INFLUENCE OF VIPASSANA MEDITATION ON
PEOPLE'S WORK PERFORMANCE

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A Research Report for
MS 7000: Research Project
Submitted in Partial Fulfillment of the Requirements for the Degree Of
Master of Science in Management

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Research Project Title: Influence of Vipassana meditation on people's work performance

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ABSTRACT

There are many quotes about the positive things which come from practicing meditation, some have said that meditation improves the quality of life, brings more happiness, harmonizes the environment and even increases performance. However, there are still some people who do not believe in the power of meditation and treat it as a mere English word. So the objective of this study is to develop reliable and valid evidence about performing Vipassana, and as to whether it has influential factor such as bringing in a positive change to work performance.

While conducting a survey there were many scales to measure our targets. Careful selection had to be done in order to be able to pin point to the target group of people. The next step was to interpret and analyze the data using SPSS, a reliable statistic report for Windows version 14.0 with the data collected there was enough evidence to see an impact on work performance through Vipassana.

It was found that there are some factors from both groups of Vipassana practitioners and non-Vipassana practitioners that have relationship with the dependent variable which is work performance. Also some factors had a difference between these 2 groups of respondents which can show the influence of Vipassana meditation on that factor, which is forgiveness in this case. A conclusion was made and suggestions for further analysis are given at the end of this research.

Key Words: Vipassana, Work performance, Vipassana practitioner, Non Vipassana practitioner

ACKNOWLEDGEMENT

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INTRODUCTION

Background of Study

Globalization and pace of world development has resulted in greater competition in the international arena forcing many companies to be proactive to ensure survival in an environment of intense competition. A range of actions is possible for companies to undertake including process re-engineering to enhance operational efficiency, launching of new products and services while staff retrenchment is also a possible alternative. These actions are all geared towards improving the Company's operating performance but most of such actions are determined on a macro level. However the emphasis should be placed on the individual level for which much of the outcome of any task is determined.

Little focus has been placed on individuals and their impact on the Company's success and as such, a more detailed analysis on individuals and their mindset in relation to personal performance and that of the organization. A good mindset is normally a result of having the benefit of a harmonious life reflecting a happy family surrounded by good society, which reflects a country that has peace and stability. In the search of improving corporate performance, how can one improve individual's personal mindset to improve overall performance?

There have been claims of meditation of being able to help people get through times of difficulty and reduce misery and stress while improving personal and work related performance. But can meditation do this as there is no scientific proof of such benefits but only by word of mouth. There are a number of meditation techniques, is there one that can be considered to be the best approach to help people improve mindset?

The word "Vipassana" has been around for a very long time and it refers to an old Indian meditation technique. As it has been told, this technique enables people to improve their mindset and as a result, bring inner peace to their lives and as a result, improve outlook on life and thus improving overall performance. However, as mentioned in the previous paragraph, there has been no concrete statistical proof of such connection. To this end, this research is geared towards providing better insight as to the validity of such claim and will provide statistical evidence which will form the basis for further studies while encouraging others to use such meditation technique to improve personal and corporate performance.

History of Vipassana

Vipassana is one of India's most ancient meditation techniques. Long last to humanity, it was rediscovered by Gotama the Buddha more than 2500 years ago. The word Vipassana means seeing things as they really are. It is the process of self-purification by self-observation. One begins by observing the natural breath to concentrate the mind. With a sharpened awareness one proceeds to observe the changing nature of body and mind and experiences the universal truths of impermanence, suffering and egolessness. This truth-realization by direct experience is the process of purification.

The entire path (Dhamma) is a universal remedy for universal problems and has nothing to do with any organized religion or sectarianism. For this reason, it can be freely practiced by everyone, at any time, in any place, without conflict due to race, community or religion, and will prove equally beneficial to one and all.

What Vipassana is:

-It is a technique that will eradicate suffering.

-It is a method of mental purification which allows one to face life's tensions and problems in a calm, balanced way.

-It is an art of living that one can use to make positive contributions to society.

What Vipassana is not:

-It is not a rite or ritual based on blind faith.

-It is neither an intellectual nor a philosophical entertainment.

-It is not a rest cure, a holiday, or an opportunity for socializing.

-It is not an escape from the trials and tribulations of everyday life.

Vipassana meditation aims at the highest spiritual goals of total liberation and full enlightenment. Its purpose is never simply to cure physical disease. However, as a by-product of mental purification, many psychosomatic diseases are eradicated. In fact, Vipassana eliminates the three causes of all unhappiness: craving, aversion and ignorance. With continued practice, the meditation releases the tensions developed in everyday life, opening the knots tied by the old habit of reacting in an unbalanced way to pleasant and unpleasant situations.

Although Vipassana was developed as a technique by the Buddha, its practice is not limited to Buddhists. There is absolutely no question of conversion. The technique works on the simple basis that all human beings share the same problems and a technique which can eradicate these problems will have a universal application. People from many religious denominations have experienced the benefits of Vipassana meditation, and have found no conflict with their profession of faith.

Statement of the problem

To improve a people's work performance by lift up people's mind is tending to be a real reason for people's success. With the mind which have less anxiety, the mind which have better respect to himself/herself and the mind which is a true friend of the people in every situation, all of these will help people pass through a problem in this cruel world. So I would like to prove the claim that Vipassana can help people to achieve a better quality mind which will result in better work performance.

So my statement of problem is "Does Vipassana meditation has an influence on people's work performance"

Purpose and objective of the study

To identify whether Vipassana has or has not an influence on work performance of people in their real life. The result will provide a great chance for an individual to practice meditation method to improve their work performance, also a company may allow his employees to join the meditation activity which will have a positive effect towards a company.

Research question to be answered

1) What are the variables that will have an effect on people work performance?

2) What is the relationship between these variables and work performance?

Definition of each variable

Work Performance: The act of performing or the state of being performed. *(Kwaku Atuahene-Gima, Kamel Micheal 1998)*

Work Effort: Effort is one of the most important constructs in motivation theory *(Mohr and Bitner, 1995)* define effort as the amount or expenditure of energy put into a behavior or series of behaviors.

Trust: In most definitions, trust appears related to individual attributions about other people's intentions and motives underlying their behaviour *(Smith and Barclay, 1997)*. For example, for Lewicki and Bunker (1996) trust involves "positive expectations about others".

Politeness: Politeness has been studied extensively in the sociolinguistics literature where it has been recognized as a verbal style used by a speaker to maintain the listener's face *(Brown and Levinson, 1987; Clark and Schunk, 1980; Lakoff, 1973, 1977)*. *Goffman (1967)* defines face as "the positive social value a person effectively claims for himself." In their theory of politeness, Brown and Levinson (1987)

Self esteem: self esteem often defined as an overall evaluation of personal worth that people make and maintain with regard to themselves *(Judge et al., 1997; Rosenberg, 1965).*

Self awareness: Situational self-focus is labeled ''self-awareness'' *(Buss & Scheier, 1976; Carver & Glass, 1976)*

Forgiveness: To give up resentment against or the desire to punish; stop being angry with pardon or to give up all claim to punish or exact penalty for an offense, overlook.. Ultimately forgiveness means to give up blame or faultfinding. *(Michael stone 2002)*

Mediation: The act of meditating, devout religious contemplation or spiritual introspection *(Sethaputra 1995)*

Vipassana: Seeing things as they really are. It is the process of self- purification by self-observation. One begins by observing the natural breath to concentrate the mind. *(Goenka 2000)*

Limitation of the study

There were some limitations with respect to the analysis and data that may affect the accuracy of the results, as below:

1. Due to sample size

The amounts of people who practice Vipassana meditation in Thailand still have a very small number so this may result in small sample size which has a greater probability that the observation just happened to be particularly good or particularly bad. Therefore it is harder to find significant relationships from the data, as statistical tests normally require a larger sample size to justify that the effect did not just happened by chance alone.

2. Due to the control level

Ideally the researchers should have full control over the physical and social environment of the subjects with no interfering or doing anything to modify the impact of corrective efforts. Unfortunately, it is impossible for this case because we cannot intervene people's life during the period of study.

3. The spreading of Vipassana people in Bangkok

Observation about the regular practice of Vipassana may be a little inconvenience because these group of people are scattered and only some of them are the people who always practice Vipassana in their everyday life, the only way to gather the information is to approach them individually which consumed a lot of time and may have a result in inconsistent of data because of time constrain.

Organization of the research project chapter

There are 5 parts for this research project which are introduction, in this part the reason to conduct this report and information about the technique of Vipassana will be described. The second part is review of literature, in this part will be consisted of the review of literature about meditation which will be followed by the framework for hypothesis setting. The third part is methodology of the study, in this part will contain about the questionnaire development, many related measure will be reviewed in this part. Data analysis and results are the forth part, after all data collection then interpretation of the result will be made and the last part is about conclusions and recommendation for benefit of this study and provide more useful information for further study.

Summary

This report is focusing on the effect of Vipassana and variables that effect on people's work performance in order to prove that this kind of meditation have or have no any effect on people work performance. This study may be useful for any company or individual who has an interest on this kind of meditation and also for anyone who has a doubt about the effect of this method of meditation on people work performance.

CHAPTER 2

LITERATURES AND RELATED STUDIES

Many studies are available related to the effect of Vipassana meditation. The studies indicated that people worldwide of different nationality and religious are interested in meditation. Most of studies show that Vipassana has a positive effect on the people in every way. This part will begin with the detail of this method to know what Vipassana meditation is. In the next part the summary of each study which related to the effect of Vipassana meditation will be show.

Research on Meditation

Meditation has been practiced in a wide variety of forms throughout the world by many people of different cultural and religious backgrounds. Meditation is now gaining prominence not only as a self-help and self-mastery technique, but also as an adjunct to psychotherapy (Khosla, 1989).

More than 2500 year ago that this Vipassana existed and was widely practiced by many people but it is only in recent years that researchers turn their interest to investigate and observe the impact of Vipassana.

The following observations are worth mentioning here before giving a brief account of research on Vipassana.

Healing and helping professionals belonging to diverse disciplines like the Naturopaths, Yoga therapists, Homoeopaths, Vaidyas, Allopaths and others, have readily accepted Vipassana as it is free from dogma, experientially based and focused on human suffering and relief (Fleischman, 1991).

Vipassana "increases self-awareness, promotes integration of subjective experience, and facilitates acceptance and tolerance to sufficiently reduce physical and psychological distress" (Fleischman, 1999).

Vipassana is a technique of self-examination, a scientific method of self-observation that results in total purification of the mind and the highest happiness of full liberation (VRI, 1990).

After we have a brief understanding of some research related to Vipassana then in next part I will show the result of Vipassana on other sectors, even in this report we are focusing on Vipassana and work performance but its may be useful to study about the impact of Vipassana on the others sector because its will be useful to develop a framework

Impact of Anapana (first step of Vipassana) on Children:

Since 1986, thousands of school children ranging between the ages of 8 and 15 have attended Anapana meditation courses tailored to meet the specific needs, interests and capabilities of the children. In their studies on the impact of these courses, (Adaviyappa 1994), (Shah and Katakam 1994) explain that the immediate and long-term benefits are clearly significant in helping children to become established in lives of positive action with a strong moral foundation at an early age. The academic performance

of those children who continue to meditate at home or at school improves because the meditation helps to improve their concentration, memory and self-control.

Next is the example of the effect of Vipassana on government sector because If Vipassana can have a good effect in Government sector then it's should have a positive effect on a private sector too and the detail are following

Impact of Vipassana in Burmese Government

The civil service career of Sayagyi U. Ba Khin, Acharya S. N. Goenka's meditation teacher, is an example of the transformative effect of Vipassana on government administration. Sayagyi U. Ba Khin was a renowned Vipassana Teacher. He was also the first Accountant General of independent Burma, now Myanmar. Many times he worked as head of several government departments.

Sayagyi used Vipassana as a mean of change and reform. He succeeded in instilling a heightened sense of duty, discipline and morality in the officials working under him by teaching them Vipassana meditation. As a result, efficiency dramatically increased, and corruption was eliminated. His outstanding achievements in reforming the administration indicate clearly that Vipassana facilitates quick decisions based upon sound judgment.

