

Bridging Authentic Leadership and Resilience: The Mediating Role of Indian Knowledge System based Coping Skills

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Abstract- In the context of increasing workplace complexity, stress, and uncertainty, understanding how employees develop resilience has become a significant concern in organizational research. This qualitative study explores the role of coping skills, grounded in both the Indian Knowledge System (IKS) and modern psychological perspectives, as a mediating mechanism in the relationship between authentic leadership and employee resilience. Authentic leadership, characterized by self-awareness, ethical conduct, relational transparency, and balanced decision-making, is considered a critical influence on employees' psychological and behavioural outcomes. However, the processes through which it contributes to resilience require deeper, context-sensitive exploration. Adopting an interpretive qualitative approach, this study draws on in-depth interviews and thematic analysis to capture employees lived experiences within organizational settings. It investigates how individuals perceive authentic leadership behaviours and how such leadership fosters the development of coping strategies. Particular attention is given to coping practices derived from the Indian Knowledge System, including mindfulness (Dhyāna), equanimity (Samatva), self-awareness (Ātma-bodha), and selfless action (Karma Yoga), alongside modern coping strategies such as emotional regulation, cognitive reframing, and problem-solving. The findings are expected to reveal that authentic leadership creates a supportive and trust-based environment that encourages self-reflection, meaning-making, and emotional balance. These conditions facilitate the adoption of both traditional and modern coping mechanisms, which in turn strengthen employees' ability to adapt, recover, and grow in the face of adversity. The study contributes to the literature by providing a nuanced understanding of the interplay between leadership, culturally embedded coping processes, and resilience. By integrating indigenous knowledge with contemporary organizational theory, this research offers a holistic framework for enhancing resilience and highlights the importance of culturally relevant coping strategies in leadership development and organizational practice.

Keywords: Authentic Leadership, Resilience, Coping Skills, Indian Knowledge System (IKS), Emotional Regulation, Organizational Behaviour, Employee Well-being.

I. INTRODUCTION

Indian Knowledge Systems (IKS) refers to the vast, continuous indigenous knowledge accumulated over millennia across the Indian subcontinent. Promoted by the Ministry of Education, this Indian Knowledge Systems aims to integrate traditional wisdom with modern science to solve contemporary global and societal challenges. The concept coping mechanisms from the Indian Knowledge System (IKS) function as a psychological framework for self-mastery. This coping skills rooted in the Indian Knowledge System (IKS)—such as mindfulness

(Dhyāna), self-discipline (Tapas), emotional regulation (Sattva), acceptance (Karma Yoga), and self-awareness (Ātma-bodha)—function as a psychological mechanism through which authentic leadership enhances employee resilience.

IKS-based coping skills provide a culturally grounded and holistic framework for managing stress and adversity. Practices derived from yoga philosophy, Vedantic thought, and Indian psychology emphasize inner stability, acceptance, detachment from outcomes, and purposeful action, which help individuals transform workplace challenges into opportunities for growth. When

leaders demonstrate authenticity, they model these values, encouraging employees to internalize such coping mechanisms.

Indian Knowledge system:

"Traditional knowledge or local knowledge is a record of human achievement in comprehending the complexities of life and survival in often unfriendly environments. Traditional knowledge, which may be technical, social, organisational, or cultural was obtained as part of the great human experiment of survival and development." Laura Nader describes the purpose of studying Traditional Knowledge Systems (TKS): "The point is to open up people's minds to other ways of looking and questioning, to change knowledge attitudes, to reframe the organisation of science — to formulate a way of thinking globally about traditions."

Modern science perhaps dates to Newton's times. But Traditional Knowledge Systems (TKS) date since more than 2 million years, when *Homo habilis* started making his tools and interacting with nature. Since the dawn of history, different peoples have contributed to different branches of science and technology, often in a manner involving interactive contacts across cultures separated by large distances. This interactive influence is becoming clearer as the vast extent of global trade and cultural migration across vast distances is being recognised by researchers.

