

Exploring the effects of Isha Kriya on job performance: A pilot study of organizational citizenship and counterproductive behaviors

Exploración de los efectos de Isha Kriya en el rendimiento laboral: Un estudio piloto sobre la ciudadanía organizacional y los comportamientos contraproducentes

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Recibido: 18/10/2025 | Aceptado: 16/12/2025 | Publicado: 18/12/2025

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Cómo citar este artículo: Sanchez-Puente, I., Inzunza-Mejia, P. C. & Castro-Cuadras, D. L. (2025). Exploring the effects of Isha Kriya on job performance: A pilot study of organizational citizenship and counterproductive behaviors. *Dékau Perú*, 3(1), 37-52. <https://doi.org/10.55996/dekape.v3i1.352>

RESUMEN

Este estudio piloto explora los efectos de la práctica diaria de meditación en el desempeño laboral, los comportamientos de ciudadanía organizacional (OCB) y los comportamientos laborales contraproducentes (CWB) en un entorno académico. Utilizando un diseño cuasi-experimental con un grupo de control no equivalente, se implementó una intervención de 90 días basada en la técnica de meditación Isha Kriya. El grupo experimental (n=17) y el grupo de control (n=3) completaron instrumentos validados en dos puntos: antes y después de la intervención. Los resultados mostraron un aumento moderado en las puntuaciones de OCB y una ligera reducción en las puntuaciones de CWB entre el grupo experimental. Los participantes también reportaron una mejora en el desempeño laboral subjetivo, como se refleja en las evaluaciones académicas. Se aplicaron modelos de regresión lineal para evaluar la causalidad; los hallazgos sugirieron una asociación débil pero positiva entre la frecuencia de meditación y OCB y una asociación no significativa con CWB. Dado el pequeño tamaño de la muestra y la variabilidad, el estudio debe interpretarse como evidencia preliminar. No obstante, estos hallazgos contribuyen a la creciente literatura sobre meditación y psicología organizacional, y sugieren que prácticas accesibles y de bajo costo como la meditación podrían servir como intervenciones eficaces para promover el bienestar y la conducta prosocial dentro de las instituciones.

Palabras clave: Meditación; comportamiento cívico organizacional; comportamiento laboral contraproducente; desempeño laboral; cuasi-experimento; Isha Kriya

ABSTRACT

This pilot study explores the effects of daily meditation practice on job performance, Organizational Citizenship Behaviors (OCB), and Counterproductive Work Behaviors (CWB) in an academic setting. Using a quasi-experimental design with a non-equivalent control group, a 90-day intervention based on the Isha Kriya meditation technique was implemented. The experimental group (n=17) and the control group (n=3) completed validated instruments at two time points: pre- and post-intervention. Results showed a moderate increase in OCB scores and a slight reduction in CWB scores among the experimental group. Participants also reported improved subjective job performance, as reflected in self-reported academic evaluations. Linear regression models were applied to assess causality; findings suggested a weak but positive association between meditation frequency and OCB, and a non-significant association with CWB. Given the small sample size and variability in adherence, the study should be interpreted as preliminary evidence. Nonetheless, these pilot findings contribute to the growing body of literature on meditation and organizational psychology, and suggest that low-cost, accessible practices like meditation could serve as effective interventions to promote well-being and prosocial conduct within institutions.

Keywords: Meditation; organizational citizenship behavior; counterproductive work behavior; job performance; quasi-experiment; Isha Kriya

1. INTRODUCTION

Over the past two decades, workplaces around the world have evolved within an increasingly complex environment shaped by accelerating globalization, heightened competition, technological disruption, and shifting demographic profiles. These pressures have prompted a reexamination of traditional approaches to labor, productivity, and employee engagement, particularly as human capital has become one of the principal differentiators of organizational success (Drucker, 2008). In parallel, the intensifying pace of modern life has introduced new challenges for workers, who report rising levels of stress, fatigue, and emotional strain as they attempt to reconcile professional expectations with personal responsibilities (Lomas et al., 2017). This broader context has led both public and private institutions to explore strategies that protect employee well-being while strengthening organizational outcomes.

Internationally the search for evidence-based approaches to support workforce resilience has increased rapidly. Organizations have incorporated contemplative or meditative practices into wellness programs, leadership development initiatives, and productivity enhancement strategies. A growing body of empirical research suggests that meditation can support stress reduction, improve attentional control, and foster emotional regulation, contributing to healthier interpersonal dynamics in the workplace (Tang et al., 2007; Tang et al., 2014). While initially embraced within corporate settings in North America, Europe, and parts of Asia, interest in meditation as an organizational tool has expanded globally; responding to the universal challenges associated with burnout, employee disengagement, and volatility in labor markets.

