



MATERIALISM AND LIFE SATISFACTION
AMONG THAI FOLLOWERS OF BUDDHIST TEACHINGS

KRISHNA KALRA

A Thesis Submitted in Partial Fulfillment
of the Requirements for the Degree of
MASTER OF SCIENCE IN COUNSELLING PSYCHOLOGY

Graduate School of Psychology
ASSUMPTION UNIVERSITY
December 2006

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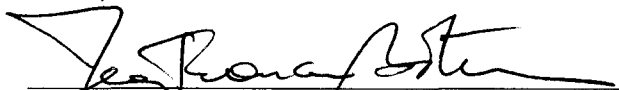
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ABSTRACT

Over the past decade, a number of researchers have come to regard materialism as an important life value and have begun to understand its impact on individual life satisfaction. Thai monarchs and Buddhist monks believed that Buddha's teachings would benefit society by helping Thais become socially and morally adjusted in their growing community. As Thai society flourished culturally and expanded territorially, social hierarchies increased in complexity and became increasingly influential in daily life.

This research study emphasizes to determine the relationship between materialism and life satisfaction among Thai community citizens on Buddhist teachings; to investigate the difference between the demographic characteristics of the Buddhist follower and their degree of materialism; and aims to investigate the difference between demographic factors of the Buddhist followers and their level of life satisfaction and difference between adherence to Buddhist Teachings and materialism and Life Satisfaction.

This research study endeavors to increase knowledge about the relationship between materialism and life satisfaction among followers of Buddhist teachings in the Thai community. Four hypotheses were formulated. Descriptive/survey method was used for this study. 250 questionnaires were distributed to Wat Rakhangkositaram Waramahawihan and Wat Pathumwanaram Rajaworavihara.

Frequency and percentage were used to describe General demographic data. The t-test and Univariate ANOVA were used to compare significant differences of materialism and Life satisfaction in relation gender, marital status, occupation, age and education level and level of adherence to Buddhist teachings among Thai community citizens. Pearson's correlation was used to test relationship between materialism, life satisfaction and adherence to Buddhist teaching.

Test between Materialism and Gender confirm that there is a difference between males and females for Materialism. Materialism with Age levels concludes that all four age groups have difference with materialism. Whereas, test between Materialism and Educational level concludes that there was no difference found between High school level and Bachelor degree. However, there was a difference found between High School and Master degree. Materialism and marital status confirms that there is no difference in Materialism for the different marital status. Test between Materialism with Monthly Income depicts there is difference across the different groups of income level. Life Satisfaction and Gender concludes that there is no difference between males and females for Life satisfaction. Life Satisfaction and Age groups show no difference between the different age levels for Life Satisfaction. Life Satisfaction and educational level indicate that there is no difference in life Satisfaction between different education levels. Life satisfaction and marital status concludes that there is no difference in Life Satisfaction for the different marital status. Life satisfaction and Occupation show a difference between employed and unemployed in Life satisfaction. Moreover, Materialism and Life satisfaction, depict there is high negative correlation between Materialism and Life satisfaction. Finally, Adherence to Buddhist teaching between Materialism and Life satisfaction, there is a negative relationship between adherence to Buddhist teaching and Materialism.

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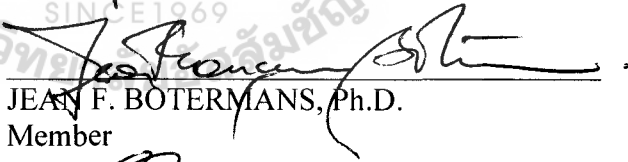
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ACKNOWLEDGEMENTS

Through the process of this research paper, many people gave their support advice, encouragement, and understanding. In following my own path toward completion of the Masters degree there are number of people to whom I would like to express my gratitude.

I would like to explicitly acknowledge the wonderful support and enthusiastic cooperation from my Advisor Dr. Maria Bella Bamforth for her patience, guidance, invaluable suggestions, and expert assistance throughout this study. Dr. Maria also edited the final manuscript. Likewise, I thank Dr. Parvathy V. who helped me with statistical analysis. My deep appreciation goes to Dean Voraput Ruckthum. It is only due to their invaluable guidance and advice that I have been offered opportunity to develop my skills in organizing and presenting information on a relevant basis and that has improved my thesis substantially. Additionally, a special “thank you” from my heart to all MSCP professors as well as office staff.

Last but not the least, a special word of gratitude to my sister Mrs.Veena Naidu and my son Rajeev who has always been encouraging.

K.K.

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CHAPTER I

The Problem and Its Background

Introduction

Over the past decades, a number of researchers have come to regard materialism as an important life value and have begun to understand its impact on individual life satisfaction (Kasser & Ryan 1993, 1996; Mick, 1996; Richins & Dawson 1992). While this important body of research has uncovered much about the content of materialism and its orientation to well-being, relatively little is known about the link between materialism and life satisfaction within the structure of other life values.

Materialism is generally viewed as the value placed on the acquisition of material objects. Our lives today are dominated by the material objects that proliferate all around us, including the prospects and problems they afford. Consumerism, the consumption of goods beyond basic needs is a worldwide and increasing trend beyond the twenty-first century (Songpol, 2001). The consumption of goods is a major driving force of economies, with both good and bad results for individual people, their culture, and environment. It is a dominant force, associated with changes in culture and in consumption patterns that move away from commercial values toward individualism and materialism.

Excess of modern consumerism is directly related to a spiritual crisis. Consumerism is a social issue concerned with material consumption for both mental and physical desire about which religion must show concern. "Consumerism creates huge markets by persuading people they have a real and pressing need for goods and services beyond those they already possess. This shows desire in many ways the antithesis of *Buddhist teachings*, where the focus is on contentment as a path to a happy and fulfilled life and to eventual spiritual liberation (Harvey, 2000). Buddhist teachings

point out that the appropriate way to live is to know how to control the internal and external factors, the causes of desire in an appropriate manner, and to conduct life according to the “middle way,” where human needs are usually fulfilled.

Many people find it difficult to satisfy even modest desires for adequate shelter, food, or companionship; and even if those desires are fulfilled, we have more to take their place. The more we get what we want, the stronger our attachment becomes; and the stronger our attachment, the more difficult it is to find satisfaction. The desires of ‘samsaric’ beings are endless. There is no such thing as an ordinary person who has fulfilled all his or her wishes; only those who have transcended selfish minds can do this. Buddhists consider craving to be one of the primary toxins of the mind. Craving is said to be afflictive; directly aroused by the experience of pleasurable stimuli (sensory, as well as aesthetic and intellectual), for it disrupts the balance of the mind, easily giving rise to anxiety, misery, fear, and anger; and it is unrealistic in the sense that it falsely displaces the source of one’s well being from one’s own mind to objects (Davidson, Jackson & Kalin, 2000).

Several studies confirm that the more people endorse materialistic goals, the less happy and satisfied they are with life (Belk, 1985; Kasser & Ryan, 1993, 1996; Richins, 1994). For example, the more people agree with statements such as “Some of the most important achievements in life include acquiring material possessions,” and “Buying things gives me a lot of pleasure,” the less satisfied they are with life (Richins & Dawson, 1992).

The negative association between materialism and well-being is all the more disturbing because materialistic people incur substantial costs to pursue their materialistic aspirations. The more materialistic individuals are, the more credit cards they own, the more finance charges are on those credit cards, and the more likely they

are to have loans of more than \$1,000 (Watson, 2003). Taken together, these studies indicate that materialistic people are simply less happy and less psychologically healthy than non-materialistic people.

Life satisfaction is the ultimate goal that we as human beings are striving to achieve our entire lives. The label 'satisfaction' is a concept that can mean many different things to different individuals. Webster's dictionary defines satisfaction as "the fulfillment of a need or want." Life satisfaction has been defined as a "global evaluation by the person of his or her life," (Diener, 1993). People have, and continue to search for, satisfaction with their lives. Satisfaction with one's life is the ultimate goal of us all. Most people want to be happy. Almost everyone devotes considerable time, energy, and money pursuing happiness, pleasure, and contentment. For many of us, pursuing the 'good life' is surprisingly difficult. Despite being professionally and financially successful, we wonder whether we would be happier with more money, a more prestigious job, a bigger house, a newer car, more fashionable clothing, nicer furniture, and so on. Such rumination may be well advised. Among the most intriguing findings of research on subjective well-being is that--increases in material goods are not met with corresponding increases in happiness (Diener & Biswas-Diener, 2002; Easterlin, 1995).

One of the most important questions all belief systems seek to address is: "What is the purpose of life?" Virtually all religions propose a way of life that will lead to salvation, liberation, satisfaction, or happiness. Buddhism is no exception. In Buddhism, the primary purpose of life is to end suffering. The Buddha taught that humans suffer because we continually strive after things that do not give lasting happiness. We desperately try to hold on to things--friends, health, material things--that do not last, and this causes sorrow. The Buddha did not deny that there are things in life

that give joy, but pointed out that none of them last and our attachment to them only causes more suffering. His teachings were focused entirely on this problem and its solution. This is done by recognizing the impermanence of all things and freeing oneself from attachment to these things. This will lessen suffering and eventually end the cycle of rebirth. These teachings are expressed most concisely in the Four Noble Truths and the Noble Eightfold Path, which together form the foundation of belief for all branches of Buddhism (Asia Tours Thailand, 2005).

Thai monarchs and Buddhist monks believed that Buddha's teachings would benefit society by helping Thais become socially and morally adjusted in their growing community. As Thai society flourished culturally and expanded territorially, social hierarchies increased in complexity and became increasingly influential in daily life. Thais became more concerned with wealth and social status, imposing new definitions of progress and goals onto their society, culture, and education. Monkhood and monastic education provided an opportunity for lower class citizens to become educated and a channel through which they could move to higher-level jobs. The changing role that education played in Thai society reflected the transition from a focus on education for compassion and peaceful cohabitation to education for social progress.

One vexing problem facing consumers is how to cope with the mixed messages and divergent pressures that arise in the society that simultaneously places considerable emphasis on both material values, community ties, and religious fulfillment. As a means of understanding such prospects and problems, materialism and life satisfaction has emerged, particularly within the Buddhist context, as a topic of great interest to this researcher.