Traditional knowledge systems and modern knowledge are two distinct ways of acquiring and transmitting knowledge. Traditional knowledge refers to the wisdom and practices developed over generations in indigenous communities, while modern knowledge system pertains to the knowledge obtained through scientific research, technological advancements, and formal education. The difference between these two knowledge systems have been a topic of great interest in various fields, including education. Understanding these differences is crucial for shaping effective educational policies and promoting holistic learning experiences that embrace both traditional and modern knowledge.

The survey received responses from a diverse group of participants, including students, educators, professionals, and individuals interested in education. The questions were designed to gauge the participants' understanding of traditional and modern knowledge systems, their familiarity with various knowledge areas, and their opinions on the relevance of each system in addressing present societal challenges. The questionnaire consisted of both multiple-choice questions, allowing participants to select multiple answers, as well as open-ended questions, enabling them to provide detailed opinions and insights.

The findings of the survey demonstrated a mixed awareness and familiarity with traditional and modern knowledge systems among participants. While some participants were highly familiar with traditional knowledge systems, others were more acquainted with modern systems, indicating a need for greater awareness and integration of these two systems.

In terms of advantages, participants highlighted the preservation of cultural heritage, sustainable use of natural resources, and community cohesion as key benefits of traditional knowledge systems. On the other hand, modern knowledge systems were recognized for technological advancements, information accessibility, and economic growth. The results also showcased an interesting perspective on incorporating Indigenous Knowledge Systems (IKS) into the National Education Policy, suggesting various approaches such as mainstream integration, promotion alongside modern education, or emphasis on preservation and documentation.

From the insights shared by participants in the open-ended questions, it became apparent that traditional and modern knowledge systems are not mutually exclusive but rather complementary. While traditional knowledge systems offer an invaluable cultural perspective, modern knowledge systems bring forth innovation and progress. Understanding and embracing this complementarity can lead to a more inclusive and enriching educational landscape. Regarding the enhancement of listening skills, many participants believed that traditional knowledge

systems have a significant role to play. The transmission of knowledge through oral traditions, storytelling, and deep listening practices fosters an attentive and empathetic approach to listening, which can greatly benefit individuals in various personal and professional contexts.

Overall, the findings of this survey shed light on the importance of recognizing and integrating both traditional and modern knowledge systems in education. By embracing the values and wisdom of traditional knowledge systems alongside the advancements of modern knowledge systems, educators and policymakers can shape more holistic learning environments that promote active listening, cultural understanding, and a well-rounded education.

II. AUTHENTIC LEADERSHIP

Authentic leadership refers to a leadership style grounded in self-awareness, ethical integrity, transparency, and consistency between values and actions. Authentic leaders are true to themselves and lead with a deep sense of purpose, fostering trust, credibility, and psychological safety. In organizational settings, authentic leadership promotes positive psychological outcomes, including job satisfaction, engagement, trust, and well-being. By creating a supportive and value-driven work environment, authentic leaders enable employees to develop adaptive coping skills, manage stress effectively, and respond constructively to challenges. However, in the context of resilience, authentic leadership serves as a crucial antecedent. Through ethical role modelling, emotional openness, and consistent behaviour, authentic leaders encourage employees to cultivate inner strength, optimism, and perseverance—key elements of resilience. When integrated with Indian Knowledge System-based coping skills, authentic leadership becomes a powerful catalyst for sustainable resilience and holistic employee development.

Authentic leadership is a value-based and ethical leadership approach that emphasizes genuineness, self-knowledge, and moral integrity in leadership

practice. At its core, authentic leadership is about leaders being true to themselves while fostering honest, transparent, and trust-based relationships with followers. Rather than relying on positional power or impression management, authentic leaders lead through character, purpose, and consistency between inner values and outward actions. Broadly, authentic leadership integrates positive psychology, ethical leadership, and relational leadership perspectives. It views leadership as a dynamic process shaped by leaders' life experiences, self-reflection, and commitment to personal growth. Authentic leaders possess a clear understanding of their beliefs, strengths, and limitations and use this awareness to guide decision-making and interpersonal interactions.