Impact of Vipassana in Private Sector

Many private organizations in India like Surya Foundations, Mahindra and Mahindra, Speed Engineering, Toshniwal Instrumentations, Anand Engineers Pvt. Ltd., etc. are asking their employees to attend Vipassana courses.

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In a case study of Anand Engineers Pvt. Ltd. (Mumbai), (Shah 1994) reports that in the company, having a turnover of five crores (over one million U.S. dollars), it was found that all the directors, members of the senior staff and a majority of clerks and workmen attended Vipassana courses. First, the managing director went for a course, and then the other senior staff followed his example. Others noticed changes at the top, and they decided to attend a Vipassana course. Sixty percent of the employees have attended courses. About half of those have done more than one course. Resultant changes in the organization have been a shift from authority rule to consensus decisions taken at a lower level, from one-upmanship to team spirit and from indecisiveness and insecurity to self motivation in the work-force. The ultimate result was an increase in group efficiency and profits accompanied by improvement in mental health and interpersonal relations.

With the study on the topic of Vipassana and the work environment conduct by S.S Joshi the independent researcher also have the vivid result that Vipassana lead to better work environment (S.S Joshi 2003)

Everyone experienced a positive change in the behavior of Vipassana students (S.S Joshi 2003)

Finally, there are many quotes which talking about how Vipassana can help them lift up their live as well and the following are some quotes that come from a journal in Asia Times 2003 as we can see on the following:

"Vipassana leads to clearer thinking and clear thinking is good for business."

Thomas L Freese, vice president of Freese & Nichols (Asia Times 2003)

"I am not attached to the actions of others, so I don't create conflict by responding negatively." Sylvia Clute, a former attorney-general candidate in Virginia (Asia Times 2003)

Vipassana helped calm her in the face of client anxiety and market conditions. "The most important thing that I took away from the course was surrendering to the process and letting it unfold - contrary to my business training of being in 'attack mode'." Nancy Stevens, a leading investment adviser and a former vice president of Wells Fargo (Asia Times 2003)

"After practicing Vipassana for over 25 years, I find that my capacity for work and clarity of thinking [has] increased. I gain time. Our staff attends Vipassana courses with paid leave." Veteran Indian industrialist Arun Toshniwal (Asia Times 2003)

Besides realizing its potential to reduce conflict and enhance teamwork, corporate leader's experience how Vipassana increases efficiency, patience and self-dependency and progressively eliminates such negativities as anger, jealousy, and depression. (Raja M. 2003)

"Vipassana is an art of living through continuous self-improvement," "It has helped me immensely in adverse conditions, in being tolerant to others and taking positive action as opposed to blind reaction." Rahul Vaid, a partner in Pacesetter Capital.

Conceptual Framework

From the previous section of literature review then conceptual framework was develop as following:

Process   Internal   External

Purification of mind

Less 3 impurities
-Greed
-Anger
-Mislead

Happiness of liberation

Create sense of duty

Create sense of discipline

Create sense of morality

Better self control

Self Awareness

Self esteem

Less psychological stress

Less mental illness

No suffering and relief

Clearer thinking

Understand other people

More effort

Figure 1 conceptual framework

With the review of previous study about people's work performance there is one model in Managerial attitudes and performance book by Lyman w. Porter and Edward E. Lawler which is fit with the above variables, the model consist of 5 variables which are effort, abilities, traits, role and performance. The model is showed on the next page.
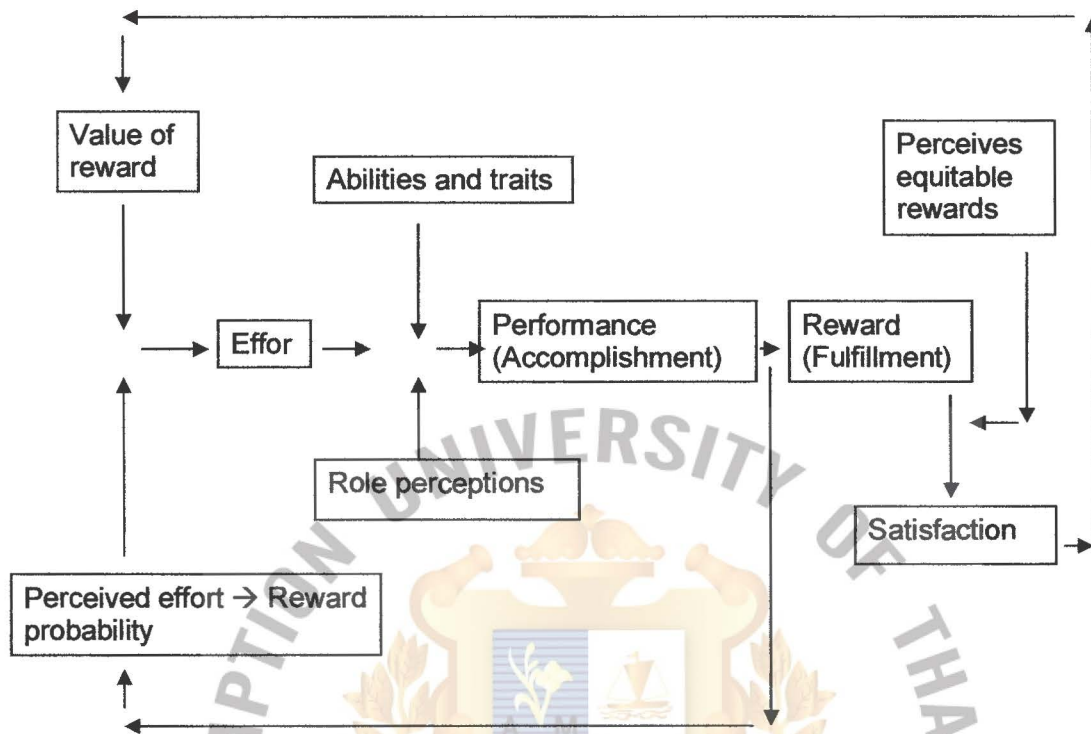
Figure 2 Porter and Lawler (1969) Model

From Managerial attitudes and performance

All of these variables have an inter-relation between each other. In this model there is the positive relationship between effort and performance because in this model try to prove that more effort will result in increasing in performance, for the abilities and traits there is also has positive relationship between these variables and performance for this model because the meaning of these two variables is about individual long term characteristic, if the individual has a positive characteristic like politeness or high self esteem then the possibilities of high outcome will be increase. So from the meaning of each variable from this model then 5 variables from the above framework which is fit with this model were selected and all of these variables are claimed by previous research

and Vipassana practitioner that these 5 variables are improve after practice Vipassana, 6 variables are self awareness, self esteem, politeness, forgiveness, trust and work effort. The model and variables in each box are as following:

Operationalized framework

The following figure comes from the combination between ideas in conceptual framework and supporting model.
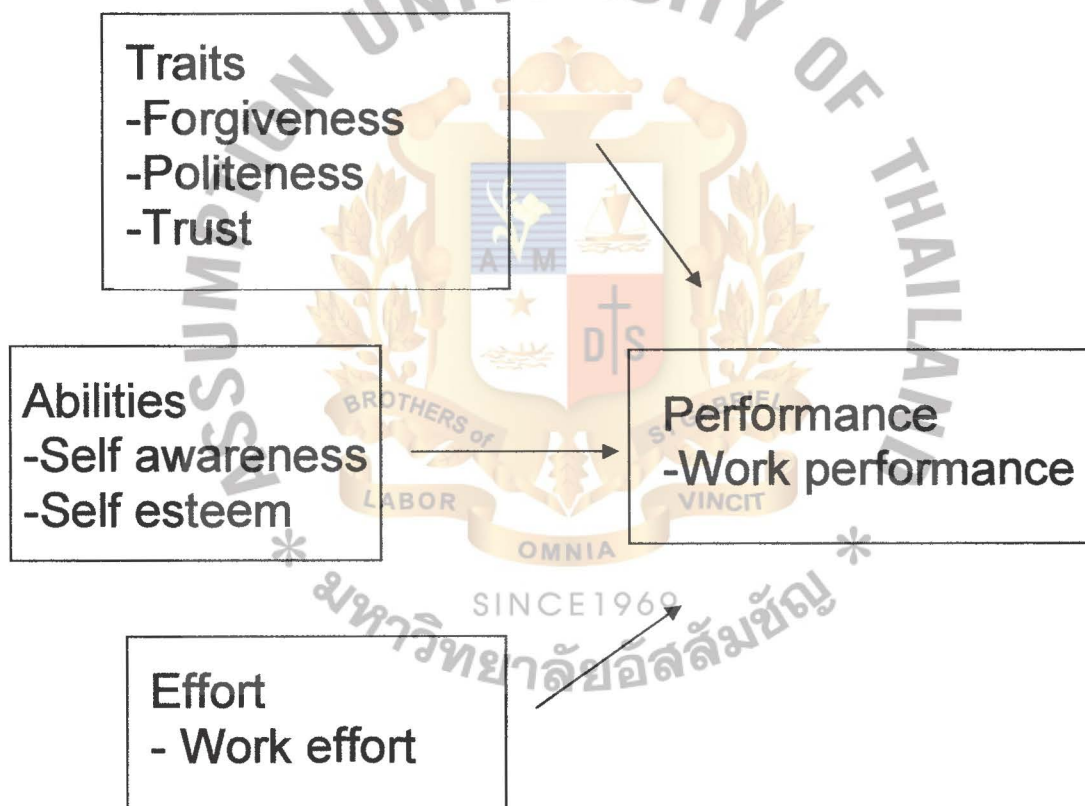
Figure 3 Operationalized framework

Proposed Hypotheses

There is a study about the relationship between self esteem and work performance. Knowledge of self-esteem and coping strategies can help practitioners devise interventions to bring improved performance (Andy Lane 2003), so this show the positive effect between these 2 variables.

H_{a1}: There is a relationship between self esteem and the work performance.

Self-awareness is at the core of professional development. Knowing who you are and what you enjoy doing and being able to recognise your skills, strengths and weaknesses, as well as your effect on other people, provides a baseline from which to boost your career potential. The more you know, the more effect-lively you can adapt what you do.

"Self-awareness is at the centre of all learning and development and an important skill needed to manage our own behaviour alongside colleagues in the pursuit of an organisation's goals," says Nathan Hobbs, principal consultant at business psychology consultancy OPP. "It is at the heart of effective leadership. Increasing self-awareness enables any member of staff to reflect more knowingly on their work performance and identify means of self-improvement."

H_{a2}: There is a relationship between self awareness and the work performance.

In organization which full of forgiveness culture then people will want to stay and will work toward the success of the company and their fellow employee which will result in better work performance. (Michael Stone 2002)

H_{a3}: There is a relationship between forgiveness and the work performance.

Positive effect of effort on work performance in study of "A contingency analysis of the impact of salesperson's effort on satisfaction and performance in selling new product" show that for any sales person who have more work effort will have a better performance (Kamel Michael 1998)

H_{a4}: There is a relationship between work effort and the work performance.

Politeness: we found that the more politeness is perceived, the more trust is perceived, in the study of "Variables that affect the trust of business clients in their banks. (Amarjit S. Gill, Alan B. Flaschner and Mickey Shachar 2006) and the following hypothesis is showing the relationship between trust and work performance, so I may said that politeness will have an indirect effect to work performance.

H_{a5}: There is a relationship between politeness and the work performance.

The relationship between trust and performance suggest that performance increase as trust increase. In the study of "the relationship between trust and team performance" (Ferda, Janset and Nuray 2003)

As many researches already showed the positive effect of this meditation in many aspects then I believe that this Vipassana will also have a positive effect on the work performance too. Another reason is that as it is the propose of this research, we then would really like to know the answer of this question

H_{a6}: There is a relationship between trust and the work performance.

Summary

After perform a literature review and intense information finding then we found out that Vipassana will have an influence on a variables which will have an effect on the work performance of people, so with this assumption we already develop a framework according to a possible information also a hypothesis are already set then the next chapter will be about data gathering method.