In many national contexts, including Mexico, similar concerns have emerged as organizations grapple with the implications of fast-changing labor environments. The implementation of remote and hybrid work arrangements, increasing demand for knowledge-intensive competencies, and accelerated digital transformation have reshaped employees' daily experiences. Higher education institutions, which rely heavily on the quality of academic and administrative personnel, are not exempt from these dynamics. Faculty members and staff operate under complex performance expectations involving teaching, research, administrative responsibilities, and service commitments, often within resource-constrained environments (Sari & Wening, 2025). These conditions make organizations particularly susceptible to stress-related issues, reduced morale, and variations in work behavior that can influence performance.

At the local level, education sector frequently experiences contextual challenges related to workload distribution, interpersonal dynamics, and organizational culture (Wang, 2024). Employees often encounter competing demands that require cognitive flexibility, emotional resilience, and sustained focus. In these environments, behaviors that extend beyond formal job descriptions become essential for maintaining functional organizational climates. Conversely, counterproductive behaviors, even when subtle or occasional, can significantly disrupt institutional processes, affect teamwork, and impede the collective accomplishment of goals (Ouellette et al., 2024).

Against this backdrop, a central problem emerges although employee behavior significantly shapes organizational functioning, institutions still struggle to identify cost-effective, accessible, and scalable interventions capable of enhancing prosocial conduct and reducing counterproductive tendencies (Hart, 2024). Organizational Citizenship Behaviors (OCB) and Counterproductive Work Behaviors (CWB) represent two well-established constructs that help explain how employees either contribute to or detract from workplace cohesion and performance (Organ, 1997; Sypniewska, 2020).

OCB captures voluntary, discretionary actions that support organizational effectiveness, while CWB refers to intentional behaviors that harm the organization or its members. Both constructions are particularly relevant to organizations where collaboration, cooperation, and interpersonal harmony

are vital for sustaining all processes to success. Despite the documented importance of OCB and CWB in influencing job performance, existing research has not yet reached consensus on which interventions can sustainably shape these behavioral dimensions (Sypniewska, 2020; Podsakoff, 2000).

Meditation has been increasingly examined by researchers as a potential mechanism through which individuals may develop self-awareness, emotional control, and improve interpersonal relations, traits that could support OCB while inhibiting CWB (Teper & Inzlicht, 2013). However, empirical studies linking meditation to changes in workplace behavior remain limited, and findings to date are often inconclusive or based on general mindfulness-based practices rather than specific meditative techniques (Good et al., 2016). This lack of clarity reveals a notable gap in literature: although the theoretical rationale for meditation's influence on work behavior is strong, robust behavioral evidence remains insufficient.

Within the broader conceptual landscape, job performance itself has been extensively studied as a multidimensional construct that encompasses behaviors, the value those behaviors generate, and the results they produce (J. P. Campbell & Wiernik, 2015). Campbell's framework remains one of the most comprehensive, underscoring the centrality of behavior in determining performance outcomes (Campbell, 1990). Contemporary models also highlight complementary dimensions such as adaptability, proactivity, and the discretionary behaviors captured in OCB and CWB (Griffin et al., 2007; Smith et al., 1983). Recent meta-analytic evidence confirms that behavioral tendencies play a substantial role in shaping overall performance (Wijayanti et al., 2023). Thus, understanding whether meditation can alter these behaviors holds significant theoretical and practical relevance.

Within behavioral performance research, OCB has been recognized as a positive set of voluntary actions that benefit colleagues or the organization, even though such behaviors are not formally rewarded (Schnake, 1991). OCB includes altruism, courtesy, conscientiousness, civic virtue, and sportsmanship (Podsakoff, 2000). Conversely, CWB captures a wide spectrum of harmful behaviors ranging from withdrawal to sabotage that undermine organizational well-being (Ones & Dilchert, 2013); (Spector et al., 2006). Although conceptually opposite, OCB and CWB are not necessarily inversely related and may coexist within the same individual (Dalal, 2005). Their predictive value within job performance models is well supported (Fox et al., 2012); (Rotundo & Sackett, 2002), reinforcing their relevance as behavioral indicators through which organizational interventions can be evaluated.