From an organizational stand point, authentic leadership creates a psychologically safe and supportive climate where employees feel valued, respected, and encouraged to express their true selves. This environment nurtures trust, engagement, well-being, and meaning at work, which are essential for long-term organizational sustainability. Employees under authentic leaders are more likely to demonstrate adaptive coping, resilience, and proactive behaviours, especially in uncertain and stressful conditions.

In a broader cultural and philosophical stand point, authentic leadership resonates with the principles of Indian Knowledge System such as Satya (truthfulness), Dharma (ethical duty), Ātma-bodha (self-awareness), and Karma Yoga (selfless action). These principles reinforce the idea that leadership effectiveness stems from inner alignment, ethical consciousness, and service to others. Thus, authentic leadership is not merely a leadership style but a holistic leadership philosophy that promotes individual growth, ethical conduct, and collective resilience in organizations.

Authentic Leadership: Traditional Knowledge System and Modern Knowledge Perspectives

Authentic leadership, though formally conceptualized in modern organizational studies, has deep roots in traditional knowledge systems, particularly the Indian Knowledge System (IKS). Both

perspectives converge on the idea that effective leadership originates from inner authenticity, ethical conduct, and service-oriented action, even though they differ in language and conceptual framing.

Authentic Leadership in Traditional Knowledge Systems

In the Indian Knowledge System, authentic leadership is grounded in the principles such as Satya (truthfulness), Dharma (ethical duty), Ātma-bodha (self-awareness), and Karma Yoga (selfless action). Leadership is viewed as a moral and spiritual responsibility, where the leader's inner character determines external effectiveness. Ancient texts like the Bhagavad Gītā, Upaniṣads, Arthashastra, and Yoga philosophy emphasize that a true leader must possess self-mastery, emotional balance, ethical clarity, and detachment from personal gain. The concept of Sthitaprajña (one who is steady in wisdom) reflects emotional regulation and resilience, while Lokasaṅgraha (welfare of the collective) highlights relational transparency and social responsibility. From this perspective, authenticity arises from alignment between thought, speech, and action, and leadership effectiveness is measured by the ability to uplift others, maintain harmony, and act in accordance with universal values.

Authentic Leadership in Modern Knowledge Systems

In modern leadership theory, authentic leadership is defined as a positive, ethical leadership style characterized by self-awareness, relational transparency, internalized moral perspective, and balanced processing of information (Walumbwa et al., 2008). It emerged in response to ethical failures and trust deficits in organizations, emphasizing genuine leadership over charismatic or manipulative leadership. Modern research situates authentic leadership within positive organizational Behaviour, linking it to outcomes such as trust, job satisfaction, psychological capital, engagement, and resilience. Authentic leaders are seen as role models who foster psychological safety and enable followers to cope effectively with stress and change.

Integration of Traditional and Modern Perspectives: While modern knowledge provides

empirical frameworks and measurement tools, traditional knowledge systems offer philosophical depth and holistic understanding. Both perspectives agree that authentic leadership is rooted in:

- Self-awareness (Ātma-bodha)
- Ethical and moral grounding (Dharma / internalized moral perspective)
- Truthfulness and transparency (Satya / relational transparency)
- Balanced judgment and emotional regulation (Sattva / balanced processing)
- Service-oriented leadership (Karma Yoga / relational responsibility)

Thus, authentic leadership represents a convergence of ancient wisdom and contemporary science, making it a timeless and culturally inclusive leadership paradigm capable of fostering resilience, well-being, and sustainable organizational success.

III. RESILIENCE

Resilience refers to the capacity of individuals to adapt positively, recover, and grow in the face of stress, adversity, or change. It is not merely the ability to "bounce back," but also the capability to learn, transform, and sustain functioning under challenging conditions. In organizational contexts, resilience enables employees to maintain well-being, performance, and commitment despite uncertainty and pressure.