CHAPTER 3

METHODOLOGY OF THE STUDY

After we already know about the interested variables which are already presented in the previous chapter, then the measurement of each variable was developed. I decided to use a quantitative method to measure the level of each variable that has an effect on the peoples work performance. After the intense searching of previous research work in various fields then we found the means to measure each variable and all items are translated into Thai, some items are adapt for some word in order to fit in with the topic. All of the items were set for the respondent to answer by using Likert scale with 5 point rating system.

Measures

Self Esteem

This variable was measure by Rosenberg Self-Esteem Scale (Rosenberg, 1965) by a group of 5 questions Likert scale ranking from strongly agree to strongly disagree. Rosenberg, M. (1965). Society and the adolescent self-image. Princeton, NJ: Princeton University Press.

Self awareness

Variable Self awareness was measure by public and private aspects of self-awareness scale (Buss, 1980). There are 9 questions to access respondent's self awareness level. The question set can divide into 3 groups which are surrounding, public, private. Buss, A. (1980). *Self-consciousness and social anxiety.* San Francisco: Freeman.

Work Effort

Five items from Brown and Leigh (1996) are used to measure the respondent work effort. This scale measure people's perceives work intensity by asking their characteristic tendency to work hard.

Trust

Huff and Kelley (2003) – 3 items to measure trust level of the respondent was adopted, the aim of this scale is to measure the level of trust among people within an organization so changing some word that represent a meaning of a group to be a word that show the sense of individual in order to fit with this study are needed. Huff, L. and Kelley, L. (2003), "Levels of organizational trust in individualist versus collectivist

Forgiveness

Forgiveness variable was measured by Transgression-Related Interpersonal Motivations Scale--12-Item Form (TRIM-12) (McCullough 1998) is a 12-item self-report measure of a respondent's level of motivation to forgive an offender.

Politeness

This variable was measure by six items which is developed by Dawn Lerman (2006) Fordham University, New York, New York, USA in the study of consumer politeness and complaint behavior. In this scale there are 2 aspect of politeness which is positively politeness items and negatively politeness items. The face-threatening acts listed by Brown and Levinson (1987) Dawn Lerman Fordham University, New York, New York, USA

Work performance

Work performance variable was measured by Self-appraisal approach by Al-Gattan (1983) and Stevens *et al.,* (1978) In this scale there are two dimensions of performance, namely quality of performance and productivity, The first two items assess quality of performance and productivity of the individuals on the jobs.

General Procedures

In order to know whether Vipassana have any effect on the people work performance or not. Measuring group of people who is practitioner of Vipassana meditation and to study about the relationship between Vipassana and work performance are needed, by using a multiple regressions to check the relationship between dependent and independent variables, so our main focus on our target group is the people who always practice Vipassana in their every day of life.

Draft of the instrument development

Questionnaire is an instrument used in this research. With a set of question that is a measurement of each variable. A 5 point Likert scale was adopted to use in this questionnaire. After performed an intense finding of the previous works in many fields about the variables which I'm interested then the measurement for each variable are found as already shown. Then all of the questions in each measurement are translated into Thai language in order to match with our target group who mostly are Thai.

Collection and sampling

$$n = \frac{Z^2 pq}{E^2}$$

$$n = \frac{(1.96)^2 (.5)(.5)}{(.08)^2}$$

$$n = 150$$

Figure 4 Sample size calculations

After perform a formula to indicate a number of set of questionnaire to be distributed, and then the result shows that totally 150 questionnaires are needed to be send to the people who practice Vipassana

The questionnaires are sent to the respondent by both hand in and e-mail to people from 3 dhamma societies which are Dhamma Thani, Dhamma Kamala and Dhammakaya which are the people who have a chance to practice Vipassana.

Summary

With the finding of measurement of each variable, the completed set of questionnaire with 37 questions was distributed to the people to perform a pretest of 30 sets of questionnaire. Then the questionnaire is ready for the real test of minimum 150 respondents in the next chapter.

CHAPTER 4

DATA ANALYSIS AND RESULTS

In this part the sample profile for the respondents, the alpha value, loading factors of each variable and also the result from regression analysis to check the relationship between independents variables and work performance will be show. Then the results of all findings will be summarized.

Sample profile

175 sets of questionnaire were collected from Vipassana practitioners. The followings are tables which show the characteristic of Vipassana practitioner group.

Characteristic of Vipassana Practitioner group

How long that you begin doing Vipassana Meditation (in Years)

33.1% 37.7%

- One year or less
- 2 years
- 3 years
- 4 years
- More than 5 years
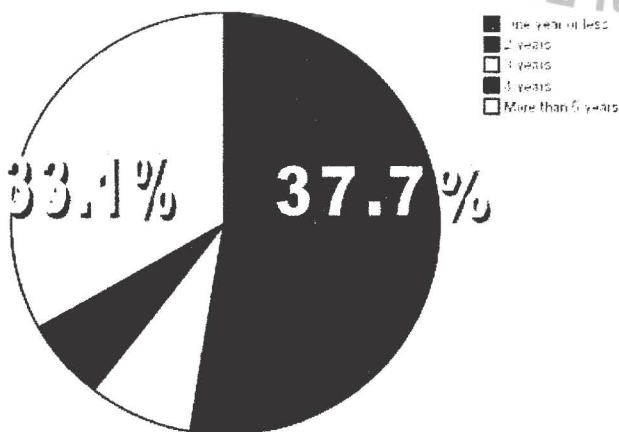
Figure 5

Number of hours spent per day on Vipassana Meditation

33.1% 56%

- Less than 30 minute
- 1 hour
- 2 hour
- More than 2 hour
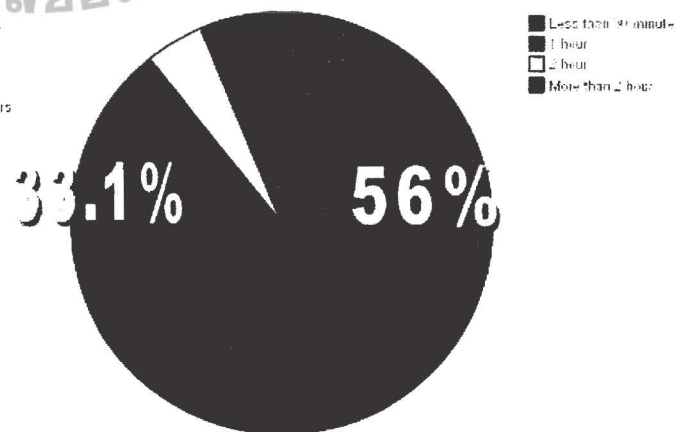
Figure 6

In totally, how many times that you have a chance to join a Vipassana Meditation Course?
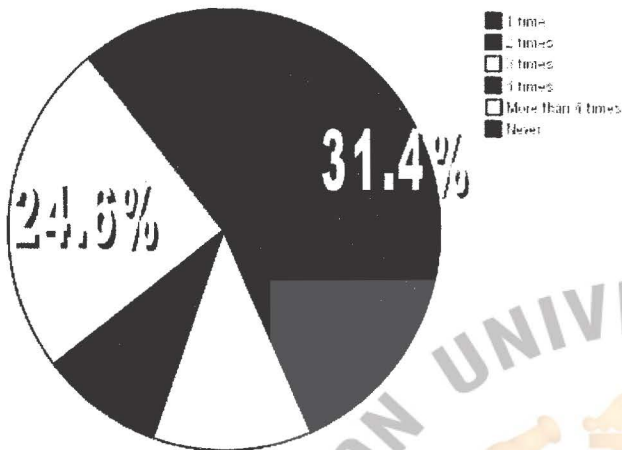
Figure 7

Over the past 12 months, approximately how many times that you have a chance to join a Vipassana Meditation Course?
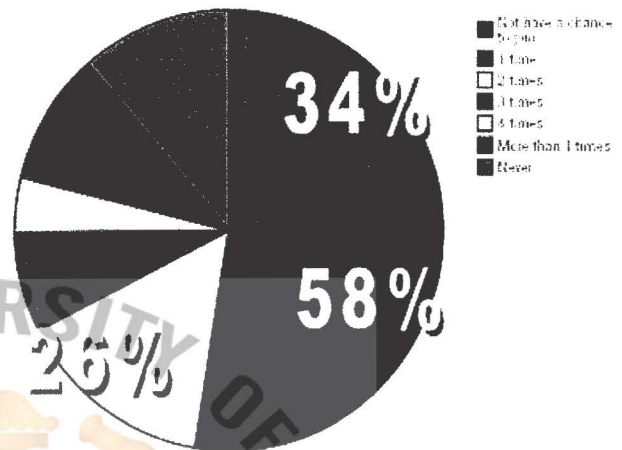
Figure 8

Gender
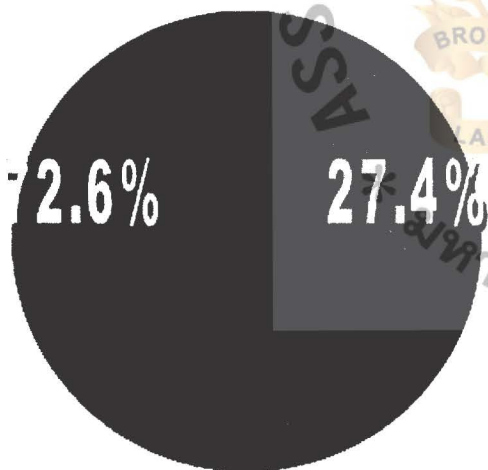
Figure 9

Age
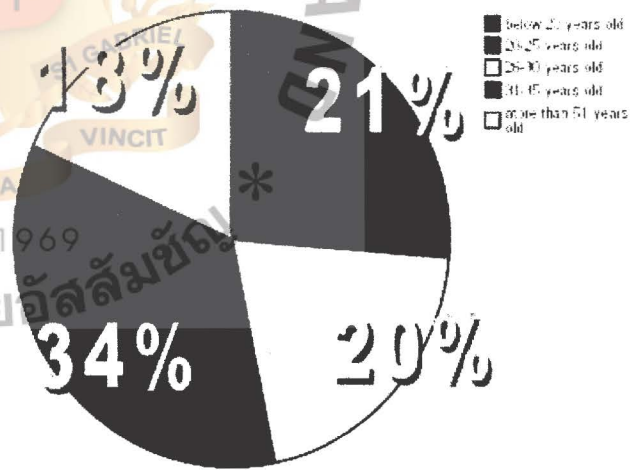
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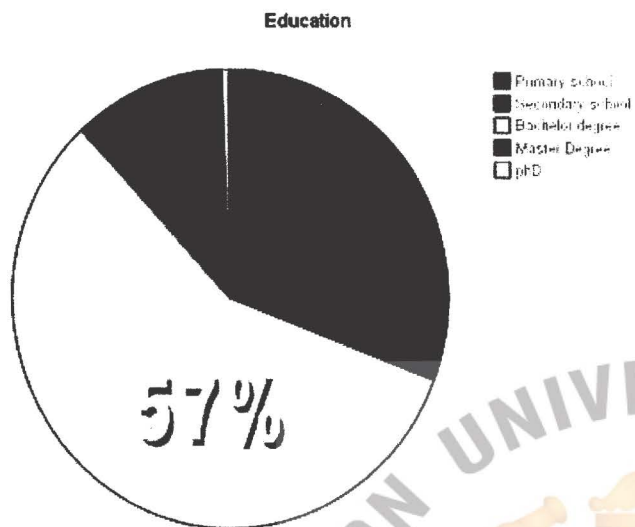
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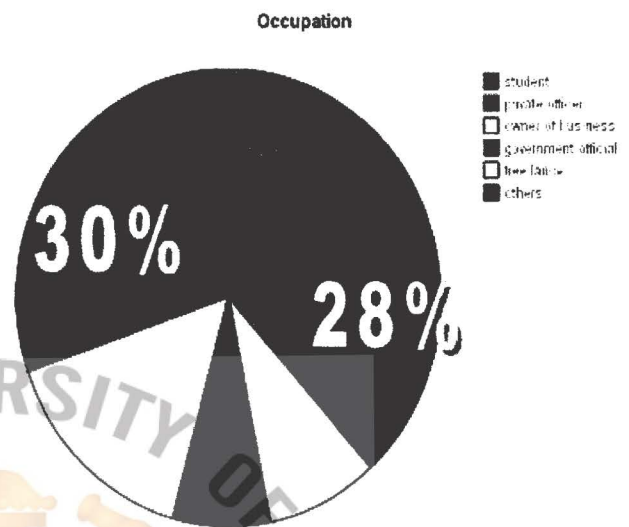
Figure 12
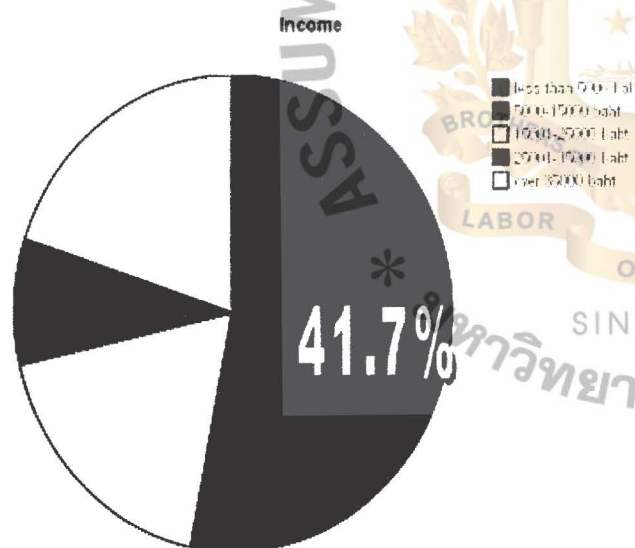
Figure 13