For counseling psychology practitioners and other behavioral, sociocultural, and educational scientists, this research would be a valuable contribution to the literature as its findings may suggest whether or not materialistic lifestyle harbors negative consequences for both society in general and the individual consumer in particular; who, in this case, follows Buddhist teachings so as to achieve life satisfaction and eternal bliss.

Research Objectives

The general research objective of this study was to determine the relationship between materialism and life satisfaction among Thai community citizens who advocate Buddhist teachings. More specifically, an objective of this study was to investigate the difference between the demographic characteristics of Buddhist followers and their degree of materialism. Likewise, the study aimed to investigate the difference between demographic factors of Buddhist followers and their degree of life satisfaction. The study also attempted to explore the difference between adherence to Buddhist teachings and materialism and life satisfaction. The demographic variables identified for use in this study are: gender, age, marital status, monthly income, occupation, educational background, and adherence to Buddhist teachings.

Statement of the Problem

The researcher believes that there is some degree of disparity between modern consumerism in Thailand and its predominant religion--Buddhism. The value people place on the acquisition of material objects as a way to achieve satisfaction in life is opposed to Buddhist teachings, where the focus is on contentment as a path to a happy

and fulfilled life. Buddhist followers are aware of the teachings that none of these material things last and that attachment to them only causes more suffering; and yet it can be observed that the same people seem happier with more money, better job, bigger house, etc.

In the light of these observations, the researcher conducted this investigation which attempted to answer the following research questions: (a) Are there significant differences in degree of materialism as a function of the demographic characteristics of followers of Buddhist teachings?; (b) Are there significant differences in degree of life satisfaction as a function of the demographic characteristics of followers of Buddhist teachings?; (c) Is there a significant relationship between materialism and life satisfaction among followers of Buddhist teachings?; and (d) Are there significant differences between degree of adherence to Buddhist teachings and degree of materialism and life satisfaction?

Research Hypotheses

Based on the objectives and problems of the study, the following research hypotheses were formulated for testing purposes:

H1: There are significant differences in degree of materialism as a function of the demographic characteristics of followers of Buddhist teachings.

H2: There are significant differences in degree of life satisfaction as a function of the demographic characteristics of followers of Buddhist teachings.

H3: There is a significant negative correlation between materialism and life satisfaction among followers of Buddhist teachings.

H4: There is a significant difference in adherence to Buddhist teachings between materialism and life satisfaction.

Significance of the Study

The study aimed to increase knowledge about the relationship between materialism and life satisfaction among followers of Buddhist teachings, within the Thai context, and about how people can apply Buddhist teachings as a means to cope with the day-to-day problems of life and to assess worldly pursuits. One interesting implication would be on how we think of well-being itself; that is, if well-being is something that is supposed to provide a goal for us and if, in order to figure as a goal in our planning and reasoning, we need to make teachings of Buddhism imperative.

The results will help people to realize that Buddhist teachings provide moral guidance that helps to lead people towards an understanding of the causes of actions and of human behaviors, the meaning of life, and the nature of human beings. The results of this study may change the attitudes of people and could even help to bring about better understanding in today's generation of their thoughts, opinions, and ideas.

This study could serve as a guideline for parents, the government, colleges and universities, companies, and society in general to move towards his or her clarification about certain implications. This study will raise implications on the behavioral aspects of Thai community citizens in the coming years, as to whether people are becoming more materialistic, and if they are incorporating Buddhist teachings more in their pursuit for life satisfaction.

Community counselors, psychologists, and other behavioral, educational, and sociocultural practitioners could also use this study's findings as additional knowledge resource and database relative to their work and/or further research in which the major variables of this study may be factored in.

Scope and Limitations of the Study

Scope

This research investigation was an attempt to examine materialism and life satisfaction among followers of Buddhist teachings, within the Thai context. The study was conducted in two Buddhist temples in Bangkok: the Wat Rakhangkositaram Waramahawihan and the Wat Pathumwanaram Rajaworavihara. In the absence of statistical records on the number of people who actually visit these temples, the researcher opted to do a study using a sample of 250.

Materialism and life satisfaction levels of the respondents were measured by a self-administered research instrument which consisted of a researcher-constructed personal information questionnaire and two standardized scales on materialism and life satisfaction. Also, the study involved the examination of materialism and life satisfaction in relation to the demographic characteristics: gender, age, educational level, marital status, occupation, monthly income, and adherence to Buddhist teachings.

Limitations

The researcher acknowledges that the findings of this study would apply only to the respondents of the study and that these findings cannot be generalized to other Buddhist followers and temple attendees. It may be that other demographic characteristics of the respondents such as personality dimensions, marital satisfaction, ethnicity, area of residence, or type of Buddhist practice may have some bearing on materialism and life satisfaction; however, these are beyond the scope of this study. It can also be said that the findings were based on the participants' 'honest' responses that were reported in the self-administered questionnaires. This means that the researcher

had no control over the matter of the respondent's openness, truthfulness, and sincerity with respect to their responses.

Definition of Terms

In this section, certain terms in the title of the study that required clarification were defined in their general and operational sense.

Buddhist Teachings

Buddhist teachings refers to the teachings of Lord Buddha, known as Buddha. In this study, the degree of adherence to Buddhist teachings were measured through researcher-constructed questions incorporated in the personal information questionnaire segment of the research instrument.

Life Satisfaction

Life satisfaction refers to the cognitive-judgmental aspects of general life satisfaction. The SWIS reveals the individual's own judgment of his or her quality of life satisfaction with life is often a key component of mental well being.

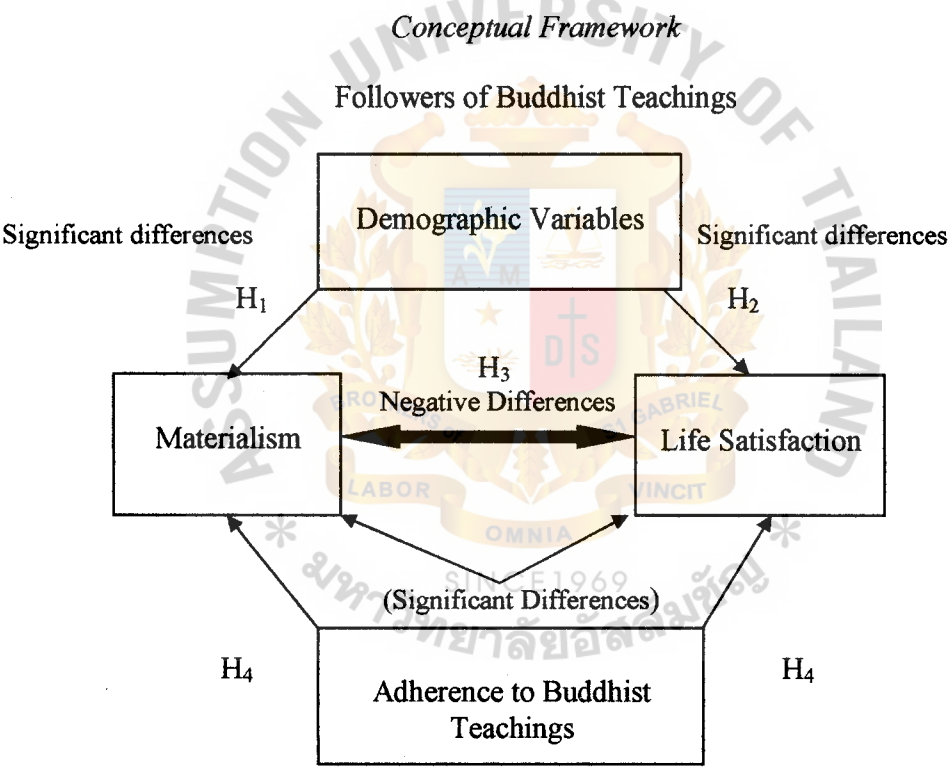
Materialism

Materialism refers to a desire for wealth and material possessions with little interest in ethical or spiritual matters. For the purpose of this study, materialism was measured according to three component scales of the standardized instrument Materialism Scale: success, centrality, and happiness (Richins & Dawson, 1992). These components are further described as follows:

Success-- judging his/her own and others' success by the number and quality of possessions accumulated.

Centrality--placing possessions and his/her acquisitions at the center of one's life.

Happiness--the reason why possessions and his/her acquisitions are so central to materialists is that they view these as essential to their satisfaction and well-being in life (Richins & Dawson, 1992)



CHAPTER II

Review of Related literature

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This research focused on materialism and life satisfaction among Thai followers of Buddhist teachings. The review of literature deemed relevant to the study is presented in the following order: (a) Theoretical perspectives and related studies on materialism; (b) Theoretical perspectives and related studies on life satisfaction; and (c) Theoretical perspectives and related studies on Buddhist teachings.

*Theoretical Perspectives and Related Studies on Materialism**Materialism and Well-Being*

Materialism is widely viewed as an important life value (Kasser and Ryan 1993; Mick 1996). As defined by Richins and Dawson (1992) materialism is a “set of centrally held beliefs about the importance of possessions in one’s life.” In other words, materialism can be viewed as the value a consumer places on the acquisition and possession of material objects. A defining characteristic of highly materialistic individuals is a belief that well-being can be enhanced through one’s relationships with objects.

A substantial body of research suggests that highly materialistic individuals are less happy and more unsatisfied with their lives and face a greater risk of psychological disorders compared to less materialistic individuals. This literature, which now encompasses a number of studies, commonly view well-being as consisting of three separate but related components: (1) cognitive evaluations of the conditions of one’s life (e.g., overall life satisfaction), (2) positive affective states (e.g., happiness), and (3) negative affective states (e.g., depression) (Campbell 1981). Materialism researchers

have examined all three of these components of individual well-being (although no single study assesses all three) and consistently found that materialism is negatively associated with both life satisfaction and happiness and positively associated with such negative affective states as depression and neuroticism.

Relationship between materialism and well-being was provided by Belk (1985) who associated materialism with such undesirable traits as non-generosity, envy, attachment, desire and greed and found that these traits have a significant negative correlation with both happiness and overall life satisfaction. Subsequent studies using Belk's scale have found that materialism is negatively correlated with satisfaction with personal finances and career accomplishments (Dawson, 1988) and positively correlated with social anxiety (Schroeder and Dugal 1995), dependency, and self-criticism (Wachtel and Blatt 1990). For example, an individual with a strong sense of religious commitment may feel guilt and anguish about having a self-serving preoccupation with material objects.