Meditation has historically been rooted in Eastern traditions such as Hinduism and Buddhism, where it functions as a disciplined practice aimed at cultivating awareness, self-regulation, and insight (Walsh, 1996). As meditation has been adapted to modern secular contexts, misconceptions have emerged, often reducing the practice to simplified or culturally specific images (Gunaratana & Mora, 2018). The scientific literature distinguishes meditation from mindfulness, clarifying that meditation encompasses a wide range of techniques targeting attentional control, emotional regulation, and cognitive flexibility (Kabat-Zinn, 2003). Its application in organizational environments has grown significantly as research demonstrates reductions in stress, improvements in emotional stability, and enhanced cognitive control (Basso et al., 2019).

Yet, meditation research faces methodological challenges. Epistemological differences between Eastern contemplative traditions and Western empirical science complicate efforts to capture the full spectrum of meditative effects (Kuhn, 2020). Studies vary widely in design, duration, and measurement criteria, making comparisons difficult. Further, meditation's effects may depend on contextual factors such as job demands or emotional labor burdens, creating variability in outcomes (Shiba et al., 2015). These complexities highlight the need for rigorous, behavior-focused research that employs validated instruments and accounts for organizational context.

Within the diverse landscape of meditative techniques, Isha Kriya has gained attention for its accessibility, structured design, and emerging empirical support. Developed by Isha Foundation, it is a guided meditation of approximately 15 minutes that combines breathwork and cognitive distancing. Short-term interventions have shown reductions in anxiety, depression, and stress (Peterson et al., 2017). Additional evidence indicates immediate mood improvements even after a single session, suggesting relevance for high demand work environments such as healthcare. Neurophysiological studies further support the hypothesis that Isha Kriya may influence attention and emotional regulation mechanisms (Rangasamy et al., 2019).

However, despite promising findings, existing research on Isha Kriya remains limited in scope. Studies have primarily focused on psychological variables rather than workplace behaviors, and no empirical work has examined its potential influence on OCB or CWB (Hariri et al., 2022). Most interventions have been short-term, rely heavily on self-report data, and lack the behavioral granularity needed to understand how meditation may affect real-world performance. Additional conceptual inconsistencies in defining and measuring CWB and OCB further complicated cross-study comparisons. These limitations underscore the need for rigorous, longitudinal research that integrates validated behavioral metrics and explores potential mediating mechanisms (O'Hare & Gemelli, 2023).

Given these conceptual, empirical, and contextual gaps, the present study seeks to examine the effects of a 90-day Isha Kriya meditation program on OCB and CWB, and self-perceived job performance within a higher education institution. The study acknowledges limitations related to self-reported data, institutional context, and intervention adherence; however, it aims to offer an evidence-based contribution that advances understanding of meditation as a viable, low-cost strategy to support well-being and promote healthier organizational cultures.

2. MATERIALS AND METHODS

This study employed a descriptive, analytical, and explanatory methodological approach within a mixed-method framework, aligned with contemporary standards in social science research (Corbetta, 2003). The aim of overarching was to evaluate the potential effects of a structured meditation intervention specifically, the Isha Kriya technique on behavioral dimensions associated with job performance. Given the applied organizational context and the impossibility of random assignments, a quasi-experimental design was selected to estimate the causal relationship between the intervention and the observed behavioral outcomes. Such designs are widely recognized as suitable for real-world evaluation of behavioral interventions where experimental control is inherently constrained (J. P. Campbell & Wiernik, 2015).

The study incorporated a non-equivalent control group design, consisting of two naturally formed groups within a private higher education institution located in Culiacán, Sinaloa, Mexico. The institution requested anonymity, and therefore its name is omitted. The independent variable was daily performance of Isha Kriya meditation practice over a 90-day period. This specific technique was selected because it is freely accessible through digital platforms, does not require professional instruction, and is suitable for individuals with no prior meditation experience (Cope, 2006); (Sadghuru, 2020).

The dependent variables corresponded to two established constructs: OCB and CWB, both of which represent behavioral manifestations of job performance. To support transparency and replicability, a schematic representation of the research design is provided in Figure 1, illustrating the sequence of the quasi-experimental process, including participant grouping, pretest, intervention, and posttest stages.