Figure 14

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Factor analysis and reliability of Vipassana Practitioner group

From KMO values .771 which is greater than .6 means that data is appropriate to proceed with factor analysis.

From the rotate component matrix in factor analysis all item measures are loaded in to the expected factor except forgiveness which have 2 dimensions shown in different factor from the others then forgiveness variable need to be separated into 2 factors. The first set of forgiveness 1 contains measurement number 1, 3, 4, 6, 9 and 11, forgiveness 2 contain measurement number 2, 5, 7, 8, 10 and 12 for this forgiveness 2 from now it will be change to avoidance factor because the set of questions are showing the sense of this dimension. Another item measure that needs some adjustment is trust 2 (t2) which is excluded from trust variable.

(KMO value and rotate component matrix table are shown figure 21 and figure 22 on page 56 and 57 in appendix part)

Items measured	Factor loading	Alpha Value	KMO
	0.740		
	0.764		
	0.732		
	0.569		
	0.697		
Self awareness1	0.744		
Self awareness2	0.814		
Self awareness3	0.798		
Self awareness4	0.435		
	0.794		
	0.569		
	0.744		
	0.795		
	0.758		
Trust 1	0.551		
Trust 3	0.808		
	0.568		
	0.637		
	0.696		
	0.841		
Forgiveness	0.549		
Forgiveness	0.709		
Forgiveness	0.740		
Forgiveness	0.661		
Forgiveness	0.819		
Forgiveness 11	0.715		
	0.796		
	0.689		
	0.609		
	0.849		
	0.605		
	0.723		
Work performance 1	0.731		
Work performance 2	0.791		
Work performance 4	0.734		

Figure 15 Summary of factor loading, KMO, Alpha value of each measurement for Vipassana practitioner group

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The previous table is the value of factors loading, reliability value and KMO for each measurement in Vipassana practitioner group. In this table some of unused items are excluded. The results come from the group of Vipassana practitioner of 175 sets of questionnaires. Same as the previous part which have already mention about forgiveness 2, for the forgiveness this variable has been separated into 2 dimensions according to factor loading value. The first dimension is forgiveness and the second dimension is avoidance.

The Relationship between work performance and other independent variables for Vipassana practitioner group

To test the relationship between independent and dependent variables, the regression analysis was conducted.

Composite scores was computed in order to run linear regression the result show that highly significant as indicated by the F-value from ANOVA table which means an independent variables make a significant unique contribution to work performance and with R square value of .170 means that independent variables together explain 17 percent of variance in work performance. Based on p value, self esteem (se) and work effort (we) are significantly contributed to the prediction of work performance at the p-value of .001 and .009 respectively. They also have a positive relationship with work performance as indicated by a positive beta coefficient of .285 and .216 for self esteem and work effort respectively. **(See regression analysis for practitioner on page 58 in appendix part)**

Testing of Hypothesis

H_{a1}: There is relationship between self esteem and work performance.

This relationship is supported because self esteem parameter (Beta = .285) is positive and statistically significant (p= .001), suggest that there is a positive relationship between self esteem and work performance in Vipassana meditation group.

Reject the hypothesis.

H_{a2}: There is relationship between self awareness and work performance.

This relationship is not supported because p value is .796 which is more than .05, suggest that there is no significant relationship between self awareness and work performance in Vipassana meditation group.

Fail to reject the hypothesis.

H_{a3}: There is relationship between forgiveness and work performance.

This relationship is not supported because p value is .427 which is more than .05, suggest that there is no significant relationship between forgiveness and work performance in Vipassana meditation group.

For avoidance (forgiveness 2) variable the result from regression analysis showing p value of .284 so there is no any significant relationship between avoidance and work performance.

Fail to reject the hypothesis.

H_{a4}: There is relationship between work effort and work performance.

This relationship is supported because work effort parameter (Beta = .216) is positive and statistically significant (p= .009), suggest that there is a positive relationship between work effort and work performance in Vipassana meditation group.

Reject the hypothesis.

H$_{a5}$: There is relationship between politeness and work performance.

This relationship is not supported because p value is .942 which is more than .05, suggest that there is no significant relationship between politeness and work performance in Vipassana meditation group.

Fail to reject the hypothesis.

H$_{a6}$: There is relationship between trust and work performance.

This relationship is not supported because p value is .629 which is more than .05, suggest that there is no significant relationship between trust and work performance in Vipassana meditation group.

Fail to reject the hypothesis.

(Value of beta and p value are show in figure 25 coefficients for Vipassana practitioner tables on page 58 in appendix part)

Answering the research question

What are the factors that have an effect on people work performance?

From the evidence in the previous literature showing that there are 25 variables which result from Vipassana meditation and all of these 25 variables are also possible to have an effect on people's work performance. However based on a supporting model of Porter and Lawler there are 6 variables that are appropriated to the study which are self esteem, self awareness, work effort, trust, politeness and forgiveness.

What is the relationship between these factors and work performance?

From empirical study, there are 2 variables which are self esteem and work effort that have significant relationship which indicated that, self esteem (se) and work effort (we) are contributed to the prediction of work performance with beta coefficient of .285 at p-value of .001 and beta coefficient of .216 at p-value of .009 respectively.

Additional study and analysis

To add more contribution to the study additional data analyses are performed in order to explain more to research questions in this model. The additional analysis is to study whether there is any difference between Vipassana and non Vipassana practitioner group because the measurement which adopted in this report has been tested with only non Vipassana people so the result may help explain why there are only 2 variables which have a significant relationship with work performance. So additional study was conducted by collecting more data on non Vipassana practitioner group to check the relationship between variables within this group, and the independent sample t-test was conducted to check the difference between these 2 groups of respondent.

Additional 145 sets of questionnaire were distributed to the respondents mostly around Huamark area. The following are the tables which describe the characteristic of non Vipassana practitioner group.

The characteristic of non Vipassana practitioner group

Gender
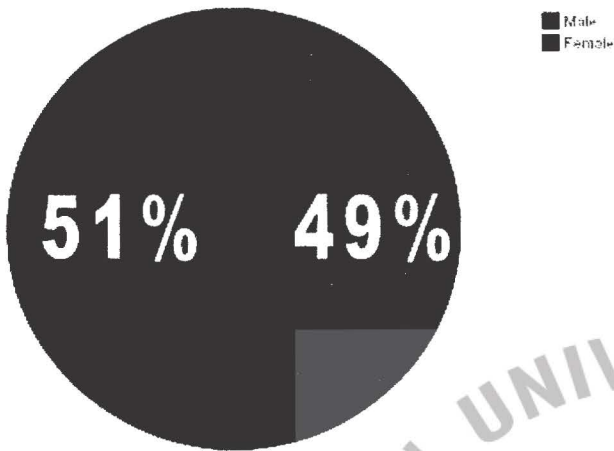
Figure 16

Age
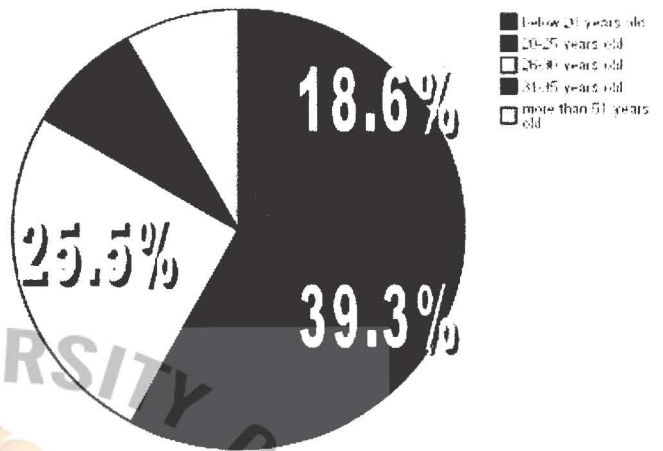
Figure 17

Education
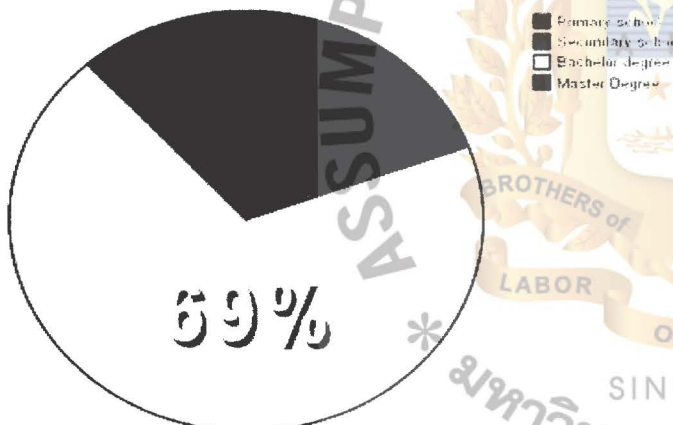
Figure 18

Occupation
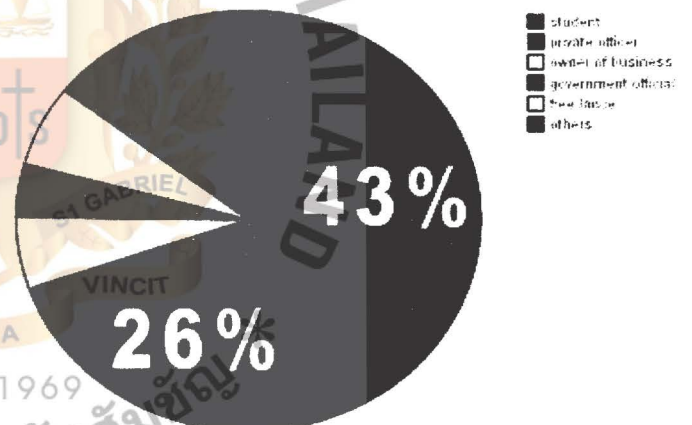
Figure 19

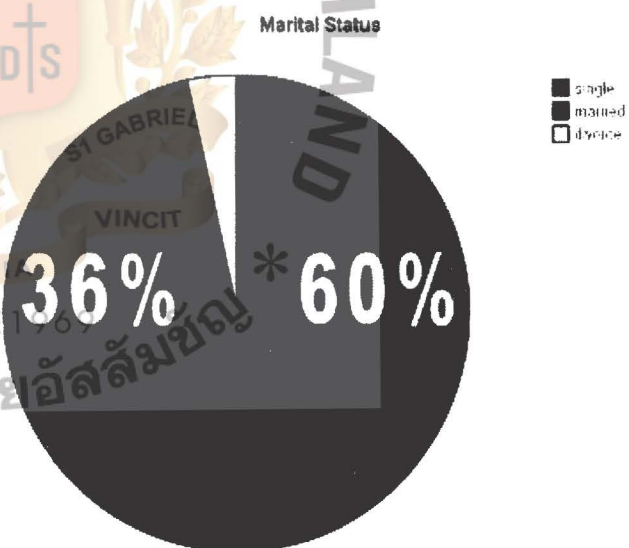## Income
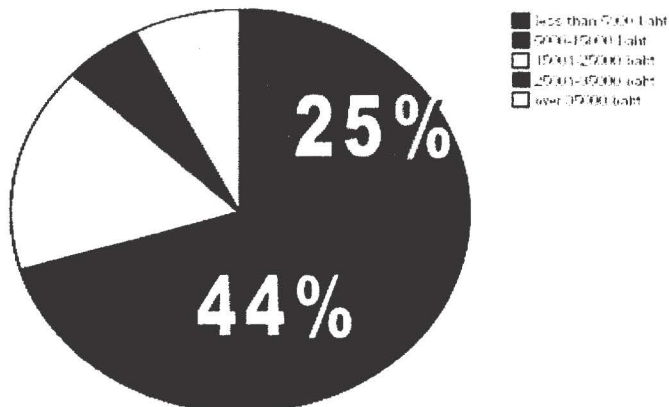
Figure 20