Several studies confirm that the more people endorse materialistic goals, the less happy and satisfied they are with life (Belk, 1985; Kasser & Ryan, 1996 & Richins, 1994). For example, the more people agree with statements such as "Some of the most important achievements in life include acquiring material possessions" and "Buying things gives me a lot of pleasure," the less satisfied they are with life (Richins & Dawson, 1992). Similarly, the more people endorse aspirations such as "You will buy things just because you want them" and "You will have a job with high social status," the lower their self-reported subjective well-being (Nickerson, Schwarz, Diener, & Kahneman, 2003). Fortunately, most people in developed countries enjoy a level of financial abundance that affords the luxury of worrying about how best to maximize happiness.

Materialism and Buddhism

The failure of materialism has been mainly due to its lack of a universal norm of goodness, truth and justice. The increase in the materialist motivation of people has been seen even in people who would consider themselves as being religious. Where this leads to an increase in greed it would reduce the ability of these people to practice Buddhist values. However Buddhism is not against the growth of material affluence provided that it results from the pursuit of right livelihood. But much of the pressures that result from the scramble to reach the top of the economic pile often lead to an abandonment of the principles of right livelihood (Victor, 1994)

In the following segment, three aspects associated with materialism (desire, craving, and attachment) are discussed within the Buddhist context:

Desire.

Buddhism focuses on mindfulness, wakefulness or awareness of each activity and each moment of life, recognizing each thing, each thought, and each activity for what it is. Materialism is an attempt to find meaning in a universe that has been stripped of meaning through the denial of its Creator. This is the heart and soul of materialism--it is not a random form of behavior but the logical conclusion of an incorrect theology. Materialism does not begin with a wrong view of things; it ends there. It begins with a wrong view of God, which produces a wrong view of man and a wrong view of things (Randy Alcorn, 2003).

Examples of undesirable values are the desire to conquer nature and materialism, which have controlled scientific development in the last century or more, causing exploitation of and destruction to the environment. If scientific development

continues this trend, it will be unsustainable. The first kind of aspiration is the desire to know the truth of Nature. The second aspiration is the desire to attain the state of Freedom. When these two aspirations are integrated, the desire for knowledge is more clearly defined and directed. It becomes the desire to know the truth of nature in order to solve problems and lead human beings to freedom. This is the consummation of Buddhism.

Often this is stated as, “Desire is the cause of suffering.” *Dukkha* is a term which includes all types of unpleasant experiences such as worry, fear, sorrow, dissatisfaction, disharmony, etc. When the mind is craving pleasures or is strongly motivated by greed, hatred or egotism it becomes predisposed to *dukkha*. Desire, in this sense, should not be confused with the simple recognition of a pleasurable or happy experience. The recognition and acceptance of such an experience is not in itself unwholesome; rather the danger arises from craving or attachment to such an experience. The assumption is that by conquering nature, mankind will be able to create unlimited material goods with which to cater to his desires, resulting in perfect happiness (Whitehill,2000).

Craving.

Craving, according to Buddhist thought, is “a kind of desire in which one falsely superimposes agreeable qualities upon an object, cognitively screens out its disagreeable qualities, and then desires the object as a true source of pleasure and well-being.” Things commonly craved are wealth, sensual objects, praise, and the esteem of others. True well-being does not come from an outside stimulus, but from “a healthy and balanced mind,” he said. The challenge lies in cultivating desires that lead to genuine well-being for oneself and others while minimizing craving, which is based on a misconception of reality. The proximate cause of suffering is craving but the root

cause is ignorance. The objects of craving are manifold: sensual pleasure, material possessions, glory, power, fame, ego and craving for re-birth. There are various degrees of craving from a mild wish to an acute grasping. Craving is the proximate cause of suffering and is itself caused by other conditioning factors. Both the scientists and the Buddhists also agreed that the type of craving that leads to an unhealthy life is a misapprehension of reality--desire taken to a destructive level (Nelson, 2002).

Attachment.

Buddhism teaches that mind is the forerunner of all things; mind is supreme. If one acts with an impure mind, i.e., a mind sullied with greed, hatred and delusion, suffering is the inevitable result. If one acts with a pure mind, i.e., with the opposite qualities of contentment, compassion, and wisdom, happiness will follow like a shadow (Victor, 1994). Buddhism makes a strict distinction of compassion from what it calls grasping love and attachment. Love, when seen as desire, necessarily leads to suffering. In this way, love is seen as a need to attach oneself to others in order to achieve a sense of security and belonging (Trungpa, 1987). Instead, Buddhism encourages love and compassion in the sense of openness and fearlessness. True compassion and love have no territorial bounds - they are freely offered and received.

Material possession attachment is a multi-faceted property of the relationship between a specific individual or group of individuals and a specific, material object that an individual has psychologically appropriated, decommodified, and singularized through person-object interaction. Wallendorf and Arnould (1988) and Ball and Tasaki (1992) found empirical evidence that possession attachment was discriminated from materialism.

People with enduring feelings of self-doubt scored higher than others on a measure of materialism is the tendency to value monetary success and material

possessions over other goals in life. Specifically, they were more likely to believe that success was defined by what a person owns. For example, they were more likely to agree with statements such as "I like to own things that impress people," and "The things I own say a lot about how well I'm doing in life."

Nine characteristics portray attachment: (1) attachment forms with specific material objects, not product categories or brands; (2) attachment possessions must be psychologically appropriated; (3) attachments are self-extensions; (4) attachments are decommodified and singularized; (5) attachment requires a personal history between person and possession; (6) attachment has the property of strength; (7) attachment is multi-faceted; (8) attachment is emotionally complex; and (9) attachments evolve over time as the meaning of the self changes. Attachment is conceptually distinct from: general trait materialism, product category involvement, and evaluative affect toward the possession (Ball and Tasaki, 1992).

According to Buddhist teachings, suffering is also due to attachment. Attachment is one translation of the word *trishna*, which can also be translated as thirst, desire, lust, craving, or clinging. When we fail to recognize that all things are imperfect, impermanent, and insubstantial, we cling to them in the delusion that they are indeed perfect, permanent, and substantial, and that by clinging to them, we, too, will be perfect, permanent, and substantial. Another aspect of attachment is *dvesha*, which means avoidance or hatred. To Buddha, hatred was every bit as much an attachment as clinging. Only by giving those things which cause us pain permanence and substance do we give them the power to hurt us more. We wind up fearing, not that which can harm us, but our fears themselves. A third aspect of attachment is *avidya*, meaning ignorance. At one level, it refers to the ignorance of these Four Noble Truths--not understanding the truth of imperfection and so on. At a deeper level, it also means "not seeing," i.e. not

directly experiencing reality, but instead seeing our personal interpretation of it. More than that, we take our interpretation of reality as more real than reality itself, and interpret any direct experiences of reality itself as illusions (George, 1997).

Theoretical Perspectives and Related Studies on Life Satisfaction

Nature of Life Satisfaction

Life satisfaction is the ultimate goal that human beings are striving to achieve their entire lives. The label satisfaction is a concept that can mean many different things to different individuals. Life satisfaction is one of the oldest and most persistently investigated issues in the study of adulthood. In this context it is generally referenced as “an assessment of the overall conditions of existence as derived from a comparison of one’s aspirations to one’s actual achievements.” Although needs and wants are as diverse as the individuals, there are certain factors that are generally felt by our society to measure satisfaction. One is income. Many feel that all their problems would cease if they just had enough money to satisfy their needs. But, is this really true? Frank Andrews and Stephen Withey found that in a 1976 study, there were very meager differences in satisfaction among different socioeconomic groups (as cited in Lane, 1994).

Life satisfaction is an important component for quality of life (Haas, 1999). Life-satisfied elderly will live a meaningful life. It has been found that those who report a satisfactory life believe that they live a meaningful life, including contributing to their communities as they can. The elderly age group’s life satisfaction has been widely investigated in other parts of the world, but only little evidence is available that determines factors attributable to life satisfaction in Thai elderly age group. A few

studies have shown that factors such as health, financial resources, material possessions, hobbies, hope, and support from family members were related to how satisfied the elderly are with their lives (Jukkobolmas, 1995; Kasartikul, 1993; and Somboonsit, 1992).

Life satisfaction has been defined as a person's subjective, global evaluation of the positivity of her/his life as a whole or with specific life domains such as: family life, school experiences (Diener, Suh, Lucas, & Smith, 1999). Life satisfaction is a positive feeling of one's self that can fluctuate over time. It reflects the personal judgment of the individual in relation to aging and the perception of life satisfaction made manifest through feelings of happiness, wellbeing, and a successful life. These feelings were often used interchangeably with life satisfaction according to Miller (1995). In addition, Birren (1988) reported that well-being in late life resulted from increased activity in newly acquired roles; Birren also reported that findings revealed that the more active the elderly person, the greater is his or her satisfaction with life.

At the most simple form of measurement, life satisfaction can be measured as a single response to a question concerning satisfaction with 'life as a whole'. Affect and personality factors appear to influence life satisfaction in similar ways. Within the literature, affect and personality are treated as discrete constructs, however, emotions and personality traits are so closely linked that it is often difficult to distinguish the items on a mood scale from those on a personality inventory (McCrae & Costa, 1991). Life satisfaction is related to three aspects of the self: a sense of worth (self-esteem), a sense that one can change the environment and is talkative and outgoing (extroversion), and a sense of hopefulness for the future (optimism) (Cummins & Nistico, 2000).

Life Satisfaction and Buddhism

Not only do people fulfill desires as they change through Buddhist practice, but the very pursuit of those desires through practice like rocket fuel propelling towards enlightenment. Life is ever-changing, moment-to-moment. The only constant in life is change. Peoples' minds are constantly in flux, and while one minute they may have the courage to conquer the world, the next minute they can be overwhelmed by even the simplest occurrences. But through the steady, daily practice, he/she continually strengthen to resolve and ability to live a winning life. Winning in life, however, is not the absence or avoidance of problems. Being human, almost by definition, means people will constantly meet up with challenges. Quality of life studies tend to divide sources of well being into two categories: external circumstances such as available community services or family life, and internal dispositions such as self-esteem or the sense that one controls one's own fate. In one study it was found that the number of friends a person had was a better predictor of happiness than was income (Lane, 1994).