Resilience in Modern Knowledge Systems

From a modern psychological perspective, resilience is viewed as a dynamic, developable process rather than a fixed trait. It involves cognitive, emotional, and Behavioural components such as optimism, emotional regulation, problem-solving ability, coping skills, and social support. Contemporary research links resilience with positive outcomes including mental health, job satisfaction, engagement, adaptability, and performance. In leadership and organizational studies, resilience is often conceptualized as a positive psychological resource that helps individuals navigate workplace stressors, organizational change, and crises. Supportive leadership styles—especially authentic leadership—play a crucial role in fostering resilience

by creating environments of trust, meaning, and psychological safety.

Resilience in Traditional Knowledge Systems (Indian Knowledge System)

In the Indian Knowledge System, resilience is deeply rooted in the idea of inner stability and equanimity. Concepts such as Sthitaprajña (emotional steadiness), Samatva (mental balance), Titikṣā (forbearance), and Abhyāsa (disciplined practice) emphasize the ability to remain composed and purposeful amid adversity. Texts like the Bhagavad Gītā, Yoga Sūtras, and Upaniṣads frame resilience as mastery over the mind, acceptance of impermanence, and detachment from outcomes (Nishkāma Karma). Here, resilience meant not resistance to stress, but the cultivation of inner strength, self-awareness, and meaning, enabling sustained action without emotional exhaustion.

Integrating Traditional and Modern Perspectives:

Both traditional and modern perspectives converge in viewing resilience as:

- A developable capacity, not a fixed trait
- Rooted in self-regulation and awareness
- Strengthened through values, meaning, and purpose
- Enhanced by supportive and authentic leadership

In organizational research, integrating IKS-based coping skills with modern resilience theory offers a holistic and culturally grounded framework for understanding how employees adapt, endure, and thrive in complex work environments.

Coping Skills:

Coping skills refer to the cognitive, emotional, and Behavioural strategies individuals use to manage stress, adversity, and challenging life situations. They help people regulate emotions, maintain mental balance, and adapt constructively to difficult circumstances. In organizational contexts, coping skills influence how employees respond to work pressure, uncertainty, and change, ultimately shaping their well-being and resilience.

Coping Skills in Modern Knowledge Systems:

Modern psychology views coping as a dynamic process involving both internal and external strategies. The most widely accepted framework categorizes coping into:

- **Problem-focused coping** – actively addressing the source of stress (planning, decision-making, seeking solutions).
- **Emotion-focused coping** – managing emotional reactions (reframing thoughts, emotional regulation, relaxation).
- **Meaning-focused coping** – finding purpose or positive interpretation in adversity.

Contemporary research emphasizes skills such as mindfulness, cognitive restructuring, social support, self-regulation, and stress management techniques. Within organizations, effective coping improves job satisfaction, mental health, adaptability, and resilience, especially when supported by positive leadership practices.

Coping Skills in Traditional Knowledge Systems (Indian Knowledge System)

In the Indian Knowledge System, coping is understood as the cultivation of inner harmony and mental discipline rather than merely external stress management. Core concepts include:

- **Dhyāna (meditation)** – enhancing emotional control and self-awareness
- **Samatva (equanimity)** – maintaining mental balance during success and failure
- **Titikṣā (forbearance)** – tolerating hardship with patience
- **Karma Yoga** – acting with dedication while detaching from outcomes
- **Ātma-bodha (self-awareness)** – understanding one's inner state and responses

Traditional practices such as yoga, pranayama, and reflective self-inquiry develop calmness, resilience, and clarity, enabling individuals to cope with adversity in a holistic and sustainable manner. But modern science provides empirical validation and measurement tools, while traditional knowledge offers philosophical depth and culturally grounded practices. Integrating both perspectives creates a holistic coping framework that supports emotional balance, ethical decision-making, and long-term

resilience. However, as a mediating variable, IKS-based coping skills explain how and why authentic leadership leads to higher resilience. Authentic leaders foster environments that support self-reflection, meaning-making, and ethical Behaviour, which in turn strengthen employees' culturally embedded coping skills. These enhanced coping skills enable employees to recover from stress, adapt to change, and sustain performance under pressure. Thus, this framework integrates modern leadership theory with indigenous wisdom, contributing to both leadership psychology and the application of the Indian Knowledge System in organizational contexts.