Marital Status

Figure 21

34
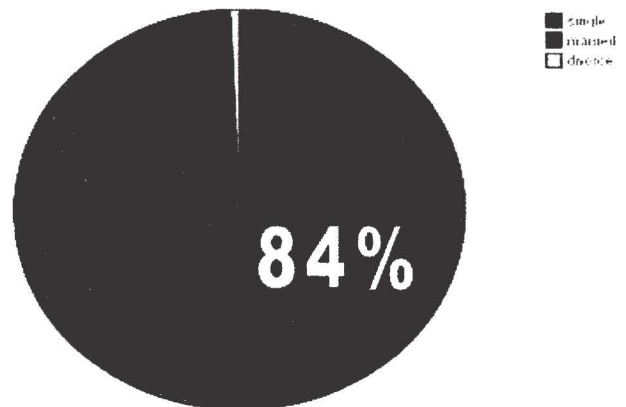
Descriptive data analysis of non Vipassana Practitioner group

From KMO values .762 which is greater than .6 means that data is appropriate to proceed with factor analysis.

From the rotate component matrix in factor analysis the result are nearly the same as Vipassana practitioner group, all item measures are loaded in to the expected factor except forgiveness which have 2 dimensions shown in different factor from the others then forgiveness variable need to be separated into 2 factors. The first set of forgiveness 1 contains measurement number 1, 3, 4, 6, 9 and 11, forgiveness 2 contain measurement number 2, 5, 7, 8, 10 and 12 same as in the group of Vipassana meditation for this forgiveness 2 from now it will be change to avoidance factor because the set of questions are showing the sense of this dimension. Another item measure that needs some adjustment is trust 2 (t2) which is excluded from trust variable. The difference is wp3, in case of non Vipassana practitioner, this measurement is included in work performance variable.

(KMO value and rotate component matrix are shown in figure 26 and figure 27 on page 59 and 60 in the appendix part)

Items measured	Factor loading	Alpha Value	KMO
	0.794		
	0.802		
	0.677		
	0.676		
	0.696		
Self awareness 1	0.802		
Self awareness 2	0.744		
Self awareness 3	0.770		
Self awareness 4	0.598		
	0.805		
	0.745		
	0.763		
	0.634		
	0.811		
Trust 1	0.762		
Trust 3	0.818		
	0.730		
	0.611		
	0.682		
	0.694		
Forgiveness	0.485		
Forgiveness	0.695		
Forgiveness	0.760		
Forgiveness	0.665		
Forgiveness	0.745		
Forgiveness	0.782		
	0.749		
	0.570		
	0.616		
	0.836		
	0.564		
	0.701		
Work performance 1	0.664		
Work performance 2	0.715		
Work performance 3	0.729		
Work performance 4	0.820		

Figure 22 Summary of factor loading, KMO, Alpha value of each measurement for non Vipassana practitioner group

The previous table is the value of factors loading, reliability value and KMO for each measurement in non Vipassana practitioner group. In this table some of unused items are excluded. The results come from the group of non Vipassana practitioner of 145 sets of questionnaires. For the forgiveness this variable has been separated into 2 dimensions according to factor loading value. The first dimension is forgiveness and the second dimension is avoidance.

The Relationship between work performance and other independent variables for non Vipassana practitioner group

To perform some checking for the relationship between independent and dependent variables the regression analysis was conducted.

Composite scores was computed in order to run linear regression the result show that highly significant as indicated by the F-value from ANOVA table which means an independent variables make a significant unique contribution to work performance and with R square value of .250 means that independent variables together explain 25 percent of variance in work performance. An examination of the t-values indicates that self esteem (se), work effort (we), politeness (p), and forgiveness (f1) are contributed to the prediction of work performance with the p-value of .003, .024, .040 and .012 respectively. They also have a positive relationship with work performance as indicated by a positive beta coefficient of .247, .202, .168 and .232 for self esteem, work effort, politeness and forgiveness respectively. **(See regression for non Vipassana practitioner tables on page 61 in appendix part)**

The differences between Vipassana practitioner group and non Vipassana practitioner group for those independent variables

The independent sample t-test was conducted in order to check whether there are any differences between these 2 groups of respondents for those 6 independent variables and the results are shown as follows:

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
_se	Equal variances assumed	.213	.645	1.460	318	.145	.09352	.06407	-.03253	.21956
	Equal variances not assumed			1.451	299.008	.148	.09352	.06445	-.03332	.22035
_sa	Equal variances assumed	6.908	.009	1.941	318	.053	.14064	.07245	-.00189	.28318
	Equal variances not assumed			1.909	280.453	.057	.14064	.07369	-.00441	.28569
_we	Equal variances assumed	5.041	.025	1.723	318	.086	.11235	.06520	-.01592	.24063
	Equal variances not assumed			1.695	281.306	.091	.11235	.06629	-.01813	.24284
_t	Equal variances assumed	2.517	.114	1.795	318	.074	.13419	.07476	-.01290	.28128
	Equal variances not assumed			1.767	282.751	.078	.13419	.07595	-.01531	.28368
_p	Equal variances assumed	.818	.366	-.531	318	.596	-.04123	.07767	-.19405	.11159
	Equal variances not assumed			-.534	313.192	.594	-.04123	.07720	-.19313	.11067
_f1	Equal variances assumed	2.535	.112	-7.772	318	.000	-.68177	.08773	-.85437	-.50918
	Equal variances not assumed			-7.667	286.594	.000	-.68177	.08893	-.85681	-.50674
_f2	Equal variances assumed	1.276	.260	-4.412	318	.000	-.40365	.09149	-.58365	-.22364
	Equal variances not assumed			-4.444	314.109	.000	-.40365	.09083	-.58235	-.22494
_wp	Equal variances assumed	.198	.656	.647	318	.518	.03578	.05530	-.07302	.14458
	Equal variances not assumed			.643	298.776	.521	.03578	.05564	-.07372	.14528

Figure 23 independent sample t-test

In the Levene's test if probability is greater then .05 then the equal population variances can be assumed. On a contrary if probability is lesser than .05 then the equal variances cannot be assumed.

Most of variables have no any significant different between 2 groups of respondent start from these 4 variables which are self esteem, trust, politeness and work performance, these variables the Levene's test has a probability greater than .05, the p-value is .645, .114, .366 and .656 respectively we can assume that the data have homogeneity of variance. From equal estimate t-value the result show that there are no and significant different (p > .05) with value of .145, .074, .596 and .518 for these 4 variables respectively. Another 2 variables which have no any different between 2 groups are self awareness and work effort variables these variables the Levene's test has a probability lower than .05, the p-value is .009 and .025 respectively we can assume that there is no homogeneity of variance. From non equal estimate t-value we can see that there is no significance (p > .05) with value of .057 and .091 for these 2 variables respectively.

However, there are 2 variables which have a significant different between 2 groups of respondent which are forgiveness and avoidance. These 2 variables have p-value of .112 and .260 in Levene's test respectively which means he equal population variance can be assumed, and then from equal estimate t-value of .000 for both variables and thus we can say that there is significant difference between group of practitioners and group of non practitioners in perception toward forgiveness and avoidance. In the means value for each group show that group of Vipassana practitioners tend to have more forgiveness and avoidance sense as we can see from the mean (2.12 for practitioners

compared with 2.81 for non practitioners in case of forgiveness and 2.83 for practitioners compared with 3.23 for non practitioners in case of avoidance) which is lower than group of people who don't have a chance to practice Vipassana meditation in their everyday life. However this report will give a less important to avoidance variables because this variable is not a main focus since the first time of this study. **(See mean different in figure 31 and figure 32 on page 62 and 63 in appendix part)**

	Vipassana Practitioner	Non Vipassana practitioner	
	Significant relationship with WP	Significant relationship with WP	No Different
	No Significant relationship with WP	No Significant relationship with WP	No Different
	Significant relationship with WP	Significant relationship with WP	No Different
	No Significant relationship with WP	No Significant relationship with WP	No Different
Politeness	No Significant relationship with WP	Significant relationship with WP	No Different
	No Significant relationship with WP	Significant relationship with WP	Different
Avoidance	No Significant relationship with WP	No Significant relationship with WP	Diffrent
			No Different

Figure 24 Summary table for regression analysis and independent sample t-test for all variables

The table above shows the results of regression and independent sample t-test for both groups of respondents, the results reveals the consistency except politeness and avoidance variables which have contradicted results. In case of politeness Vipassana people may tend to answer the question based on their inner feeling while non Vipassana practitioners may not. For avoidance variable there may be a problem about sample because Thai people may have a different perception toward avoidance from western people. Moreover for this variable since the first time in literature review level there are

no any relationship of this avoidance variable with Vipassana practitioners and also work performance, so the important of this variable will be less given in this analysis.

Summary

Finally a total 320 sets of questionnaire was distributed to the respondents for both Vipassana practitioner and non Vipassana practitioner to perform an additional test for the different between these 2 groups of respondent which will be more benefit for this study, in regression analysis group of non Vipassana practitioner tend to have more variables which effect the work performance (4 variables compare with 2 variables in Vipassana practitioner group), this may reflect the unfitted measurement for Vipassana practitioner, then the hypothesis was check and also the research questions are answered. For the independent sample t-test there are forgiveness variable and avoidance variable which have a significant different between these 2 groups.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATION

In previous part a data analysis was performed for both groups of respondents, the result will be useful to make a short summary. The recommendation about the findings will be discussed and further research direction will be provided for anyone who has an interest in this field of study.

Summary of the study

Beginning from a doubt to know that Vipassana meditation can have an influence on people to lift up their work performance or not, that makes me conduct this research to find the answer for this question. Many previous literatures around the world were reviewed. Many benefits which result from practicing Vipassana were presented in many journals and reports, my model is developed based on both conceptual model and supporting model. Totally 7 variables consist of 1 dependent variable which is work performance, the other 6 independent variables are self esteem, self awareness, work effort, politeness, trust and forgiveness, all of these variables are put into the model. The data collection aims to both groups of people who practice Vipassana in their everyday life and group of people who have no chance to practice Vipassana, the reason is to compare whether there are any differences between these 2 groups or not. The data of

320 sets of questionnaires for both groups of people were collected and key into SPSS version 14 for windows to interpret the data. Finally the data was interpreted and shown. The result will be used for recommendations and further study.