In the following segment, two other factors that may affect degree of life satisfaction (family values and demographic characteristics) are discussed within the Buddhist context and/or in a general sense.

Family Values and Buddhism

Buddhism teaches that the same power which moves the universe exists within our lives. Each individual has immense potential, and a great change in the inner dimension of one individual's life has the power to touch the lives of others and transform society. When we change our inner determination, everything begins to move in a new direction. Buddhism teaches that we "choose" the family and circumstances

into which we are born in order to learn and grow and to be able to fulfill our unique role and respective mission in life. On a deeper level, we are connected and related not just to those physically close to us, but to every living being. If we can realize this, feelings of loneliness and isolation, which cause so much suffering, begin to vanish, as we realize that we are part of a dynamic, mutually interconnected whole.

Compared with other religions, Buddhist thought is oriented towards the practical (Ministry of Culture and Information, 1998). Its aim, at the individual level, is to attain Buddha hood, and at the social level, to save living beings. All measures used to achieve this goal are no more than "skillful devices" to attain this end. The object of salvation no matter what it may be, falls within the category of living beings. Therefore, regardless of what religion people believe in, they are nevertheless regarded as an object of Buddhist salvation. In this way, Buddhism is inclusive and tolerant.

Asians value the family as the traditional source of support and value clarification (Morris, 1987; Pederson, 1987). In particular, 'harmony among family' is extremely important. Some people pursue money, others pursue prestige and still others try to find happiness through family. The needs of the family unit are always ahead of individuals of that family. Also, Asians cannot accept the common American practice of sharing intimate family secrets with strangers (e.g., counselors). When problems arise, or life choices are to be made, they are typically handled within the parameters of the extended family unit (Pedersen, 1987). In Asian society, social status and power are extremely important to people.

Traditionally, there is a strong bond between relatives and clan members. There is a particularly strong family bond and connection. Usually, parents take a strong responsibility for disciplining and taking care of their children until the children marry. Thai children have to respect their parents and obey them. When Thais make a big

decision, they usually consult their parents or the seniors in their family. Also, when their parents get old, the children have a responsibility of taking care of their parents. An individual in a family does not represent his or herself but represents the family to which he or she belongs. An individual's personal achievement belongs to the family; likewise, the family's reputation is the privilege of the individuals in the family.

Demographic Factors

Close relationships are an important and complex part of many people's lives. These relationships are a source of much of the happiness and distress that people experience, and they provide a substantial part of the social context within which a person's other interactions take place. Given the importance of satisfying close relationships to the positive experience of life, much research has addressed the question of which factors influence the satisfaction that people feel with their relationships.

When considering life satisfaction, demographic variables should be considered to thoroughly understand the possible factors that lead to overall life satisfaction. In order to understand the phenomenon of Buddhism in Thailand it is useful to begin with demographics.

Gender

People may sometimes be satisfied in situations that they perceive as unfair. Studies have generally found women report more life satisfaction. Levels of life satisfaction are generally found to be marginally higher among women than men. One explanation of these sex differences is that women either experience or report positive and negative emotions more strongly than men. Another explanation, with growing

evidence to back it, is that women are more socially connected and involved than men, resulting in their being more exposed to the satisfactions and disappointments of those near and dear to them (Inglehart, 1990).

Age

Life satisfaction research with adults has shown that positive levels of life satisfaction are *not* just an epiphenomenon, that is a simple by-product of positive life experiences, personality characteristics, and so forth. These benefits include positive outcomes in intrapersonal, interpersonal, vocational, health, and educational arenas (King et al., 2003).

Studies averaging large sample sizes have found that on average life satisfaction is highest among the under-25s, falls gradually into middle age (45-55 years) before rising again in later life. For example, in a society like Japan--where old people are accorded great respect--life satisfaction is highest amongst the over 65s. In Hungary, by contrast, the young are the most satisfied and satisfaction is lower amongst older generations (Diener, 1999).

Theoretical Perspectives and Related Studies on Buddhism and Buddhist Teachings

Introduction

Buddhism is a religion of peace and is the religion of Thailand. The Thai peoples' now-famous smile, friendliness, and relaxed attitude all attest to their underlying commitment to the teachings of the Buddha. The effect of Buddhism in Thailand is not only to be found in the personal and mental peace of its people. Buddhism as a movement in Thailand had always undergone development and dealt with various obstacles according to the situation of the country that patronized it.

As a matter of fact, the Buddha realized that education is an indispensable adjunct to the progress both of the state and the religious group, being the only element by which a person's talent may be developed and his work more effectively accomplished. The centre of the Thai community in the Ayutthaya period was the monastery, and Buddhism was the main theme of life. The Thai tradition of building a monastery was intended to serve two purposes, the one being for the sake of religious progress and the other being that such a sanctified area would be a living memorial of the family's ancestors to their descendants (World Buddhist University, 2005)

Two extremes are to be avoided: the extreme of indulgence in sensuality and worldly pleasures, and the extremes of austerity, mortification and self-torture. Austerities produce confusion and sickly thoughts, while sensuality is enervating and makes man a slave of his passions. One should follow the Middle Path which keeps aloof from both extremes. One should satisfy the necessities of life, and keep one's body in good health and one's mind strong in order to comprehend the Four Noble Truths:

The first Noble Truth is the existence of suffering: Birth is suffering, sickness is suffering, old age is suffering, death is suffering, sorrow, and dejection and despair are suffering. Contacts with unpleasant things, not getting what one wants are suffering. Suffering must be comprehended, and its cause given up.

The Second Noble Truth is that the cause of suffering is craving or desire. Craving for pleasures, wealth, power, craving for rebirth, creates eventual suffering because of inherent greed and lust.

The Third Noble Truth is that anyone can eliminate the cravings (and thereby, the suffering) on his own, without the need of Gods and priests to direct our beings.

The Fourth Noble Truth is the path leading to cessation of suffering. Known as The Eightfold Path it consists of: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

Buddha taught these fundamentals of what was to become one of the world's great religious philosophies - a way of life towards individual salvation, and a path that is today followed by countless millions (Asia Tours Thailand, 2005).

The Buddha knew from his own experience that happiness does not come from great luxury or from great hardship. He taught people to follow a Middle Path between those two extremes. By following this path people could overcome greed and desire, and the unhappiness they caused, and lead wiser, more caring lives. Buddhists believe that it is up to each person to take responsibility for his or actions and to realize the truth for themselves. If they act wisely and well in accordance with the Buddha's teachings, they can live happier and more fulfilled lives.

Buddhists and psychologists alike believe that emotions strongly influence people's thoughts, words, and actions and that, at times, they help people in their pursuit of transient pleasures and satisfaction. Buddhism does not distinguish between emotions and other mental processes. Instead, it is concerned with understanding which types of mental activity are truly conducive to one's own and others' well-being, and which ones are harmful, especially in the long run. In Buddhism, a clear distinction is made between affective states that are directly aroused by the experience of pleasurable

stimuli (sensory, as well as aesthetic and intellectual) which arises from the attention, emotional, and cognitive balance of the mind (Sheldon, Ryan, Deci, & Kasser, 2004)..

Buddhism rejects the notion that all emotions are healthy as long as they are not excessive or inappropriate to the time and place. Rather, Buddhism maintains that some mental states are afflictive regardless of their degree or the context in which they arise. The focus is on three mental processes that are considered to be fundamental toxins of the mind (Davidson, Jackson, & Kalin, 2000).

The first of these is *craving*. This mental process is based on an unrealistic, reified distinction between self and others or between subject and object more generally as being absolutely separate and unrelated. Craving is concerned with acquiring or maintaining some desirable object or situation for “me” and “mine,” which may be threatened by “the other.” One assumes that desirable qualities are inherent in the object desired and then exaggerates these qualities, while ignoring or deemphasizing that object’s undesirable aspects. Craving is therefore an unrealistic way of engaging with the world, and it is harmful whenever one identifies with this afflictive mental process, regardless of how strong it is or the circumstances under which it arises. Craving is said to be afflictive, for it disrupts the balance of the mind, easily giving rise to anxiety, misery, fear, and anger; and it is unrealistic in the sense that it falsely displaces the source of one’s well being from one’s own mind to objects.

Hatred is the second of the fundamental afflictions of the mind and is a reverse reflection of craving. That is, hatred, or malevolence, is driven by the wish to harm or destroy anything that obstructs the selfish pursuit of desirable objects and situations for me and mine. Hatred exaggerates the undesirable qualities of objects and deemphasizes their positive qualities. When the mind is obsessed with resentment, it is trapped in the deluded impression that the source of its dissatisfaction belongs entirely to the external

object (just as, in the case of craving, the mind locates the source of satisfaction in desirable objects). But even though the trigger of one's resentment may be the external object, the actual source of this and all other kinds of mental distress is in the mind alone.

The third most fundamental affliction of the mind is the *fantasy* of grasping onto one's own and others' reified personal identities as real and concrete. According to Buddhism, the self is constantly in a state of dynamic flux, arises in different ways, and is profoundly interdependent with other people and the environment. However, people habitually obscure the actual nature of the self by superimposing on reality the concepts of permanence, singularity, and autonomy. As a result of misapprehending the self as independent, there arises a strong sense of the absolute separation of self and other. Then, craving naturally arises for the "I" and for what is mine, and repulsion arises toward the other (Davidson, Jackson, & Kalin, 2000).

Buddhist Teachings

Thailand has always been a Buddhist country. Often described as more a way of life than religion, Buddhism pervades Thai life and influences their conduct in countless subtle ways. In Buddhism, the purpose of life is to end suffering. Buddhists and psychologists alike believe that emotions strongly influence people's thoughts, words, and actions and that, at times, they help people in their pursuit of transient pleasures and satisfaction. The Buddha taught that humans suffer because we continually strive after things that do not give lasting happiness. Buddhist believe that existence is suffering, suffering is caused by desire, so the elimination of desire leads to a state of perfect non suffering and non existence called *nibbana* (nirvana).