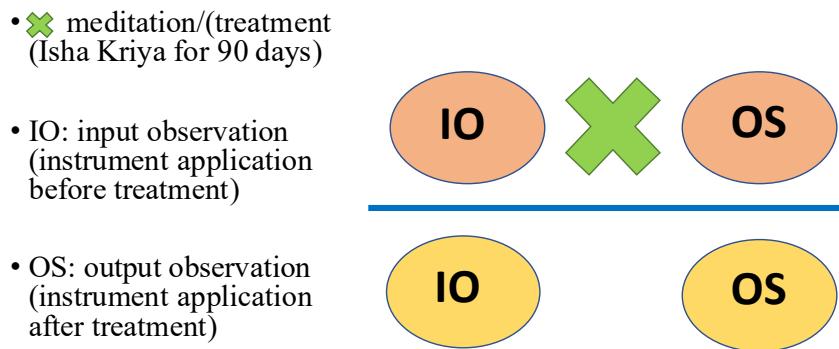


Figura 1. Non-equivalent control group design quasi – experiment (Campbell & Stanley, 2012)

Participants were recruited voluntarily through an institutional call circulated to academic and administrative staff. The initial pool was modest, and attrition resulted in a final experimental group of 17 participants who completed the full 90-day meditation protocol. The control group consisted of three participants who did not engage in the meditation practice but completed the same pre- and post-intervention assessments as the experimental group. Although the limited sample size represents a clear methodological constraint, the study prioritizes internal process evaluation and exploratory analysis over statistical generalization.

Given the voluntary nature of participation, the groups differed naturally in size and composition an inherent feature of non-equivalent group designs. Nonetheless, both groups completed identical measurement instruments at identical time points, permitting the comparison of within-group behavioral changes over time.

The Isha Kriya intervention required participants in the experimental group to engage in daily meditation sessions for 90 consecutive days. The practice, consisting of a guided sequence involving breathwork and cognitive distancing, was accessed through freely available digital audio resources provided by the Isha Foundation. Participants performed the meditation independently, either at home or at work, without direct research supervision. This procedure approximates realistic conditions in which employees adopt wellness practices in organizational settings.

To support adherence and motivation, a dedicated WhatsApp group was created exclusively for the experimental group. This digital space served two main functions: 1; maintaining routine communication regarding the meditation schedule and progress, and 2: delivering curated supplementary materials related to meditation and personal development. These materials included short readings, instructional videos, guided audio content, thematic music, and reflective posts distributed each weekday throughout the intervention period. Although participants were not required to consume all materials, informal engagement data were collected at the end of the intervention to assess perceived usefulness.

Data collection occurred in two phases: baseline (pre-intervention) and post-intervention. In both phases, data were gathered using structured online questionnaires administered through secure digital forms. All data collected were primary and first-hand, derived directly from participants' responses.

Instrument 1, administered in the pre-intervention phase, consisted of three sections: 1.- Demographic information (age, gender, occupation, and years of experience), 2.- Meditation-related background, capturing previous exposure or familiarity with contemplative practices and 3.-

Behavioral assessment, including the OCB and CWB scales. Instrument 2, applied after the 90-day period, excluded demographic questions but replicated the full behavioral scales. It also included additional items designed to evaluate participants' perceptions of the intervention process itself.

For behavioral measurement, two validated instruments were employed: OCB scale included 20 items, covering the dimensions of altruism, courtesy, and civic virtue (Fox et al., 2012). Participants responded using a Likert-type format, indicating how frequently they engaged in each behavior. On the other hand, the 32-item CWB instrument developed by Spector et al. (2006) captured behaviors categorized as abuse, sabotage, theft, misuse of time and resources, and withdrawal. As with the OCB instrument, a Likert-type scale recorded frequency-based responses.

The selection of validated psychometric tools ensures reliability and supports the replicability of the study. Their combined use also provides a comprehensive behavioral profile, capturing both prosocial and detrimental workplace actions relevant to performance.

Given the sample size, the analysis emphasized descriptive and comparative techniques to observe behavioral changes between pre- and post-intervention stages. Changes within the experimental group were of particular interest, as they provide preliminary insights into the potential behavioral effects of daily meditation practice in a natural work environment.

While the small and uneven group sizes represent clear limitations regarding statistical power and generalizability, the design remains appropriate for exploratory research. The study's objective is to generate initial evidence and methodological insights that can inform future studies by employing larger samples and random assignments.

3. RESULTS

3.1. Descriptive analysis

This quasi-experimental study involved a total of 20 participants, 17 in the intervention group and 3 in the control group who volunteered to take part in the research. The design employed a non-equivalent control group structure, a common approach in applied behavioral studies where random assignment is not feasible. All participants completed the same measurement instruments at two time points, under similar conditions. However, due to the very limited size of the control group, its data was not suitable for statistical comparison. As such, the primary focus of both the descriptive and inferential analyses rests on the intervention group, where the effects of the 90-day meditation practice could be more meaningfully explored.