IV. REVIEW OF LITERATURE

Apte, D. G. (1900), The Book describes the universities of ancient India namely Takshasila, Nalanda, Valaghi, and Vikramasila and gives insights into scholars, and subjects taught. Centre of Higher education and gives comprehensive information on all aspects of education and about Scholars.

Choudhary (2008), highlighted ancient Indian education through Brahminical and Buddhist systems, which offered diverse disciplines such as Vedas, astronomy, medicine, astrology, and warfare. The study emphasized renowned centers like Nalanda and Kanchipuram, showcasing India's rich educational heritage shaped by historical figures such as Buddha, Mahaveer, Ashoka, and Kalidas.

Ferrer, A. (2018), In this article author highlights Vedic syllabus is truly Integral and Vedas is the most ancient holy book it is Experimental and child-centred and the author has Classified the university into Hindu and Buddhist. The beauty of Indian Philosophy of education and spiritual master Swami Vivekananda, Sri Aurobindo.

Pal (2022), explained that the Ancient Indian Gurukula System promoted integral human development by focusing on both character building and expertise in various fields. The study also noted that NEP 2020 reflects similar aims by emphasizing the development of good human beings and skilled individuals for societal progress.

Fletcher and Sarkar (2013), examined psychological resilience by reviewing its definitions, concepts, and theories. They identified resilience as involving adversity and positive adaptation, discussed it as both a trait and a process, and explored its relationship with stress and coping. The study concluded that resilience is influenced by daily challenges and can be strengthened through supportive environments and personal development.

Ong et al. (2006), examined resilience and positive emotions through three studies, finding that positive emotions reduce stress reactivity and support faster recovery from daily stress. Individuals with higher resilience experienced better emotional regulation during stressful situations, showing that positive emotions act as protective factors in coping with stress.

Walumbwa et al. (2014), found that authentic leadership positively influences employees' organisational citizenship behaviour and work engagement. The study showed that this relationship is strengthened through followers' empowerment and identification with their supervisor, highlighting key psychological processes linking authentic leadership to positive workplace outcomes.

Singh et al. (2016), explored empathy and mindfulness as possible antecedents of authentic leadership among IT employees in India. The study found that empathy was positively related to authentic leadership, while mindfulness showed no significant relationship, identifying empathy as an important predictor of authentic leadership.

Wang et al. (2021), found that authentic leadership reduces employees' job insecurity by enhancing psychological empowerment and psychological capital. The study showed that authentic leaders strengthen followers' confidence, values, and personal resources, which helps lower feelings of insecurity at work.

Nelson et al. (2014), studied nurses and found that authentic leadership positively improves

psychological well-being at work through enhanced work well-being. The study showed that supportive and genuine leadership creates a healthier work climate, which in turn strengthens employees' overall psychological well-being.

One of the earliest and most influential contributions was made by Richard Lazarus and Susan Folkman (1984), whose Transactional Theory of Stress and Coping has been widely applied to organizational settings. They argued that workplace stress is not solely determined by external demands but by employees' appraisal of those demands and their available coping resources. Problem-focused coping, such as time management and seeking solutions, was found more effective in controllable work situations, while emotion-focused coping helped employees regulate stress when situations were beyond control.

Research by Robert A. Karasek (1979), through the Job Demand-Control Model demonstrated that employees experiencing high job demands with low decision-making authority are more likely to face strain and burnout. Studies based on this model suggest that coping resources, including autonomy and social support, buffer the adverse effects of occupational stress.