It is non individualistic philosophy which preaches that the suppression and eventual extinction of the ego are the only way to be content. Almost all Thais believe in reincarnation, hopefully to a higher form of life, leading ultimately to the achievement of nibbana. To this end they “make merit” by doing good deeds. The central concern of religious activity is to gain as much merit and reduce as much demerit as possible. One way of gaining extra merit is by doing religious acts, like offering food to the monks, donating money to the temple, keeping the precepts and be doing (non-religious) acts of charity, like giving to the poor. Another is by becoming a monk. By this he does not only make merit for himself, but (if unmarried) also for his mother (and if married for his wife).

Buddhists believe that the radical transformation of consciousness necessary to realize *sukha* (a state of flourishing that arises from mental balance and insight into the nature of reality) can occur by sustained training in attention, emotional balance, and mindfulness, so that one can learn to distinguish between the way things are as they appear to the senses and the conceptual superimpositions one projects upon them. As a result of such training, one perceives what is presented to the senses, including one’s own mental states, in a way that is closer to their true nature, undistorted by the projections people habitually mistake for reality. Such training results not only in shifts in fleeting emotions but also leads to changes in one’s moods and eventually even changes in one’s temperament. For more than two millennia, Buddhist practitioners have developed and tested ways of gradually cultivating those emotions that are conducive to the pursuit of *sukha* and of freeing themselves from emotions that are detrimental to this pursuit. The ideal here is not simply to achieve one’s own individual happiness in isolation from others, but to incorporate the recognition of one’s deep

kinship with all beings, who share the same yearning to be free of suffering and to find a lasting state of well-being (Ekman, 2003).

Buddhists agree that events such as winning the lottery would not alter an individual's dispositional level of happiness, but they do assert that happiness as a dispositional trait (sukha) can be cultivated through specific practices. Although the term trait positive affect as it has been used in the mood and temperament literature has some elements in common with sukha, it does not capture the essence of the Buddhist construct, which also includes a deep sense of well-being, a propensity toward compassion, reduced vulnerability to outer circumstances, and recognition of the interconnectedness with people and other living beings in one's environment. Moreover, sukha is a trait and not a state. It is a dispositional quality that permeates and pervades all experience and behavior (Davidson, Jackson, & Kalin, 2000).

Facts and Figures on Buddhism in Thailand

Buddhism plays a very significant role in the daily life of the Thai people. Since about 95% of the people in the kingdom of Thailand are Buddhists. Of the 60,617,200 strong population of Thailand, based on household registrations of the Department of Local Administration, Ministry of the Interior recorded on December 31, 2002, the percentage of the population, religiously distributed, as mentioned in the 2002 Annual Report of the Department of Religious Affairs, Ministry of Education, is presented as follows: Buddhists: 94.57% = 57,324,000; Muslims (all denominations): 4.65% = 2,815,900; Christians: 0.72% = 438,600; Hindus, Sikhs and others: 0.05% = 27,700; and Unidentified: 0.01% = 10,500.

Data from the Department of Religious Affairs recorded in 2001 showed the following figures: Thai Buddhist Monasteries: 32,710; Thai Buddhist monks: 267,818; and Thai Buddhist novices: 103,026. (Buddha Dharma Education Association Inc., 2006)

The Thai Mode of Living

The centre of Thai community in Ayutthaya period was the monastery, and Buddhism was the main theme of life. The Thai tradition of building a monastery was intended to serve two purposes, one being for the sake of religious progress and other being that such a sanctified area would be a living memorial of the family's ancestors to their descendants.

In thickly populated areas there were often monasteries jointly constructed by people who considered it an act of great merit to build them. This, however, is not far from the fact, both from the material and immaterial aspects. The first and most evident fact is that monasteries are a source of harmony and unity as well as the symbol of Buddhism. They are places wherein *bhikkhus* can have their private quarters, apart from those of the laymen; wherein the study of the Buddha's doctrine is earnestly pursued and the grounds are always kept hallowed through their distinctive atmosphere. But that is not all that can be expected of monasteries. In those days they played a highly important role in education, as the people preferred to have their children educated in the monasteries, knowing that their young ones would be well educated both morally and intellectually (<http://www.buddhanet.net>).

There are many subdivisions within Buddhism, but most can be classified into three major branches: Theravada ("Way of the Elders"), Mahayana ("Greater Vehicle")

and Vajrayana ("Diamond Vehicle"). Theravada Buddhism is the national religion of Thailand, practiced by 90% of its population. Theravada Buddhism, an orthodox Buddhist sect which keeps the original doctrine and tradition succeeded from the Buddha, is adopted by Sri Lanka, Myanmar and Thailand while Mahayana sect is popular in China and Japan.

Ever since the Sukhothai Period, Buddhism has been recognized as the state's religion and significantly fundamental influence of Thai society and culture. Songha or monastic community has played a key role in Thai society since the ancient times. Temple served as an important social unit for it is the center of village; they were both spiritual and educational center. Buddhism is expressed in every aspect of Thai daily life. From birth to death, Buddhism is represented as the ceremonies believed to bring happiness to life. Nowadays, development and technology of the modern world has somehow changed the traditional lifestyle of Thai people, especially in big cities. Despite that, with the deep perception of Buddhism within them, Thai people still adopt Buddhist philosophy of simplicity and moderate to lead their ways, making Thai society much more tolerant and peaceful if compare with those which are suffering the stress from our competitive world today (Thailand Travel, 2003).

In the following sections, some of the main psychological aspects of Buddhism will be discussed as supplementary literature which are deemed useful in the understanding of the Thai mode of thinking and behaving.

Motivation.

Perhaps the most logical starting point is the theory of motivation. What drives people in their behaviors? What motivates human action? The unenlightened

person's behavior, it is said, is governed and driven by *tanha*, or craving, which, is given as the cause of "suffering" or "unsatisfactory" in the Second Noble Truth. *Tanha* is classified into three basic forms: *kama tanha* (craving for sensory gratification); *bhava tanha* (craving for survival or continued existence); and *vibhava tanha* (craving for annihilation).

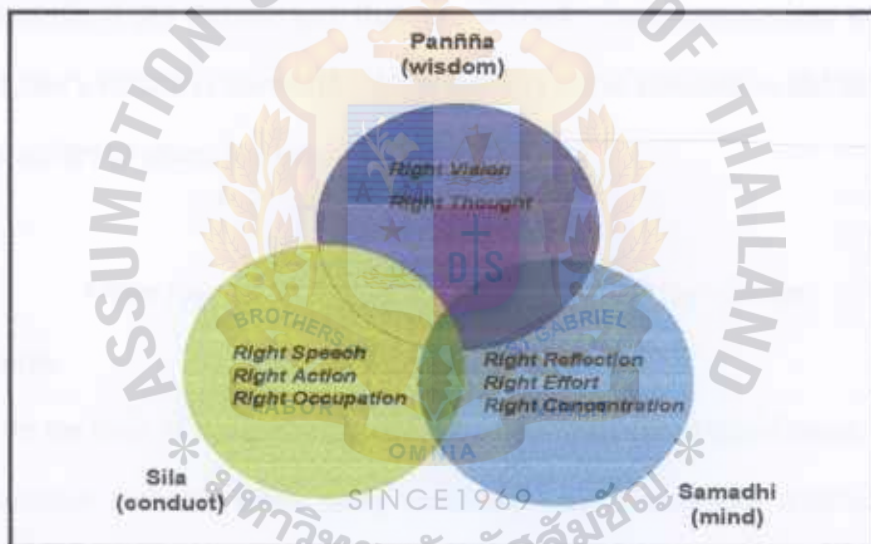
Motives for good, or wholesome, action are usually expressed in negative terms. The most consistent account is the one which gives *araga* (non-passion, or absence of passion), *adosa* (non-hatred or absence of hatred) and *amoha* (non-delusion, or absence of delusion) as the roots of good action--the opposites of the roots of unwholesome behaviors (Anguttara Nikaya). Occasionally, they are described in clearly positive terms--as *caga* (renunciation), *metta* (loving kindness) and *panna* (wisdom, understanding) (Anguttara Nikaya). It is stated that one must strive to develop these in order to combat their opposites.

Perception and cognition.

Perception is based on twelve gateways or modalities (*ayatana*), six of these being the five sense organs plus the mind, or "inner sense," and the other six being the objects of each of these. The status of mind (*mano*) is special. It has the ability to reflect on the objects of the other senses, so in this way it is linked to the activity of all the senses (Kalupahana, 1987). Each combination of sense organ and its objects leads to a particular consciousness (*vinna*)--for example, visual consciousness arises because of the eye and material shapes.

A Buddhist education is meant to release the learner from the suffering in *samsara* and bring him closer to *nirvana*. The path towards this release is known as the “middle way” or The Eight Fold Path. The eight factors of the Eight Fold Path are separated into three groups known as the Threefold Training. A complete Buddhist educational teaching should encourage all three aspects of the Threefold Training (Keown, 1996). *Pañña*, *Samadhi*, and *Sila* comprise the Threefold Training, described in more detail in the following figure.

Figure 1. Diagram of threefold training.



(Kanchanawanichkul, 2002)

The figure depicts the Eight Fold Path condensed into the Threefold Training. Each sphere represents one part of the Threefold Training. The domains of the Eight fold Path are written in the spheres where they belong.

Pañña (wisdom).

To develop *Pañña* is to develop wisdom that comes from Right Understanding and Right Thought. One gains the perfection of wisdom when one uses the intellect to comprehend the world and to contemplate true knowledge.

Samadhi (mind)

Right Effort, Right Mindfulness, and Right Concentration are the three attributes contained in *Samadhi*. One has *Samadhi* when one is focused on the mind, mindful and aware, and has a meditative attitude in daily activities.

Sila (conduct)

The first step in the Threefold training is *Sila* which is the moral discipline of Right Speech, Right Action, and Right Livelihood. *Sila* is connected with one's conduct, one's actions in the world. When one acts out of compassion and concern for the true welfare of others one practices the right *Sila*.