Table 1. Summary of demographic, occupational, health, and meditation-related characteristics of participants

Category	Variable	Results
Demographics	Gender	Women: 88.24% Men: 11.76%
	Marital status	Married: 58.82%
	Age ranges	51–60 years: 29.41% 41–50 years: 23.53% Bachelor's: 52.94%
	Educational level	Master's: 23.53% Doctorate: 5.88%
Health & Occupational Context	Absences due to health (past month)	None 71%
	Weekly hours dedicated to work/study	Average: 39.8 hours
	Prior exposure to meditation (baseline)	Yes: 70.59%

Meditation Background	Adherence during 90-day intervention	Meditated ≥70% of days: 53%
Adherence & Intervention	Preferred practice time	Morning: 65%
Evaluation	Participant perceptions	Positive; video materials and WhatsApp group highlighted as most useful

3.2. Organizational Citizenship Behaviors (OCB)

Overall, the OCB scores showed a modest yet positive shift, increasing from a mean of 3.1 in the pre-intervention phase to 3.3 post-intervention. This 0.2-point improvement suggests a general enhancement in prosocial workplace behaviors following consistent meditation practice (see Table 1). The most notable gains occurred within the dimensions of civic virtue and altruism. Specifically, item 8 "I offered suggestions to improve the way work/study is carried out" rose from 3.03 to 3.47, indicating greater initiative in collaborative improvement. Likewise, item 9 "I offered suggestions to improve the work/study environment" increased from 3.47 to 3.56, reflecting a heightened sense of responsibility and engagement with the organizational climate.

At the dimension level, the category with the greatest improvement was civic virtue, which increased by 0.12 points, underscoring participants' growing engagement in behaviors that support the organizational environment. In contrast, courtesy and altruism two subcomponents of helping behavior showed smaller gains of 0.06 and 0.01, respectively, suggesting a more modest change in interpersonal support behaviors. While these increases may appear limited, they align with the broader trend of gradual improvement following the meditation intervention. Conversely, the control group, though comprising only three participants, exhibited a decrease in average OCB scores from 2.9 to 2.1 between the two measurement points, indicating a downward trend in voluntary, prosocial behavior in the absence of intervention.

Table 2. Descriptive data for OCB and meditation practice

Obs	OCB Input	OCB Output	Variation	Meditation (Days)	Meditation (%)
1	2.80	2.55	-0.25	45	0.50
2	4.30	2.05	-2.25	50	0.55
3	3.05	3.90	0.85	77	0.85
4	3.00	3.20	0.20	50	0.55
5	4.10	3.80	-0.30	45	0.50
6	2.15	4.30	2.15	45	0.50
7	4.25	3.85	-0.40	86	0.95
8	3.15	2.05	-1.10	45	0.50
9	2.20	3.75	1.55	68	0.75
10	4.10	4.35	0.25	77	0.85
11	2.20	2.45	0.25	59	0.65
12	2.00	2.70	0.70	68	0.75
13	3.85	3.60	-0.25	77	0.85
14	2.60	4.15	1.55	86	0.95
15	3.15	2.45	-0.70	59	0.65
16	1.90	2.25	0.35	77	0.85
17	2.40	2.55	0.15	86	0.95

3.3. Counterproductive Work Behaviors (CWB)

The results indicate a modest but consistent decrease in Counterproductive Work Behavior (CWB) following the meditation intervention. The overall mean CWB score declined from 1.15 to 1.07, suggesting a general reduction in behaviors that may affect organizational effectiveness. The most substantial change was observed in production deviance, which decreased by -0.28, while other categories such as sabotage, theft, and abuse showed smaller but meaningful declines ranging from -0.06 to -0.08. Withdrawal demonstrated the smallest variation (-0.04). These patterns suggest

improved self-regulation among participants. By contrast, the control group exhibited no meaningful variation, reinforcing the potential influence of the meditation practice on mitigating counterproductive tendencies.