Arnold B. Bakker and Evangelia Demerouti (2007), through the Job Demands-Resources Model, emphasized that organizational resources such as supportive leadership, feedback, and coworker support enhance adaptive coping and reduce burnout. Employees with access to personal and professional resources tend to use proactive coping strategies and show higher engagement.

V. OBJECTIVE

1. The present study tries to explore how coping skills rooted in the Indian Knowledge System (IKS) that mediate the relationship between authentic leadership and employee resilience in organizational settings.
2. The current study seeks to explore the relationship between authentic leadership and employee resilience, with a particular focus on

the mediating role of coping skills grounded in the Indian Knowledge System (IKS).

In today's dynamic and stress-laden organizational environments, employees are frequently exposed to uncertainty, pressure, and rapid change, making resilience a critical factor for both individual well-being and organizational effectiveness. While existing research has established a positive link between authentic leadership and resilience, there remains a limited understanding of the underlying mechanisms through which this relationship operates, especially within culturally rich contexts like India. Most prior studies have relied on quantitative approaches and have predominantly emphasized Western psychological frameworks, often overlooking indigenous knowledge systems and their relevance in shaping coping Behaviours.

Addressing this gap, the present study adopts a qualitative research approach to gain an in-depth understanding of employees live experiences. It investigates how individuals perceive authentic leadership in their organizations and how such leadership influences the development of coping strategies. The study places special emphasis on IKS-based coping skills, including mindfulness (Dhyāna), equanimity (Samatva), self-awareness (Ātma-bodha), and selfless action (Karma Yoga), alongside modern coping mechanisms.

The methods such as in-depth interviews and thematic analysis, the study aims to uncover how coping skills function as a mediating process that connects authentic leadership with resilience. By integrating traditional wisdom with contemporary organizational theory, the study aspires to develop a holistic and culturally grounded framework for understanding resilience in the workplace.

The findings of this study are expected to contribute to both theoretical and practical domains, offering insights for leadership development, employee well-being interventions, and the incorporation of Indian Knowledge System principles into organizational practices.

VI. METHOD

The present study adopts a qualitative research design using an interpretive phenomenological approach (IPA) to explore employee's lived experiences of authentic leadership, coping skills, and resilience. This approach is suitable as it allows an in-depth understanding of how individuals make sense of leadership experiences and develop coping mechanisms within their organizational context. A purposive sampling method will be used to select participants who can provide rich, relevant, and diverse insights into the phenomenon under study. If needed, snowball sampling may also be employed to identify additional participants.

Data base search:

To ensure a comprehensive and systematic review of literature, relevant studies were identified through searches in multiple electronic academic databases. The primary databases used for this study include: Google Scholar, PubMed, PsycINFO, JSTOR, ScienceDirect, SpringerLink. The use of multiple databases ensured broad coverage and credibility of sources. Previous research highlights that construct such as coping and resilience are interrelated, where coping strategies influence how individuals manage stress and adapt to adversity. Additionally, leadership studies demonstrate that authentic leadership positively contributes to employee resilience through psychological mechanisms. Therefore, a systematic database search was essential to integrate insights from both leadership and psychological literature.

Data Synthesis:

In the present study, data synthesis was carried out using a thematic synthesis approach, integrating findings from participants' narratives to develop a comprehensive understanding of the relationship between authentic leadership, coping skills, and resilience.

Following transcription, the interview data were systematically organized and analyzed through thematic analysis. Initially, all transcripts were read multiple times to achieve familiarization with the data. Meaningful segments of text were then

identified and assigned initial codes reflecting key ideas related to leadership experiences, stress management, and adaptive Behaviours. Subsequently, similar codes were grouped to form categories, which were further refined into broader themes. These themes captured recurring patterns in participants' experiences, particularly focusing on:

- Perceptions of authentic leadership Behaviours
- Use of coping strategies (both modern and Indian Knowledge System-based)
- Experiences of resilience and adaptation
- The process through which coping skills mediate the relationship between leadership and resilience

Special attention was given to identifying IKS-based coping elements, such as mindfulness, emotional balance, self-awareness, and detachment, and examining how these were embedded in participants' coping practices.

