about long-term effects is necessary to help integrate Buddhist Management Practices throughout different workplace environments. Future investigations must concentrate on creating well-defined guidelines for organizational policies in addition to leadership training as well as structured mindfulness systems that will optimize staff well-being alongside productivity levels. Multiple assessment methods need to be developed to determine the adaptation of Buddhist mindfulness principles across different business structures and cultural environments. Organizations can enhance their Buddhist ethics execution through detailed comprehension of practical implementation barriers which will maintain their effectiveness in modern international workforces.

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