Summary of finding

With the regression analysis, the result shows that group of Vipassana practitioner has 2 variables that have relationship with work performance which are self esteem and work effort. Both variables have a positive effect to work performance variable. For group of non Vipassana practitioners, there are 4 variables which have relationship with work performance which are self esteem, work effort, politeness and forgiveness. All variables have a positive relationship with work performance variable. From independent sample t-test I found out that only one variable that has difference between these 2 groups is forgiveness and avoidance variables, and group of Vipassana practitioners has higher forgiveness sense compared with non Vipassana practitioners.

Discussion of research finding

The result shows that only one variable which is difference between these 2 groups is forgiveness while the other 6 variables are not different. The hypotheses of non Vipassana practitioners are supported more than those of Vipassana practitioners. The reason can be that people from Vipassana group may answer the question based on their real inner feeling while non Vipassana people may answer the questionnaire based on image that they want others to perceive about them. Also the experience in joining Vipassana course, as the meaning of Vipassana which is "see thing as they really are",

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this characteristic of Vipassana people may make them have a different perception toward the society compared with non Vipassana people. Also the possible problems about the measurement, this set of measurement may not be used with this group of Vipassana people because all of the measurements are developed based on non Vipassana people so the different perception of Vipassana people may not fit with these measurements. However the result still shows that to be success in lifting work performance, both groups of people have the same significant level of self esteem and work effort, from this result it shows that these 2 variables are very important variables for anyone who would like to increase their work performance.

Conclusion and implication

Vipassana can have an influence on people work performance mostly toward self esteem and work effort and these 2 variables are important variables to help people lift up their work performance which we can see from the result in previous chapter. Whether people are from any group of respondents these 2 variables always have a positive relationship on work performance. Form this study there are some interesting topics of finding about people who practice Vipassana may see thing as it is so they have a different perception from the non Vipassana practice people. Another possible interesting topic may be the group of non Vipassana practitioner may complete a questionnaire with some willing to be looked as a good people in other person's mind so they may try to answer in the direction that they want the other to perceive them, so the result may be a bit different while Vipassana practitioner group may answer the data based on reality without caring about the other perception so the result may become in this way.

Recommendation

The variables which influenced by Vipassana that have significant relationship with work performance are self esteem and work effort, this shows the effect of Vipassana on people's work performance which means that anyone who would like to improve their work performance may consider joining Vipassana. Moreover, from the result forgiveness is a variable which is significantly different between both groups, and Vipassana people tend to have more forgiveness sense as we can see from the result in the analysis. Even forgiveness is not have a significant relationship with work performance in practitioner group but this variable still play an important role in every people life. Without forgiveness people may have no chance to rectify their mistake, friend may become a foe, also many problems which will arise if people have no forgiveness sense. So this is very important variable which people cannot ignore. With a group of Vipassana people this sense was developed and this may result in peaceful mind and better environment around Vipassana people which may have an indirect effect to work performance. So with these benefits of practicing Vipassana the suggestion will be made to individual or any companies to invited people to join this kind of activity.

Guideline for further study

As the result for both groups of respondents are shown we will see that the result is not the same for both groups, a group of non Vipassana practitioners has more significant variables in regression analysis so it is possible that a measurement that I applied for measurement may not effective to Vipassana practitioners because these measurements are checked and tested on non Vipassana people, so if possible a new

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measurement specifically for Vipassana people may be needed. Any selected different variables to test is another interesting choice for further study, such as a set of questions to check the happiness level of Vipassana people compared with non Vipassana people in order to test about the other benefits of practicing Vipassana in further study.

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Appendices

Sample profile

Practice Vipassana

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	175	54.7	54.7	54.7
	No	145	45.3	45.3	100.0
	Total	320	100.0	100.0	

Characteristic of Vipassana Practitioner group

Figure 1 How long that you practice Vipassana for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	One year or less	66	37.7	37.7	37.7
	2 years	26	14.9	14.9	52.6
	3 years	14	8.0	8.0	60.6
	4 years	11	6.3	6.3	66.9
	More than 5 years	58	33.1	33.1	100.0
	Total	175	100.0	100.0	

Figure 2 Hour spend in Vipassana meditation per day for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 30 minute	98	56.0	56.0	56.0
	1 hour	58	33.1	33.1	89.1
	2 hour	8	4.6	4.6	93.7
	More than 2 hour	11	6.3	6.3	100.0
	Total	175	100.0	100.0	

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Figure 3 Number of Time that you have a chance to join Vipassana course for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 time	55	31.4	31.4	31.4
	2 times	21	12.0	12.0	43.4
	3 times	21	12.0	12.0	55.4
	4 times	16	9.1	9.1	64.6
	More than 4 times	43	24.6	24.6	89.1
	Never	19	10.9	10.9	100.0
	Total	175	100.0	100.0	

Figure 4 Number of time that you have a chance to join course in past 12 month for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not have a chance to join	34	19.4	19.4	19.4
	1 time	58	33.1	33.1	52.6
	2 times	26	14.9	14.9	67.4
	3 times	13	7.4	7.4	74.9
	4 times	7	4.0	4.0	78.9
	More than 4 times	17	9.7	9.7	88.6
	Never	20	11.4	11.4	100.0
	Total	175	100.0	100.0	

Figure 5 Gender for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	48	27.4	27.4	27.4
	Female	127	72.6	72.6	100.0
	Total	175	100.0	100.0	

Figure 6 Age for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	below 20 years old	9	5.1	5.1	5.1
	20-25 years old	37	21.1	21.1	26.3
	26-30 years old	36	20.6	20.6	46.9
	31-35 years old	61	34.9	34.9	81.7
	more than 51 years old	32	18.3	18.3	100.0
	Total	175	100.0	100.0	

Figure 7 Education for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary school	14	8.0	8.0	8.0
	Secondary school	40	22.9	22.9	30.9
	Bachelor degree	100	57.1	57.1	88.0
	Master Degree	20	11.4	11.4	99.4
	phD	1	.6	.6	100.0
	Total	175	100.0	100.0	

Figure 8 Occupation for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	student	18	10.3	10.3	10.3
	private officer	49	28.0	28.0	38.3
	owner of business	15	8.6	8.6	46.9
	government official	13	7.4	7.4	54.3
	free lance	27	15.4	15.4	69.7
	others	53	30.3	30.3	100.0
	Total	175	100.0	100.0	

Figure 9 Income for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	less than 5000 baht	20	11.4	11.4	11.4
	5000-15000 baht	73	41.7	41.7	53.1
	15001-25000 baht	32	18.3	18.3	71.4
	25001-35000 baht	15	8.6	8.6	80.0
	Over 35000 baht	35	20.0	20.0	100.0
	Total	175	100.0	100.0	

Figure 10 Marital status for Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	106	60.6	60.6	60.6
	Married	63	36.0	36.0	96.6
	Divorce	6	3.4	3.4	100.0
	Total	175	100.0	100.0	

The characteristic of non Vipassana practitioner group

Figure 11 How long that you practice Vipassana for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	One year or less	127	87.6	87.6	87.6
	2 years	6	4.1	4.1	91.7
	3 years	3	2.1	2.1	93.8
	4 years	3	2.1	2.1	95.9
	More than 5 years	6	4.1	4.1	100.0
	Total	145	100.0	100.0	

Figure 12 Hour spend in Vipassana meditation per day for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 30 minute	138	95.2	95.2	95.2
	1 hour	6	4.1	4.1	99.3
	More than 2 hour	1	.7	.7	100.0
	Total	145	100.0	100.0	

Figure 13 Number of Time that you have a chance to join Vipassana course for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 time	21	14.5	14.5	14.5
	2 times	8	5.5	5.5	20.0
	3 times	2	1.4	1.4	21.4
	4 times	1	.7	.7	22.1
	More than 4 times	4	2.8	2.8	24.8
	Never	109	75.2	75.2	100.0
	Total	145	100.0	100.0	

Figure 14 Number of time that you have a chance to join course in past 12 month for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not have a chance to join	24	16.6	16.6	16.6
	1 time	7	4.8	4.8	21.4
	2 times	3	2.1	2.1	23.4
	More than 4 times	1	.7	.7	24.1
	Never	110	75.9	75.9	100.0
	Total	145	100.0	100.0	

Figure 15 Gender for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	71	49.0	49.0	49.0
	Female	74	51.0	51.0	100.0
	Total	145	100.0	100.0	

Figure 16 Age for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	below 20 years old	27	18.6	18.6	18.6
	20-25 years old	57	39.3	39.3	57.9
	26-30 years old	37	25.5	25.5	83.4
	31-35 years old	12	8.3	8.3	91.7
	more than 51 years old	12	8.3	8.3	100.0
	Total	145	100.0	100.0	

Figure 17 Education for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary school	4	2.8	2.8	2.8
	Secondary school	24	16.6	16.6	19.3
	Bachelor degree	100	69.0	69.0	88.3
	Master Degree	17	11.7	11.7	100.0
	Total	145	100.0	100.0	

Figure 18 Occupation for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	student	63	43.4	43.4	43.4
	private officer	38	26.2	26.2	69.7
	owner of business	8	5.5	5.5	75.2
	government official	6	4.1	4.1	79.3
	free lance	9	6.2	6.2	85.5
	others	21	14.5	14.5	100.0
	Total	145	100.0	100.0	

Figure 19 Income for non Vipassana practitioner

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	less than 5000 baht	37	25.5	25.5	25.5
	5000-15000 baht	65	44.8	44.8	70.3
	15001-25000 baht	24	16.6	16.6	86.9
	25001-35000 baht	8	5.5	5.5	92.4
	over 35000 baht	11	7.6	7.6	100.0
	Total	145	100.0	100.0	

Figure 20 Reliability Statistics for both groups

Cronbach's Alpha	N of Items
.808	37

Data analysis of Vipassana Practitioner group

Figure 21 KMO and Bartlett's Test for Vipassana practitioner

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.771
Bartlett's Test of Sphericity	Approx. Chi-Square	2958.996
	df	666
	Sig.	.000

a. Only cases for which pracvip = Yes are used in the analysis phase.

The rotate component matrix is show on the next page

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Figure 22 Rotated Component Matrix[a,b] for Vipassana practitioner

	Component									
	1	2	3	4	5	6	7	8	9	10
se1				.740						
se2				.764						.320
se3				.732						
se4				.569						
se5				.679						
sa1					.744					
sa2					.814					
sa3					.798					
sa4				.331	.435					
we1			.794							
we2			.569						-.392	
we3			.744							
we4			.795							
we5			.758							
t1								.551	.313	
t2								.340		.680
t3								.808		
p1						.568		.440		
p2						.637				.423
p3						.696				
p4						.841				
f1	.549									.396
f2		.796								
f3	.709									
f4	.740									
f5	.316	.689								
f6	.661	.395								
f7	.438	.609								
f8		.849								
f9	.819									
f10	.489	.605								
f11	.715									
f12	.413	.723								
wp1							.731			
wp2							.791			
wp3									.742	
wp4							.734		.325	

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 19 iterations.
b. Only cases for which pracvip = Yes are used in the analysis phase.