Table 3. Changes in counterproductive work behavior (CWB) scores between pre- and post-intervention

CWB Category		Pre-Intervention Mean	Post-Intervention Mean	Variation (Δ)	Interpretation
Overall Score	CWB	1.15	1.07	-0.08	Slight overall reduction in counterproductive behaviors
Production Deviance		1.4	1.1	-0.28	Largest decrease; improved task discipline and work commitment
Sabotage	—	—	—	-0.06	Modest reduction in harmful organizational actions
Theft	—	—	—	-0.08	Small decline in behaviors related to misuse or appropriation of resources
Abuse	—	—	—	-0.06	Slight reduction in interpersonal harmful acts
Withdrawal	—	—	—	-0.04	Smallest change; minor improvement in disengagement-related behaviors
Control Group (All Categories)	No meaningful change	No meaningful change	—	~0	No observable variation across measurements

3.4. General evaluation of the intervention

Participants expressed high satisfaction with both the materials and the overall intervention experience. A majority rated the resources favorably, with 53% evaluating them as “very good” and 29% as “good,” and videos emerging as the preferred format (85%). The WhatsApp group received strong approval (96.8%), reflecting its effectiveness in sustaining engagement. Additionally, 53% of participants joined at least one group meditation session, indicating moderate collective involvement. Overall satisfaction was notably high, with 94% rating the experience as “very good” and expressing willingness to repeat it. Self-reported academic performance increased from 9.08 to 9.40, suggesting potential cognitive and behavioral benefits associated with regular meditation.

Table 4. Participant Evaluation of Materials, Experience, and Outcomes

Category	Variable	Result
Material Quality	Rating “Very Good”	53%
	Rating “Good”	29%
Preferred Formats	Videos	85%
	Readings	64%
WhatsApp Group Evaluation	Rated “Good”	96.80%
Collective Participation	Joined at least one group meditation	53%
Overall Satisfaction	Rated experience as “Very Good”	94%
	Willing to repeat intervention	94%
Self-Reported Performance	Average grade before: 9.08	After: 9.40

3.5. Causality analysis

To assess the extent to which the meditation intervention contributed to changes in workplace behavior, a causal analysis was conducted based on the theoretical expectation that the number of days meditated would be associated with variations in Organizational Citizenship Behavior (VOCB) and Counterproductive Work Behavior (VCWB). Consistent with the study objectives, the analysis estimated linear models of the form: VOCB = f (Meditation Days) and VCWB = f (Meditation Days).

This section presents the estimation results for the OCB model, which examined whether greater adherence to the meditation practice was associated with improvements in prosocial behaviors.

Ordinary Least Squares (OLS) regression was applied to evaluate the effect of meditation frequency on changes in OCB. The estimated model is expressed as:

$$VOCB_i = \beta_0 + \beta_1 \text{Meditation}_i + \varepsilon_i$$

where $VOCB_i$ represents the observed change in OCB for participant i , Meditation_i captures the total number of days meditated during the 90-day period, and β_0 and β_1 are the estimated parameters. The results are summarized in table 5.

Table 5. Regression Results for VOCB Model

Dependent Variable: $VOCB_i$	β_0	β_1
Coefficient	-1.02	0.02
t-statistic	1.09	0.02
p-value	0.036	0.03

The estimation yielded $\beta_0 = -1.02$ and $\beta_1 = 0.018$, both statistically significant at conventional levels ($p = 0.036$ and $p = 0.028$, respectively). These findings indicate that the number of days meditated was positively associated with changes in OCB. Specifically, each additional day of meditation corresponded to a 0.018-point increase in OCB. Although the effect size is modest, it aligns with the study's hypothesis that sustained meditation practice may contribute to improvements in prosocial workplace behaviors.

The model's explanatory power was limited ($R^2 = 0.076$), suggesting that meditation accounts for approximately 7.6% of the variance in OCB change. This result is consistent with behavioral research, where multiple individual and contextual factors typically influence organizational citizenship behaviors. Nonetheless, the statistical significance of β_1 provides empirical support for the idea that meditation contributed meaningfully though not exclusively to the observed increases in OCB among participants.

Regarding CWB model estimation. To examine whether meditation frequency was associated with changes in Counterproductive Work Behavior (CWB), a linear model analogous to the OCB specification was estimated. The model is expressed as:

$$VCWB_i = \beta_0 + \beta_1 \text{Meditation}_i + \varepsilon_i$$

where $VCWB_i$ represents the variation in CWB for participant i , Meditation_i corresponds to the number of days meditated over the 90-day intervention, and β_0 and β_1 denote the estimated parameters. The results of the regression are presented in Table 6.