The synthesis process involved constant comparison, where emerging themes were continuously compared across participants to ensure consistency and depth. Relationships between themes were explored to develop a conceptual understanding of how authentic leadership fosters coping skills, which in turn enhance resilience. To strengthen the interpretation, the identified themes were linked with existing theoretical frameworks from both modern psychology and traditional Indian knowledge systems, enabling a holistic and culturally grounded synthesis. The final outcome of the data synthesis was the development of a thematic framework illustrating the mediating role of coping skills between authentic leadership and resilience, providing both theoretical insight and practical relevance.

VII. DISCUSSION

The present study aimed to explore how coping skills grounded in the Indian Knowledge System (IKS) mediate the relationship between authentic leadership and employee resilience. The findings provide a nuanced understanding of the processes through which leadership influences resilience in organizational settings. The study reveals that

authentic leadership plays a significant role in shaping employees' psychological experiences by fostering trust, openness, and ethical work environments. Participants described authentic leaders as approachable, transparent, and value-driven, which created a sense of psychological safety. This aligns with existing literature suggesting that authentic leadership enhances positive employee outcomes by promoting self-awareness and relational trust.

A key contribution of the study lies in identifying coping skills as a central mediating mechanism. Employees exposed to authentic leadership reported greater use of both modern coping strategies (such as problem-solving, emotional regulation, and cognitive reframing) and IKS-based coping practices (such as mindfulness, equanimity, and self-awareness). These coping mechanisms enabled individuals to interpret stressors more constructively and maintain emotional balance during challenging situations. Most importantly, the findings highlight the relevance of Indian Knowledge System-based coping skills in contemporary organizational contexts. Concepts such as Dhyāna (mindfulness), Samatva (equanimity), and Karma Yoga (detached action) were reflected in participants' narratives as effective ways of managing stress and sustaining performance.

This demonstrates that traditional wisdom provides deep, culturally rooted resources that complement modern psychological approaches. Furthermore, the study shows that coping skills facilitate the transformation of leadership influence into resilience outcomes. Employees who developed stronger coping capacities were better able to adapt, recover, and grow in the face of adversity. Thus, coping skills act as a bridge connecting authentic leadership with resilience, supporting the mediating framework proposed in this research.

However, as a whole the findings support an integrated perspective, where authentic leadership nurtures both internal and external resources, enabling employees to build resilience through a combination of modern and traditional coping strategies.

VIII. CONCLUSION

The present study concludes that authentic leadership significantly contributes to employee resilience, with coping skills serving as a crucial mediating mechanism. By fostering a supportive, ethical, and transparent work environment, authentic leaders enable employees to develop effective coping strategies that enhance their ability to manage stress and adapt to challenges. A major contribution of this study is the integration of Indian Knowledge System-based coping skills with modern organizational research. The findings demonstrate that traditional practices such as mindfulness, self-awareness, and emotional balance are not only relevant but also highly effective in strengthening resilience in contemporary workplaces.

The study offers both theoretical and practical implications. Theoretically, it expands the understanding of leadership and resilience by incorporating culturally grounded coping mechanisms. Practically, it suggests that organizations should incorporate IKS-based practices (e.g., mindfulness training, reflective practices, value-based leadership development) into employee well-being and leadership programs. However, the study is limited by its qualitative design and relatively small sample size, which may affect generalizability. Future research may adopt mixed-method or quantitative approaches to validate and extend these findings across diverse organizational contexts.

In conclusion, the study emphasizes that building resilient organizations requires not only effective leadership but also the cultivation of holistic coping capacities, rooted in both modern science and traditional wisdom.

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