Regression analysis for practitioner

Figure 23 Model Summary for Vipassana practitioner

Model	R pracvip = Yes (Selected)	R Square	Adjusted R Square	Std. Error of the Estimate
1	.413[a]	.170	.136	.44399

a. Predictors: (Constant), C_f2, C_we, C_p, C_se, C_t, C_sa, C_f1

Figure 24 ANOVA [b,c] for Vipassana practitioner

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6.758	7	.965	4.897	.000[a]
	Residual	32.921	167	.197		
	Total	39.679	174			

a. Predictors: (Constant), C_f2, C_we, C_p, C_se, C_t, C_sa, C_f1

b. Dependent Variable: C_wp

c. Selecting only cases for which pracvip = Yes

Figure 25 Coefficients [a,b] for Vipassana practitioner

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.778	.393		4.522	.000
	C_se	.246	.069	.285	3.546	.001
	C_sa	-.019	.066	-.024	-.294	.769
	C_we	.194	.073	.216	2.662	.009
	C_t	.030	.062	.039	.484	.629
	C_p	.004	.054	.006	.073	.942
	C_f1	.047	.059	.072	.797	.427
	C_f2	-.053	.049	-.093	-1.074	.284

a. Dependent Variable: C_wp

b. Selecting only cases for which pracvip = Yes

Data analysis of non Vipassana Practitioner group

Figure 26 KMO and Bartlett's Test for non Vipassana practitioner

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.762
Bartlett's Test of Sphericity	Approx. Chi-Square	2561.324
	df	666
	Sig.	.000

The rotate component matrix is show on the next page

Figure 27 Rotated Component Matrix [a] for non Vipassana practitioner

	Component							
	1	2	3	4	5	6	7	8
se1				.794				
se2				.802				
se3				.677				
se4				.676				
se5				.696				
sa1						.802		
sa2						.744		
sa3						.770		
sa4		.378				.598		
we1		.805						
we2		.745						
we3		.763						
we4		.634						
we5		.811						
t1								.762
t2					.527			.405
t3								.818
p1					.730			
p2					.611			
p3					.682			
p4					.694			
f1	.485							
f2			.749					
f3	.695							
f4	.760							
f5			.570					-.301
f6	.665							
f7	.381		.616					
f8			.836					
f9	.745							
f10	.414		.564					
f11	.782							
f12	.371		.701					
wp1							.664	
wp2		.318					.715	
wp3							.729	
wp4							.820	

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 7 iterations.

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Regression for non Vipassana practitioner

Figure 28 Model Summary for non Vipassana practitioner

Model	R pracvip = No (Selected)	R Square	Adjusted R Square	Std. Error of the Estimate
1	.503[a]	.253	.215	.45166

a. Predictors: (Constant), C_f2, C_we, C_p, C_se, C_t, C_sa, C_f1

Figure 29 ANOVA[b,c] for non Vipassana practitioner

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	9.486	7	1.355	6.643	.000[a]
	Residual	27.948	137	.204		
	Total	37.434	144			

a. Predictors: (Constant), C_f2, C_we, C_p, C_se, C_t, C_sa, C_f1

b. Dependent Variable: C_wp

c. Selecting only cases for which pracvip = No

Figure 30 Coefficients[a,b] for non Vipassana practitioner

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.989	.432		2.291	.024
	C_se	.213	.071	.247	2.999	.003
	C_sa	.083	.061	.115	1.359	.176
	C_we	.163	.071	.202	2.284	.024
	C_t	.017	.057	.024	.291	.771
	C_p	.129	.062	.168	2.073	.040
	C_f1	.141	.055	.232	2.541	.012
	C_f2	-.045	.058	-.069	-.783	.435

a. Dependent Variable: C_wp

b. Selecting only cases for which pracvip = No

Independent sample t test for both groups

Figure 31 Group Statistics

	pracvip	N	Mean	Std. Deviation	Std. Error Mean
C_se	Yes	175	3.9680	.55368	.04185
	No	145	3.8745	.59017	.04901
C_sa	Yes	175	3.7786	.58897	.04452
	No	145	3.6379	.70706	.05872
C_we	Yes	175	4.0503	.53152	.04018
	No	145	3.9379	.63487	.05272
C_t	Yes	175	3.6514	.61231	.04629
	No	145	3.5172	.72508	.06021
C_p	Yes	175	3.3743	.71160	.05379
	No	145	3.4155	.66681	.05538
C_f1	Yes	175	2.1286	.72746	.05499
	No	145	2.8103	.84154	.06989
C_f2	Yes	175	2.8343	.84257	.06369
	No	145	3.2379	.77970	.06475
C_wp	Yes	175	3.5410	.47753	.03610
	No	145	3.5052	.50986	.04234
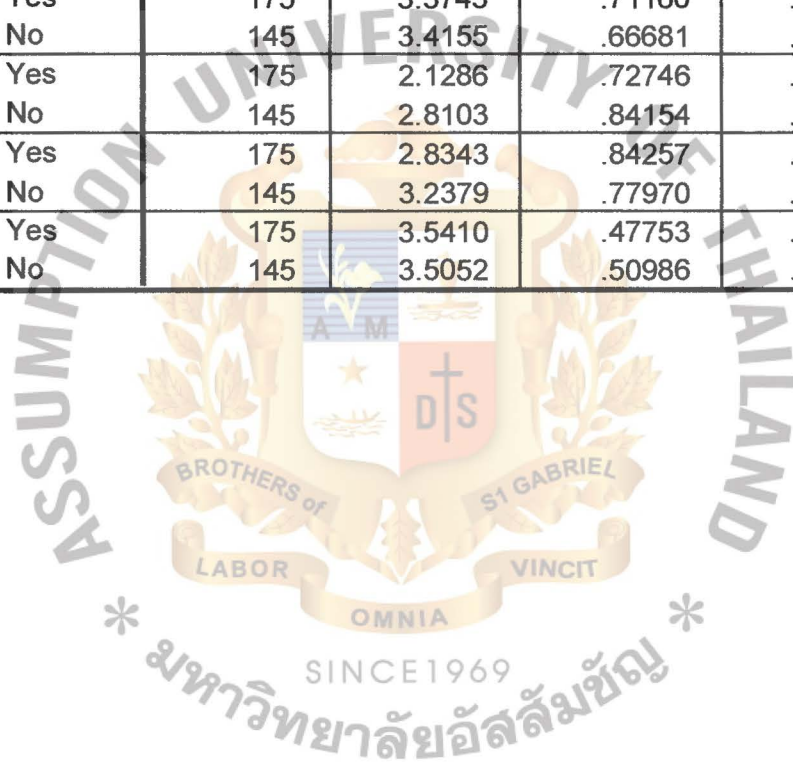
Figure 32 Independent Samples Test

		Levene's Test for Equality of Variance		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
C_se	Equal variances assumed	.213	.645	1.460	318	.145	.09352	.06407	-.03253	.21956
	Equal variances not assumed			1.451	299.008	.148	.09352	.06445	-.03332	.22035
C_sa	Equal variances assumed	6.908	.009	1.941	318	.053	.14064	.07245	-.00189	.28318
	Equal variances not assumed			1.909	280.453	.057	.14064	.07369	-.00441	.28569
C_we	Equal variances assumed	5.041	.025	1.723	318	.086	.11235	.06520	-.01592	.24063
	Equal variances not assumed			1.695	281.306	.091	.11235	.06629	-.01813	.24284
C_t	Equal variances assumed	2.517	.114	1.795	318	.074	.13419	.07476	-.01290	.28128
	Equal variances not assumed			1.767	282.751	.078	.13419	.07595	-.01531	.28368
C_p	Equal variances assumed	.818	.366	-.531	318	.596	-.04123	.07767	-.19405	.11159
	Equal variances not assumed			-.534	313.192	.594	-.04123	.07720	-.19313	.11067
C_f1	Equal variances assumed	2.535	.112	-7.772	318	.000	-.68177	.08773	-.85437	-.50918
	Equal variances not assumed			-7.667	286.594	.000	-.68177	.08893	-.85681	-.50674
C_f2	Equal variances assumed	1.276	.260	-4.412	318	.000	-.40365	.09149	-.58365	-.22364
	Equal variances not assumed			-4.444	314.109	.000	-.40365	.09083	-.58235	-.22494
C_wp	Equal variances assumed	.198	.656	.647	318	.518	.03578	.05530	-.07302	.14458
	Equal variances not assumed			.643	298.776	.521	.03578	.05564	-.07372	.14528

Survey Questionnaire

Dear Respondents,

I'm Mr.Jirapong K. from MSc program by ABAC, I'm doing research on the topic "The influence of Vipassana meditation on the people's work performance", and I will highly appreciate if you could kindly answer the following questionnaire. Your response will be kept in confidential.

Part I: The research on the experience of Vipassana meditation.

1. Have you kept doing Vipassana meditation during your everyday life?
(If your answer is "yes", please continue on the next questions. If "no", please go to the next part.)

Yes__ No__

2. Please indicate your strength of agreement or disagreement with the

1 = Strongly Disagree, 5 = Strongly Agree

1. On the whole, I am satisfied with myself.	1	2	3	4	5
2. I feel that I have a number of good qualities.	1	2	3	4	5
3. I am able to do things as well as most other people.	1	2	3	4	5
4. I feel that I'm a person of worth, at least on an equal plane with others.	1	2	3	4	5
5. I take a positive attitude toward myself.	1	2	3	4	5
6. Right now, I am conscious of my inner feelings.	1	2	3	4	5
7. Right now, I am reflective about my life.	1	2	3	4	5
8. Right now, I am aware of my innermost thoughts.	1	2	3	4	5
9. Right now, I am conscious of all objects around surroundings me.	1	2	3	4	5
10. When there's a job to be done, I devote all my energy to getting it done	1	2	3	4	5
11. When I work, I do so with intensity	1	2	3	4	5
12. I work at my full capacity in all of my job duties	1	2	3	4	5
13. I strive as hard as I can to be success in my work	1	2	3	4	5
14. When I work, I really exert myself to the fullest	1	2	3	4	5

15. In my organization subordinates have a great   1   2   3   4   5
deal of trust for managers

16. If someone in my organization makes a promise, 1   2   3   4   5
others within this organization will almost always
trust that the person will do his or her best to keep
the promise

17. Managers in my company trust their subordinates 1   2   3   4   5
to make good decisions

18. When making a request, I am as direct as   1   2   3   4   5
possible

19. I am comfortable asking people whom I barely   1   2   3   4   5
know personal questions

20. I feel free to express my opinion when I disagree 1   2   3   4   5
with someone

21. If asked whether or not I like something, I will   1   2   3   4   5
frankly say if I do not like it

For the following questions, please indicate your current thoughts and feelings about the person who hurt you. Use the following scale to indicate your agreement with each of the questions.

1 = Strongly Disagree, 5 = Strongly Agree

22. I'll make him/her pay.	1	2	3	4	5
23. I keep as much distance between us as possible.	1	2	3	4	5
24. I wish that something bad would happen to him/her.	1	2	3	4	5
25. I live as if he/she doesn't exist, isn't around.	1	2	3	4	5
26. I don't trust him/her.	1	2	3	4	5
27. I want him/her to get what he/she deserves.	1	2	3	4	5
28. I find it difficult to act warmly toward him/her.	1	2	3	4	5
29. I avoid him/her.	1	2	3	4	5
30. I'm going to get even.	1	2	3	4	5
31. I cut off the relationship with him/her.	1	2	3	4	5
32. I want to see him/her hurt and miserable.	1	2	3	4	5
33. I withdraw from him/her.	1	2	3	4	5

For the following questions, please indicate your level of each items according on your feeling toward the item in each question.

1 = Very Low, 5 = Very High

34. Quality of your performance	1	2	3	4	5
35. Your productivity on the job	1	2	3	4	5
36. How do you evaluate the performance of your peers at their job compare with yourself doing the same kind of work?	1	2	3	4	5
37. How do you evaluate the performance of yourself at your job compare with your peer doing the same kind of work?	1	2	3	4	5

Part II: Vipassana meditation intensify

1.How long that you begin doing Vipassana Meditation (in Years)
__1 year or less   __2 years   __3 years   __4 years
__more than 5 years (please specific____)

2.Number of hours spent per day on Vipassana Meditation
__less than 30 minute (0.5 hour)   __1 hour   __2 hour
__more than 2 hour (please specific____)

3.In totally, how many times that you have a chance to join a Vipassana Meditation Course?
__1 time   __2 times   __3 times   __4 times
__more than 4 times (please specific____)

4.Over the past 12 months, approximately how many times that you have a chance to join a Vipassana Meditation Course?
__1 time   __2 times   __3 times   __4 times
__more than 4 times (please specific____)

Part III: Personal Data

1.Gender
__Male   __Female

2.Age
__Below 20 years old __21-25 years old   __26-35 years old
__36-50 years old   __More than 51 years old

3.Education
__Middle school   __High school __Bachelor degree
__Master degree   __Doctor degree

4.Occupation
__Student   __Private Officer   __Owner of Business
__Government Official   __Free lance __Others

5.Income level
__Less than 5,000 Baht   __5,000-15,000 Baht
__15,001-25,000 Baht__25,001-35,000 Baht
__Over 35,000 Baht

6.Marital status
__Single   __Married   __Divorced

Thank you very much.