Other Related Studies on Materialism and Life Satisfaction

Materialism

As the issue of marketing's social responsibility grows in significance, the topic of materialism surfaces. While many marketing efforts encourage materialism, the materialism that is encouraged may have negative societal effects. An understanding of the effects of materialism on individuals, families, society, etc., is important in evaluating whether or not it is socially irresponsible for marketers to encourage materialism. However, the adequate empirical work has not yet been done on the overall effects of materialism.

Previous research indicates that materialistic aspirations are negatively associated with happiness and psychological health. Materialism should be positively

associated with individualism as materialism is seen as highly self-centered in almost all cultures (Eastman et al. 1997; Ger and Belk 1996). On the other hand, materialism will be negatively associated with life satisfaction only in cultures with high levels of socioeconomic development. When a culture reaches a high level of socioeconomic development, material objects are primarily used (and marketed) as means of satisfying higher order needs such as the need for love and belonging (Inglehart 1996; Schudson 1991).

According to Wallendorf et al., 1988 age, life cycle, and gender differences has been mostly descriptive. Age studies tend to find that older people relate to their special possessions differently than younger people, reflecting stage-of-life and other developmental issues. Gender studies universally find the predictable differences that men versus women are more likely to own certain special possessions. The meanings of those possessions tend to differ predictably, as well-autonomy seeking for men and affiliation seeking for women.

Fournier and Guiry (1993) had researched on materialism and life satisfaction. Their sample involved 120 subjects across a range of age, education and income. Consumers had well described their wish lists and a five item scale tapping happiness, overall life satisfaction and satisfaction with life. Results indicated that life satisfaction was negatively to number of possessions listed on consumer wish list.

Moreover, Richins (1994) illustrated the relationship between possessions and materialism. She noted that materialism is a value representing an individual's perspective regarding the role possessions should play in his/her life. Persons holding strong material values place possessions and their acquisition at the center of their lives, value possessions as a means of achieving happiness, and use possessions as indicators

of their own and others' success (Richins and Dawson, 1992). As such, materialism is a value closely tied to possessions and their use in individual expression (Richins, 1994).

The Richins and Dawson (1992) scale for materialism was used in this study. Operationally, Richins and Dawson (1992) define materialism in terms of three elements: the importance of possessions and acquisition ("centrality"), the role acquisition plays in the pursuit of happiness ("happiness"), and the use of possessions as an indicator of success in life ("success"). The scale consists of 18 items encompassing the three factors. The items were scored on a 5-point Likert format from "strongly agree" to "strongly disagree." Coefficient alpha for the overall materialism scale was 0.83 in the United States and 0.80 in New Zealand.

Richins (1994) examined the important possessions of consumers who were either high or low in materialism to assess the extent to which these possessions express their owners' material values. She studied this phenomenon by asking people to identify their most important possessions and to explain why these possessions were important. Richins' (1994) findings suggested that in comparison to consumers with high levels of materialism, consumers with low levels of materialism place importance on sentimental objects and recreational objects. In addition, highly materialistic consumers were also more likely to identify assets, transportation (e.g., automobile), and personal appearance products as important possessions.

According to Burroughs and Rindfleisch (2002), over the past decade, materialism has emerged as an important research topic. Materialism is generally viewed as the value placed on the acquisition of material objects. Previous research finds that high levels of material values are negatively associated with subjective well-being. However, relatively little is known about the relationship between materialism and well-being within the broader context of an individual's value system. The authors

examined the relationship between material values and other important life values. In addition, the authors draw on values theory to examine a novel conceptualization of why materialism is adverse to well-being. Their theory proposes that the individual orientation of material values conflicts with collective-oriented values, such as family values and religious values. This state of values conflicts creates psychological tension, and this tension is associated with a reduced sense of well-being. Using both a survey sample of 373 adults from across the United States and an experimental study of 120 college students were applied for a conflicting values perspective.

A research by Ahuvia (2002) investigated the development processes by which consumers become more or less materialistic. It begins with a review of Inglehart's work in this area, and then applies his theories to explain conceptions of materialism developed by Richins and Belk. Inglehart predicts that the subjective experience of economic deprivation and insecurity during one's formative years lead to adult materialism. Early subjective experiences of deprivation and insecurity strongly predict materialism as conceptualized by Belk, but are not related to materialism as conceptualized by Richins. Inglehart also allows for the social influence of family and peers to shape materialistic orientation. Findings indicate that the formative social influence of family and peers predicts both Belk's and Richin's materialism. This difference between Belk's and Richin's materialism is explained on the grounds that Belk's materialism reflects personality whereas Richin's reflects personal values.

According to Muncy and Eastman (1998), as the issue of marketing's social responsibility grows in significance, the topic of materialism surfaces. While many marketing efforts encourage materialism, the materialism that is encouraged may have negative societal effects. An understanding of the effects of materialism on individuals, families, society, etc., is important in evaluating whether or not it is socially

irresponsible for marketers to encourage materialism. However, the adequate empirical work has not yet been done on the overall effects of materialism. The authors addressed one important question: Do consumers who are more materialistic have different ethical standards than those who are not? Empirical evidence is presented which would indicate that materialism is negatively correlated with people's higher ethical standards as consumers. The implications for this in understanding social responsibility are discussed.

Life Satisfaction

To precisely define life satisfaction is a very difficult task because there is no universally acceptable definition as this perception varies from person to person and culture to culture. It appears that the literature concerning life satisfaction and well-being, although without conclusion, is primarily concerned with how and why people experience their lives in positive ways. As discussed earlier, life satisfaction, happiness, material ownership, well-being, and quality of life were used interchangeably; however, Haas (1999) suggested that there is a distinction between the words quality of life and life satisfaction.

According to authors Oishi et al., (1999) the roles of culture and economy in predictors of life satisfaction. They found that satisfaction with esteem needs (e.g., the self and freedom) predicted global life satisfaction more strongly among people in individualist nations than people in collectivist nations. Also, they determined that financial satisfaction was more strongly associated with life satisfaction in poorer nations, whereas home life satisfaction was more strongly related to life satisfaction in wealthy nations. Their findings indicate that predictors of life satisfaction differ across cultures, depending on salient needs and values.

On the other hand, theories have been proposed to explain that set levels of life satisfaction for an individual person are similar, in that they build on each other. Based on the adaptation level theory (Helson, 1987). Brickman and Coates (1987) suggested that major life events, such as winning the lottery or becoming a quadriplegic/paraplegic, will only temporarily affect life satisfaction because the process of habituation erodes the impact of good/bad fortune. However, sample sizes were small (22 lottery winners and 29 accident survivors) and the time lapsed since winning the lottery or the accident was between one month and one year. Thus, if more time had lapsed people would have had an opportunity to fully consider the extent to which these events have changed their lives.

In a 1999 study, involving more than one occupational group, investigated the relationship between differential inequity, job satisfaction, intention to turn over, life satisfaction and self-esteem. Pertaining to self-esteem, it was hypothesized that self-esteem moderates the under equity-job satisfaction and under equity-intention to turn over relationships; more simply, individuals with low self-esteem experience greater job dissatisfaction and propensity to turn-over than those with high self-esteem (Abraham, 1999).

Furthermore, It was found that measures of "felt satisfaction" and "felt success" with employment status were significant and moderate level predictors of self-esteem for both employed and unemployed (Casper and Fishbein, 2002). It appears that individuals that are satisfied with their jobs have a higher self-esteem than individuals who aren't satisfied. Interestingly, there is support for the notion that people that have made a career choice, even before they have started working, have a higher self-esteem than people who are undecided about their career. Satisfaction and success were

measured as moderators of self-esteem so that the participants' level of self-esteem was not directly related to functional status but to the participant's satisfaction and success with the functional status. People who are satisfied with their jobs are also satisfied with life (Casper and Fishbein, 2002).

Demographics

Local research.

Pranom and Chownpis (2002) conducted a research to determine whether the life satisfaction of Thai elderly age group depends on their daily living practices (material ownership). A comparative design was used to study 73 matched pairs of elderly people who perceive themselves as life satisfied or life dissatisfied. Scores of 85% and above on the life satisfaction instrument were used as a criteria to identify the elderly with life satisfaction. The sample was drawn from elderly clubs in four provinces of the eastern border of Thailand. Data were collected using structured interviews regarding the elderly daily living practices on physical, mental, social, and economic domains. A two-tailed dependent t test was used to reveal mean scores both overall and for each domain of the daily living practices of the elderly participants.

It was found that the life satisfaction group of elderly had significantly higher scores than their dissatisfied counterparts. The findings suggest the importance of Thai elderly age groups have a good practice on food habits, regular exercise, seeking knowledge towards health, religious activity involvement, good relationships with others, and well-planned income, material ownership and expenses resulting in life satisfaction.

Researchers have used age (Kamptner, 1991 and Kamptner et al., 1989) and life-cycle stage (Livingstone & Lunt, 1991) to examine the meanings and types of possessions valued by people giving them satisfaction.

On the other hand, in studies concerning life satisfaction of Thai elderly, Sudbuntat et al. (1985) stated that Thai elderly age group happiness was found to be due to religious beliefs and their children, whereas suffering reportedly originated from ill health and financial problems. Sinchai (1989) noted that perception of health status, perception of life success, self-preparation for the age of 60 and older, and use of leisure time were factors that significantly predicted the life satisfaction of elderly people living in a public nursing home.



CHAPTER III

Research Methodology

This chapter discusses the research methodology which is presented in the following order: (a) Research Design, (b) Subjects of the Study, (c) Research Instrument (d) Data collection, and (e) Data analysis.

Research Design

This study utilized the descriptive research design, in which information about degree of materialism and life satisfaction among followers of Buddhist teachings were described as they are, without manipulating any variable in the conduct of the study. Using a survey questionnaire to gather data led to the use of causal comparative research wherein both descriptive statistics and inferential statistics were utilized to meet the objectives of the study.

Subjects of the Study

The subjects of the study were Thai community citizens, both male and female, in two Bangkok temples: Wat Rakhangkositaram Waramahawihan (situated on Arunammarin Road; the temple is on the bank of the Chao Phraya River.) and Wat Pathumwanaram Rajaworavihara (Wat Srathum) which is located on Rama I Road, between the World Trade Center and Siam Square in the metropolitan Bangkok area.