Table 6. Regression Results for VCWB model

Dependent Variable: $VCWB_i$	β_0	β_1
Coefficient	0.218	0.002
t-statistic	-2.54	1.65
p-value	0.02	0.18

The model produced $\beta_0 = 0.2180$ ($p = 0.02$) and $\beta_1 = 0.002$ ($p = 0.18$), indicating that while there is a statistically significant baseline level of variation in counterproductive behaviors when no meditation occurs, the coefficient associated with meditation is not statistically significant. These results show that the number of days meditated does not reliably predict increases or decreases in

CWB. Although the model accounts for 15.3% of the variability in CWB ($R^2 = 0.153$), meditation alone does not emerge as a determining factor. This suggests that changes in counterproductive behaviors are likely influenced by other individual or contextual variables beyond the scope of the meditation intervention evaluated in this study.

4. DISCUSIÓN

The purpose of this quasi-experimental study was to examine whether a 90-day Isha Kriya meditation intervention could influence organizational citizenship behaviors (OCB) and counterproductive work behaviors (CWB) in an academic workplace context. The overall trends observed by an increase in OCB and a decrease in CWB among participants in the experimental group are directionally consistent with theoretical expectations regarding the potential influence of meditation on workplace behavior. These results contribute to a growing line of inquiry exploring meditation-based interventions within organizational settings (Good et al., 2016; Lomas et al., 2017; Pagliaro et al., 2020). Despite methodological constraints, the study offers preliminary evidence supporting meditation's potential to modestly enhance behavioral outcomes.

The descriptive findings align with research suggesting that contemplative practices can foster prosocial orientations and reduce behaviors that undermine organizational effectiveness. The average increase in OCB from 3.1 to 3.3, although modest, reflects shifts often associated with mechanisms such as emotional regulation and increased attentional stability, as proposed in prior literature (Radheshyam et al., 2024). Similarly, the reduction in CWB from 1.15 to 1.07 indicates a potential attenuation of disengagement or minor deviant behaviors. Nonetheless, the small magnitude of these changes and the limited statistical power warrant a careful interpretation of their practical significance.

The results of the causal models offer a more nuanced understanding of these trends. The OCB regression model showed a statistically significant, though small, effect of meditation days on changes in civic behavior, with each additional day of meditation associated with a 0.018-point increase. This pattern is consistent with theoretical assumptions that meditation cultivates mindfulness, self-regulation, and intentional prosocial conduct, which together can enhance civic virtue, courtesy, and altruism. However, the low explanatory power ($R^2 = 0.076$) underscores that meditation is only one among multiple potential determinants of citizenship behaviors within organizational contexts.

In contrast, the CWB model revealed no statistically significant association between meditation frequency and reductions in counterproductive behaviors. Although the model explained a larger portion of the variance ($R^2 = 0.153$) compared to the OCB model, the slope coefficient for meditation days was not significant, indicating that meditation did not reliably predict decreases in harmful or deviant workplace behaviors. This finding suggests that reducing CWB may require broader interventions or organizational conditions beyond an individual contemplative practice, emphasizing the complexity of behavior regulation in workplace environments.

When interpreting these findings, it is useful to consider theoretical frameworks on meditation and behavioral change. Meditation is frequently posited to enhance attentional clarity, emotional modulation, and resilience (Fredrickson et al., 2008; Tang et al., 2014). These mechanisms could reasonably support increases in prosocial workplace actions, and the upward trend in OCB is broadly compatible with this theoretical perspective. The gradual development of qualities such as patience, empathy, and self-awareness may have contributed to improvements in courtesy and cooperative behaviors, even if the effects did not reach strong statistical thresholds.

The partial alignment between empirical results and theoretical expectations is further supported by frameworks such as that of Wolever et al. (2012), which emphasize meditation's role in replenishing cognitive and emotional resources. Participants' evaluations of the intervention (their preference for videos and guided materials) suggest that the program may have functioned as a source of psychological restoration. Such resource replenishment could feasibly foster greater engagement or willingness to support colleagues, consistent with the observed tendencies in OCB. However, the lack of significant changes in CWB highlights the possibility that meditation may influence positive behaviors more readily than it mitigates negative ones.

The inconsistency between improvements in OCB and the limited effects on CWB may reflect non-linear or threshold characteristics in meditation-based behavior change, as discussed by (Davidson & Kaszniak, 2015; Walsh, 1983; Shapiro, 2018). Meditation effects often accumulate gradually and may require sustained, consistent practice before becoming behaviorally pronounced. In this study, only 53% of participants meditated more than 70% of the time, which may have reduced the likelihood of detecting stronger behavioral changes. Uneven adherence could have diluted potential causal relationships, particularly for CWB, which is influenced by stress, organizational climate, and personality traits.