<div align="center"><u>แบบสอบถาม</u></div>

เรียนท่านผู้ตอบแบบสอบถาม

       สวัสดีครับผม จิรพงษ์ คูณทวีเกียรติกุล ปัจจุบันกำลังศึกษาอยู่ที่มหาวิทยาลัยอัสสัมชัญในระดับปริญญาโท ผมเป็นผู้ที่ได้
มีโอกาสปฏิบัติวิปัสสนามาระยะหนึ่งและหลังจากได้มีโอกาสปฏิบัติธรรม เมื่อเวลาผ่านไปพบว่ามีการเปลี่ยนแปลงเกิดขึ้นในตัวเอง
จึงเกิดความสนใจผลที่เกิดขึ้นจากการปฏิบัติวิปัสสนาที่มีต่อผู้อื่น ซึ่งนี่คือที่มาของการทำวิจัยในหัวข้อ "ผลกระทบของการปฏิบัติ
วิปัสสนาที่มีต่อศักยภาพในการทำงาน" กระผมจะมีความยินดีเป็นอย่างยิ่งในความร่วมมือของทุกท่าน ที่จะช่วยตอบแบบสอบถาม
ด้านล่าง โดยที่ข้อมูลทั้งหมดของท่านจะถูกเก็บเป็นความลับครับ

ส่วนที่ 1: การเก็บข้อมูลเกี่ยวกับประสบการณ์และทัศนคติของผู้ตอบแบบสอบถาม

1.ท่านเป็นผู้ที่มีโอกาสได้ปฏิบัติวิปัสสนาในชีวิตประจำวันของท่าน

<div align="right">ใช่__ ไม่ใช่__</div>

2. กรุณาบอกระดับของความรู้สึกที่ท่านมีต่อข้อความในข้อต่างๆ โดยการทำเครื่องหมายลงบนหมายเลขที่ท่านเห็นว่าตรงกับระดับ
ความเห็นของท่าน

<div align="center">1 = ไม่เห็นด้วยเป็นอย่างยิ่ง, 2 = ไม่เห็นด้วย, 3 = ปานกลาง, 4 = เห็นด้วย, 5 = เห็นด้วยเป็นอย่างยิ่ง</div>

1. โดยภาพรวม ฉันมีความพอใจในตัวฉัน	1	2	3	4	5
2. ฉันรู้สึกว่าฉันมีข้อดีหลายอย่าง	1	2	3	4	5
3. ฉันก็มีความสามารถที่จะทำสิ่งต่างๆที่คนอื่นๆทำได้เช่นกัน	1	2	3	4	5
4. ฉันรู้สึกว่าฉันเป็นคนที่มีคุณค่า อย่างน้อยก็บน โลกใบเดียวกันกับคนอื่นๆนี้	1	2	3	4	5
5. ฉันมีทัศนคติที่ดีต่อตัวฉันเอง	1	2	3	4	5
6. ในขณะนี้, ฉันรับรู้ถึงความรู้สึกนึกคิดในใจได้	1	2	3	4	5
7. ในขณะนี้, ฉันมองเห็นภาพสะท้อนชีวิตของฉันเอง.	1	2	3	4	5
8. ในขณะนี้, ฉันรับรู้ถึงความคิดที่อยู่ลึกที่สุด	1	2	3	4	5
9. ในขณะนี้, ฉันมีสติรับรู้สิ่งที่อยู่รอบๆตัวฉัน	1	2	3	4	5
10. เมื่อฉันมีงานที่จะต้องทำให้ ฉันจะอุทิศพลังทั้งหมดเพื่อทำให้งานนั้นสำเร็จ	1	2	3	4	5
11. เมื่อฉันทำงาน ฉันจะทำงานอย่างคร่ำเคร่ง	1	2	3	4	5
12. ฉันจะทำงานอย่างเต็มความสามารถ ในทุกๆงานที่ฉันรับผิดชอบ	1	2	3	4	5
13. ฉันจะฝ่าฟันกับอุปสรรคเพื่อที่จะพบกับความสำเร็จในงาน	1	2	3	4	5
14. เมื่อฉันทำงานฉันจะอุทิศตัวฉันเอง ให้กับงานนั้นๆ	1	2	3	4	5
15. ในที่ทำงานตัวฉันมีความเชื่อมั่นในตัวเจ้านาย, เพื่อนร่วมงาน และลูกน้องของฉัน	1	2	3	4	5

16. ถ้ามีใครบางคน กล่าวคำสัญญา ตัวฉันก็พร้อมที่จะเชื่อว่าเค้าจะทำตามคำมั่น   1   2   3   4   5

สัญญานั้นๆ

17. โดยส่วนตัว เมื่อฉันอยู่ในที่ทำงาน ฉันจะมีความเชื่อมั่น ในตัวเจ้านาย หรือ   1   2   3   4   5

ลูกน้องของฉันว่าพวกเค้าสามารถที่จะตัดสินใจในสิ่งที่ถูกต้องเองได้

18. เมื่อฉันอยากได้บางสิ่ง ฉันจะพูดอย่างตรงไปตรงมา   1   2   3   4   5

19. ฉันพร้อมที่จะถามคำถามส่วนตัวของผู้คนถ้าฉันอยากรู้   1   2   3   4   5

20. ฉันรู้สึกพร้อมที่จะออกความเห็นเมื่อฉันไม่เห็นด้วยกับคนอื่นๆ   1   2   3   4   5

21. ถ้ามีคนมาถามทัศนคติของฉันต่อของบางชิ้น ฉันจะบอกว่าไม่ชอบตรงๆ ถ้า   1   2   3   4   5

ในใจฉันคิดเช่นนั้น

สำหรับคำถามด้านล่าง ขอให้ท่านบอกความคิดและความรู้สึกของท่านที่มีต่อบุคคลที่เป็นศัตรูของท่าน โดยใช้การทำเครื่องหมายลง

บนตัวเลขเพื่อบอกระดับความเห็นด้วยของท่านที่มีต่อข้อความในแต่ละข้อ

1 = ไม่เห็นด้วยเป็นอย่างยิ่ง, 2 = ไม่เห็นด้วย, 3 = ปานกลาง, 4 = เห็นด้วย, 5 = เห็นด้วยเป็นอย่างยิ่ง

	1	2	3	4	5
22. ถ้าฉันโดนใครเอาเปรียบฉันจะให้เขา/เธอชดใช้	1	2	3	4	5
23. ฉันจะรักษาระยะห่างระหว่างเราให้มากที่สุดเท่าที่จะทำได้	1	2	3	4	5
24. ฉันหวังว่าจะมีบางสิ่งที่ไม่ดีเกิดขึ้นกับเขา/เธอ	1	2	3	4	5
25. ฉันจะดำรงชีวิตต่อไปได้อย่างมีความสุขถ้า เขา/เธอ ไม่มีตัวตนอยู่ในโลกใบนี้	1	2	3	4	5
26. ฉันไม่เชื่อเขา/เธอ	1	2	3	4	5
27. ฉันอยากให้เขา/เธอได้รับผลในสิ่งที่ทำลงไปอย่างสาสม	1	2	3	4	5
28. ฉันรู้สึกว่าเป็นเรื่องยากที่จะทำตัวดีต่อเขา/เธอ	1	2	3	4	5
29. ฉันจะหลีกเลี่ยงเขา/เธอ	1	2	3	4	5
30. ถ้าฉันโดนใครเอาเปรียบฉันจะเอาคืนเพื่อให้เราเสมอกัน	1	2	3	4	5
31. ฉันจะตัดสัมพันธ์ที่ฉันมีกับเขา/เธอ	1	2	3	4	5
32. ฉันอยากจะเห็นเขา/เธอเจ็บปวดและตกอยู่ในความเศร้า	1	2	3	4	5
33. ฉันจะหยุดทุกสิ่งกับเขา/เธอ	1	2	3	4	5

สำหรับคำถามด้านล่าง กรุณาชี้ระดับปริมาณในแต่ละข้อความตามความรู้สึกของท่าน

1 = ต่ำมาก, 2 = ต่ำ, 3 = ปานกลาง, 4 = สูง, 5 = สูงมาก

	1	2	3	4	5
34. เมื่อท่านทำงานท่านคิดว่าระดับประสิทธิภาพในตัวท่านอยู่ในระดับใด	1	2	3	4	5
35. ผลผลิตที่ได้จากงานที่ท่านทำอยู่ในระดับใด	1	2	3	4	5
36. จงประเมินประสิทธิภาพของเพื่อนร่วมงานในงานของเขา เทียบกับ ประสิทธิภาพของตัวท่านถ้าท่านต้องไปทำงานเดียวกันกับเขา	1	2	3	4	5
37. จงประเมินประสิทธิภาพของตัวท่านซึ่งได้ทำงานประจำของท่าน เทียบกับ ประสิทธิภาพของเพื่อนที่จะต้องมาทำงานแบบเดียวกับท่าน	1	2	3	4	5

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<u>ส่วนที่ 2: ระดับของการปฏิบัติวิปัสสนา</u>

1.เป็นเวลานานเท่าไรแล้วที่ท่านได้ปฏิบัติวิปัสสนา (หน่วย ปี)
   __1 ปีหรือต่ำกว่า   __2 ปี   __3 ปี   __4 ปี
   __มากกว่า 5 ปี (กรุณาระบุ____)

2.จำนวนชั่วโมงที่ท่านใช้ในการปฏิบัติวิปัสสนาในแต่ละวัน
   __ต่ำกว่า 30 นาที   __1 ชั่วโมง   __2 ชั่วโมง   __มากกว่า 2 ชั่วโมง (กรุณาระบุ____)

3.โดยรวมทั้งหมด ท่านมีโอกาสได้เข้าร่วมคอร์สวิปัสสนาเป็นจำนวนกี่ครั้ง
   __1 ครั้ง   __2 ครั้ง   __3 ครั้ง   __4 ครั้ง
   __มากกว่า 4 ครั้ง (กรุณาระบุ____)   __ไม่เคยเข้าร่วมคอร์สวิปัสสนา

4.ในรอบ 12 เดือนที่ผ่านมาท่านมีโอกาศได้เข้าร่วมคอร์สวิปัสสนาเป็นจำนวนกี่ครั้ง
   __ไม่ได้เข้าร่วมเลย   __1 ครั้ง   __2 ครั้ง   __3 ครั้ง
   __4 ครั้ง   __มากกว่า 4 ครั้ง (กรุณาระบุ____)   __ไม่เคยเข้าร่วมคอร์สวิปัสสนา

<u>ส่วนที่ 3: ข้อมูลส่วนตัว</u>

1.เพศ
   __ชาย   __หญิง

2.อายุ
   __ต่ำกว่า 20 ปี   __21-25 ปี   __26-35 ปี
   __36-50 ปี   __มากกว่า 51 ปี

3.ระดับการศึกษา
   __ประถมศึกษา   __มัธยมศึกษา   __ปริญญาตรี
   __ปริญญาโท   __ปริญญาเอก

4.อาชีพ
   __นักเรียน   __พนักงานออฟฟิต   __เจ้าของธุรกิจ
   __ข้าราชการ   __อาชีพอิสระ   __อื่นๆ

5.ระดับของรายได้
   __น้อยกว่า 5,000 บาท   __5,000-15,000 บาท
   __15,001-25,000 บาท   __25,001-35,000 บาท
   __มากกว่า 35,000 บาท

6.สถานะภาพการต่างงาน
   __โสด   __แต่งงาน   __หย่า

ขออนุโมทนาบุญกับทุกท่านที่ช่วยตอบแบบสอบถามชุดนี้ เพื่อประโยชน์ในการวิจัยเกี่ยวกับผลที่เกิดจากการปฏิบัติวิปัสสนาครับ

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