According to the temples' bulletin information, approximately 300 people visit Wat Rakhangkositaram Waramahawihan and Wat Pathumwanaram Rajaworavihara temples daily for dharma practice; or 4,000 people a month (Wat Pathumwanaram,

2006). In the absence of official population statistics, the researcher opted to use a sample size of 250 for this study.

Convenience sampling was used to meet the sample number. Every respondent was asked initially if they would care to participate in the study. Informed consent was put in place and confidentiality of data was assured prior to handing out the questionnaire.

Research Instrument

A self-administered research instrument was used in this study which consisted of three questionnaires: (a) Personal Information Questionnaire, (b) Materialism Scale, and (c) Satisfaction With Life Scale. Each questionnaire is described individually in the following section.

Personal Information Questionnaire

This researcher-constructed questionnaire was contrived to collect relevant demographic data concerning the general background of the respondents: gender, age, educational level, marital status, occupation, monthly income, and adherence to Buddhist teachings.

Materialism Scale

The Materialism Scale was developed by Richins and Dawson (1992). This standardized instrument addressed three themes under materialism which corresponded to the three subscales of the questionnaire: centrality, happiness and success. The 18-

item materialism scale was designed to measure the degree of materialism in individuals.

Scoring: The materialism questionnaire consisted of a scale containing 18 items, using a five-point Likert-type scale. Each item is scored from 1 to 5 in terms of “strongly disagree” to “strongly agree”. Items were cast to reflect values and attitudes about possessions rather than specific behavior or personality traits.

Reliability: According to the designers of the scale, coefficient alpha was calculated separately for the items comprising the three factors and for the 18 items as a single scale. The seven centrality items produced alpha coefficients between .71 and .75 in the latter three surveys. For the six-item success subscale alpha ranged from .74 to .78, and for the five happiness items, alpha was between .73 and .83. When combined into a single scale, alpha for the 18 items varied from .80 to .88. Test-retest reliability (three-week interval) was calculated on data from a sample of 58 students at an urban university. The reliability correlations were .82, .86, and .82 for the centrality, happiness, and success subscales, respectively, and .87 for the combined scale.

Satisfaction With Life Scale (SWLS)

The Satisfaction With Life Scale was developed by Diener (1985). The life satisfaction questionnaire consisted of five statements about satisfaction with life scale referring to the cognitive-judgmental aspects of general life satisfaction. Thus, in contrast to measures that apply some external standard, the SWLS reveals the individual's own judgment of his or her quality of life. Satisfaction with life is often a key component of mental well-being.

Scoring: Each item is scored from 1 to 7 in terms of “strongly disagree” to “strongly agree.” Item scores are summed for total score, which ranges from 5 to 35, with higher scores reflecting more satisfaction with life.

Reliability: The 5 items on the SWLS were selected from a pool of 48 based on factor analysis. The instrument’s internal consistency is very good, with an alpha of .87. The instrument has excellent test-retest reliability, with a correlation of .82 for a two month period, suggesting it is stable.

The questionnaire was translated, for use with Thai respondents, by a university professor from the department of International Relations, Faculty of Political Science, Chulalongkorn University and back-translated to English to ensure accuracy in translation. The original English and Thai versions of the questionnaires can be seen in the Appendices section of the thesis.

Data Collection

The collection of data is presented in the following procedural steps:

1. A pretest of the Thai version of the instrument was conducted prior to the actual study; a total of 30 respondents completed the questionnaires. The pretest of the Thai version aimed to check for any difficulty respondents might have with regard to the questionnaire items and directions. A reliability test was conducted and the outcome showed that the Thai version has an overall Cronbach’s alpha reliability of 0.674.
2. Upon verifying that the instruments used is indeed reliable, the researcher proceeded to conduct the actual study in the designated study locations. She went to Wat Rakhangkositarom Waramahawihan and Wat Pathumwanaram

Rajaworavihara temples in Bangkok to personally distribute the questionnaires. Data gathering was completed in two weekends. Inclusion criteria for the respondents: (a) must be Buddhist, and (b) can read and write in Thai. These two screening questions were actually asked by the researcher to potential participants prior to handing out the questionnaire. Only those who answered, “Yes” to both questions were given a questionnaire to complete.

3. Out of a total of 280 respondents who answered the questionnaire (an additional 30 to the original number of 250 were added to cover for any possible invalid questionnaires). After inspection of the completed questionnaires, only 250 were deemed valid for data analysis.

Data Analysis

The collected data were statistically analyzed using the Statistical Package for the Social Sciences (SPSS). The following appropriate statistical tests were utilized:

1. Frequency and percentage distribution were used to analyze the demographic characteristics of the respondents, namely: gender, age, educational level, marital status, occupation, monthly income, and adherence to Buddhist teachings.
2. The T-test and F-test one-way ANOVA with post hoc multiple comparison were used to compare significant differences between the main variables materialism and life satisfaction as a function of the demographic characteristics gender, age, educational level, marital status, occupation, and monthly income. More specifically, the independent sample T-test was used to analyze gender

and occupation; whereas ANOVA was utilized for the rest of the demographic variables.

3. Pearson's r correlation was used to test the relationship between materialism and life satisfaction.
4. Pearson's r correlation was used to test the relationship between adherence to Buddhist teachings and materialism; as well as to test the relationship between adherence to Buddhist teachings and life satisfaction.



CHAPTER IV

Presentation of Findings

This chapter reports the results obtained through the three-part research instrument that was used to examine materialism and life satisfaction among followers of Buddhist teachings. The findings of the study are presented in the following order:

1. Analysis of the demographic characteristics of the participants.
2. Hypothesis Testing of H1: There are significant differences in degree of materialism as a function of the demographic characteristics of followers of Buddhist teachings.
3. Hypothesis Testing of H2: There are significant differences in degree of life satisfaction as a function of the demographic characteristics of followers of Buddhist teachings.
4. Hypothesis Testing of H3: There is a significant negative correlation between materialism and life satisfaction among followers of Buddhist teachings.
5. Hypothesis Testing of H4: There is a significant difference in adherence to Buddhist teachings between materialism and life satisfaction.

Analysis of the Demographic Characteristics of the Participants

The demographic characteristics of the participants were analyzed according to the following variables: gender, age, marital status, occupation, educational level, monthly income, and adherence to Buddhist teachings.

As seen in Table 1, immediately following, the sample size consisted of 250. Of the sample, 31% consisted of males and 69% consisted of females. Figure 2 shows the distribution of the sample based on gender.

Table 1

Frequency and Percentage Distribution of Gender

| Gender | Frequency | Percent |
|--------|-----------|---------|
| male | 77 | 30.8 |
| female | 173 | 69.2 |
| Total | 250 | 100.0 |



Figure 2. Frequency and percentage distribution of gender.

The following Table 2 shows that, of the 250, 2.4% belonged to the age category of below 20 years, 75% belonged to the age category of 20-40 years, 21%

belonged to age category of 41-60 years, and 1.6% belonged to the category of 61 years and above. Figure 3 shows the percentage of distribution based on the different age groups.

Table 2
Frequency and Percentage Distribution of the Sample Based on Age

| | Frequency | Percent |
|--------------------|-----------|---------|
| below 20 years | 6 | 2.4 |
| 20-40 years | 187 | 74.8 |
| 41-60 years | 53 | 21.2 |
| 61 years and above | 4 | 1.6 |
| Total | 250 | 100.0 |

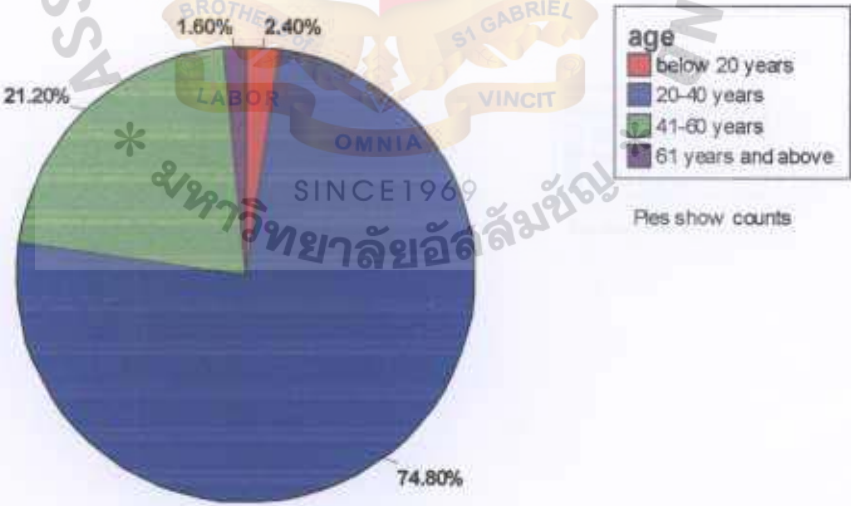


Figure 3. Frequency and percentage distribution of the sample based on age.

Table 3 shows that the participants of the research were from different educational levels: 24% were of High School/ Diploma level, 59% had a qualification of Bachelor degree, and 41% had a qualification of Master Degree. Figure 4 shows the frequency distribution of the educational level of the sample.

Table 3

Frequency and Percentage Distribution Based on the Educational Level

| | Frequency | Percent |
|---------------------|-----------|---------|
| High school/Diploma | 61 | 24.4 |
| Bachelor degree | 148 | 59.2 |
| Master degree | 41 | 16.4 |
| Total | 250 | 100.0 |

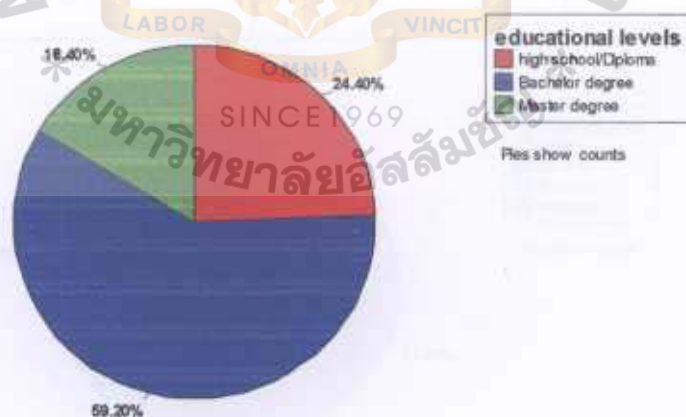


Figure 4. Frequency and percentage distribution based on the educational level.