Findings suggest that meditation interventions may hold value for organizations seeking to foster a more collaborative and supportive climate. The high levels of satisfaction reported by participants indicate that such programs are well-received and feasible to implement. The combination of structured guidance, digital materials, and a WhatsApp support group appeared to facilitate engagement and continuity, which are essential for behavioral interventions. These results align with prior studies highlighting the acceptability of brief contemplative practices in workplace settings.

The observed improvement in academic performance (average of 9.08 to 9.4) further reinforces the potential practical benefits of meditation for cognitive functioning, emotional stability, and motivation. Although these data are self-reported and therefore subjective, they suggest an alignment with literature indicating that contemplative practices support executive function, attention, and task performance (Nath et al., 2024). Such enhancements may indirectly influence OCB by promoting greater clarity, patience, and capacity to engage constructively with peers.

The methodological constraints of this study need to be considered carefully. Most notably, the small sample size and highly unbalanced control group limit the generalizability of the findings and the robustness of causal conclusions. As noted by Campbell & Stanley (1984), quasi-experimental designs without randomization cannot fully rule out selection bias or unobserved heterogeneity. Participants may have self-selected into the intervention due to pre-existing interest in meditation or personal motivation for self-improvement, potentially influencing the results independently of the intervention.

Another methodological consideration concerns the use of self-report measures for OCB and CWB. While common in organizational behavior research, self-reports may be influenced by social desirability bias, limited introspective accuracy, or reluctance to disclose negative behaviors (Organ, 1997; Podsakoff, 2000). Future research would benefit from complementing self-reports with peer evaluations, supervisor assessments, or objective behavioral indicators. Such triangulation could help clarify whether meditation-induced behavioral changes are observable beyond participants' self-perceptions.

The variability in meditation adherence also presents a methodological challenge. Reliance on self-reported frequency limits the precision of exposure measurement, making it difficult to assess dose-response patterns or identify potential thresholds of effectiveness. Integrating digital logging tools or meditation apps could offer more accurate adherence data, supporting more rigorous modeling

approaches such as growth curves or time-series analyses. These methods may better capture the dynamic nature of meditation practice and its behavioral effects.

Future research should aim to recruit larger, more diverse samples with balanced control groups to enhance statistical power and generalizability. Randomized controlled trials would provide stronger causal evidence and help disentangle the influence of meditation from other contextual variables. Longer interventions may also be necessary to detect more robust and sustained behavior change, particularly in dimensions such as CWB that are influenced by deeper emotional and contextual factors. Exploring mediators could clarify the pathways through which meditation exerts behavioral influence.

This study contributes to the understanding of meditation in organizational contexts by examining its potential to influence citizenship and counterproductive behaviors. Although the findings do not establish strong causal effects, they reveal trends consistent with theoretical frameworks and participant experiences. Meditation appears to foster modest improvements in prosocial behaviors and individual performance, suggesting that it is a meaningful complement to broader organizational development strategies. With strengthened methodological approaches and higher adherence, future investigations may more clearly elucidate meditation's role in shaping workplace behavior and well-being.

CONCLUSIONES

This study contributes to the empirical examination of meditation-based interventions in organizational contexts by exploring their potential influence on civic and counterproductive workplace behaviors. While the findings do not provide conclusive statistical evidence of a causal relationship between meditation and behavioral change, the observed trends are consistent with theoretical expectations and participant feedback. These results suggest that structured, accessible, and voluntary meditation programs may support modest improvements in prosocial conduct, individual functioning, and overall well-being in academic and professional settings.

The modest behavioral shifts detected in this study indicate that meditation may serve as a valuable complement to broader organizational development strategies, particularly when implemented with supportive structures that encourage consistent participation. Although meditation alone is unlikely to produce transformative behavioral change, its low cost, minimal risk, and positive reception among participants highlight its potential to enrich organizational environments. When practiced regularly, meditation can contribute to more collaborative, ethical, and emotionally balanced workplaces, offering a meaningful yet realistic pathway for enhancing organizational life.

FINANCING

The authors did not receive any funding to carry out this study.

CONFLICT OF INTEREST

There is no conflict of interest related to the subject matter of the work.

AUTHORS' CONTRIBUTION

Conceptualization; Data curation; Formal analysis; Investigation; Methodology; Software; Writing—original draft; Writing—review and editing: Sanchez-Puente, I., Inzunza-Mejia, P. C. & Castro-Cuadras, D. L.

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