The succeeding Table 4 shows the results of analysis of marital status of the participants: 62% were single, 32%were married, 2% were divorced, and 4% were widowed. Figure 5 shows the frequency distribution of the sample based on the marital status.

Table 4
Frequency and Percentage Distribution of the Sample Based on Marital Status

| | Frequency | Percent |
|----------|-----------|---------|
| single | 156 | 62.4 |
| married | 80 | 32.0 |
| divorced | 4 | 1.6 |
| widowed | 10 | 4.0 |
| Total | 250 | 100.0 |

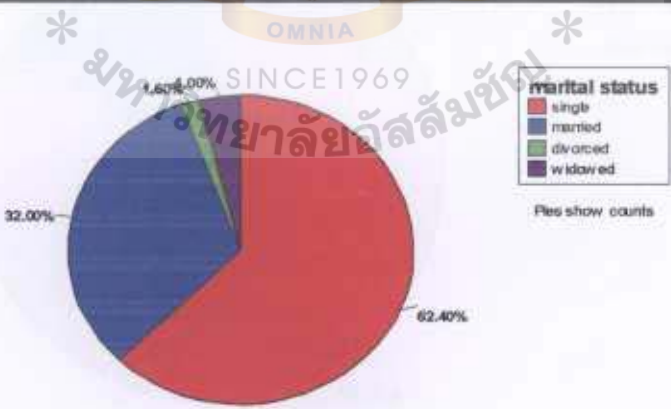


Figure 5. Frequency and percentage distribution of the sample based on marital status.

The data was analyzed to observe the frequency distribution based on occupational status as seen in Table 5. It was found that 84% were employed and 16% were unemployed. Figure 6 shows the distribution based on the occupational status.

Table 5
Frequency and Percentage Distribution Based on Occupational Status

| | Frequency | Percent |
|------------|-----------|---------|
| employed | 209 | 83.6 |
| unemployed | 41 | 16.4 |
| Total | 250 | 100.0 |

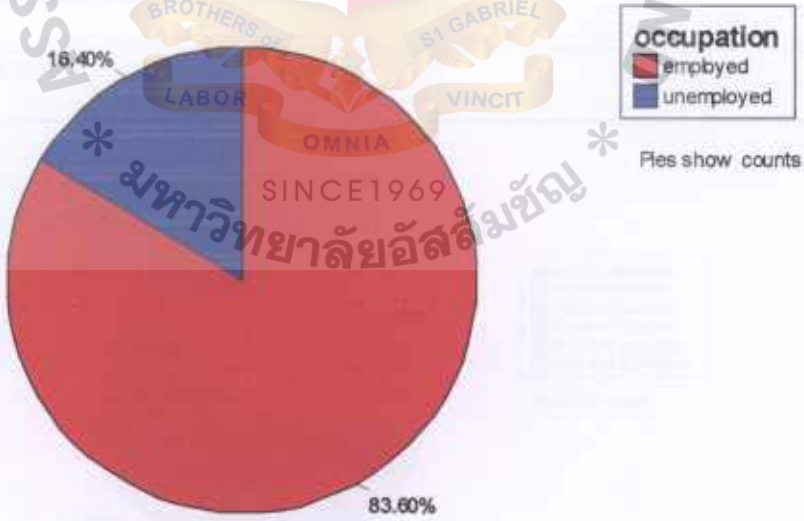


Figure 6. Frequency and percentage distribution based on occupational status.

The data was analyzed to look at the distribution of the participants based on their monthly income, as seen in Table 6. Five categories were made and 26% belonged to the category of below 10,000 baht, 27% were under the category of 10,000-20,000 baht, 20% were under the category of 20,000-40,000 baht, 14% were under the category of 30,000-40,000 baht, and 12% were under the category of 40,000 and above. The distribution is given in Figure 7.

Table 6

Frequency and Percentage Distribution Based on Monthly Income

| | | Frequency | Percent |
|-------|-----------------------|-----------|---------|
| Valid | below 10,000 baht | 65 | 26.0 |
| | 10,001-20,000 baht | 69 | 27.6 |
| | 20,001-30,000 baht | 50 | 20.0 |
| | 30,001-40,000 baht | 35 | 14.0 |
| | more than 40,000 baht | 31 | 12.4 |
| | Total | 250 | 100.0 |



Figure 7. Frequency and percentage distribution based on monthly income.

Hypothesis Testing of H1: *There are significant differences in degree of materialism as a function of the demographic characteristics of followers of Buddhist teachings.*

Materialism was tested for the demographic variables gender, age, educational level, marital status, occupation, and monthly income. Corollary or subhypothesis of H1 were formulated to test differences in materialism as a function of gender (H1.1), age (H1.2), educational level (H1.3), marital status (H1.4), occupation (H1.5), and monthly income (H1.6).

Hypothesis 1.1 *There is a significant difference in materialism for males and females.*

To test this, independent sample *T* test was computed for materialism for males and females and the results can be seen in Table. 6. Independent sample *T* test showed that there is a significant difference between males and females for materialism, $t=2.238$, $p<.05$. Males scored higher in materialism compared to females with $M=53.36$ and $SD=7.61$ for males and $M=50.26$ and $SD=6.27$ for females.

Table 7
The Test of Gender Differences in Materialism

| Materialism | Mean | SD | T-test | df | p-Value |
|--------------------|-------|------|--------|-----|---------|
| Male (77 male) | 52.36 | 7.61 | 2.238 | 248 | 0.023 |
| Female(173 female) | 50.26 | 6.27 | | | |

H1.2: *There is a significant difference in materialism across different age levels.*

Table 8 shows the different categories of age group which were used to do the analysis. There were 6 subjects from the age group below 20 years; 187 subjects in the age group 20-40 years; 53 subjects in the age group 41-60 years; and 4 subjects in the age group 61 years and above. The Univariate Analysis of Variance was computed to see if there is any significant difference between the age groups.

Table 8

Different Categories of the Age Group

| | Category | Age Groups | N |
|-----|----------|--------------------|-----|
| Age | 1 | Below 20 years | 6 |
| | 2 | 20-40 years | 187 |
| | 3 | 41-60 years | 53 |
| | 4 | 61 years and above | 4 |

The following Table 9 shows the results of the Analysis of Variance, which indicates that there is a significant difference in materialism for the different age groups, $F(3,246)=7.295, P<0.001$. Immediately after is Table 10 which shows the mean and standard deviations of materialism for different age groups.

Table 9

Tests of Between-Subjects Effects

Dependent Variable: Materialism

| Source | Type III Sum of Squares | Df | Mean Square | F | Sig. |
|-----------------|-------------------------|-----|-------------|----------|------|
| Corrected Model | 931.024(a) | 3 | 310.341 | 7.295 | .000 |
| Intercept | 92339.758 | 1 | 92339.758 | 2170.616 | .000 |
| Age | 931.024 | 3 | 310.341 | 7.295 | .000 |
| Error | 10465.040 | 246 | 42.541 | | |
| Total | 659404.000 | 250 | | | |
| Corrected Total | 11396.064 | 249 | | | |

a R Squared = .082 (Adjusted R Squared = .070)

Table 10

Mean and Standard Deviations of Materialism for Different Age Groups

| Age | Mean | Std. Deviation | N |
|--------------------|---------|----------------|-----|
| below 20 years | 59.6667 | 8.47742 | 6 |
| 20-40 years | 51.1925 | 6.41699 | 187 |
| 41-60 years | 49.6604 | 6.81611 | 53 |
| 61 years and above | 41.2500 | 3.20156 | 4 |
| Total | 50.9120 | 6.76516 | 250 |

The post hoc test was then conducted to see how exactly the age groups differed in materialism scores. Table 11 shows the Scheffe test, which is the multiple comparisons of the different age groups on materialism. Below 20 years differed significantly with the three other groups 20-40, 41-60, and 61 and above. Materialism

scores were higher for below 20 years compared to the other three groups, which can be observed by looking at the mean difference from Table 10. When 20-40 years group was compared with the other categories, it was evident that there was no significant difference between 20-40 and 41-60. There was a significant difference that existed for the below 20 group and 61 years and above.

By looking at the mean table (Table 10) , it is quite clear that the 20-40 group has lower scores in materialism compared to below 20 group; and higher scores in materialism compared to above 60 years. When 41-60 years were compared with the three other categories, it was clear that there was no significant difference that existed with 20-40 years and 61 years and above, but there was a significant difference from 41-60 years and the below 20 years. From the mean table it is quite evident that the 41-60 scored much lower in materialism compared to below 20 group. Even though means differ from 20-40 and 61 and above, the difference is not statistically significant. Lastly, the category of 61 and above was compared with the other three categories. It was found that there is no significant difference between 61 years and above and 41-60. There was a significant difference for below 20 years and 20-40 years. From the mean table it is quite clear that below 20 years and 20-40 years scored higher in materialism compared to 61 and above. From these results it could be concluded that as the age increased, the materialism scores were lower.

Table 11

Multiple Comparisons of Materialism Based on Age Differences

| | (I) age | (J) age | Mean Difference (I-J) | Std. Error | Sig. |
|---------|--------------------|--------------------|-----------------------|------------|------|
| | | | | | |
| Scheffe | below 20 years | 20-40 years | 8.4742(*) | 2.70511 | .022 |
| | | 41-60 years | 10.0063(*) | 2.80941 | .006 |
| | | 61 years and above | 18.4167(*) | 4.21015 | .000 |
| | 20-40 years | below 20 years | -8.4742(*) | 2.70511 | .022 |
| | | 41-60 years | 1.5321 | 1.01496 | .518 |
| | | 61 years and above | 9.9425(*) | 3.29586 | .030 |
| | 41-60 years | below 20 years | -10.0063(*) | 2.80941 | .006 |
| | | 20-40 years | -1.5321 | 1.01496 | .518 |
| | | 61 years and above | 8.4104 | 3.38199 | .106 |
| | 61 years and above | below 20 years | -18.4167(*) | 4.21015 | .000 |
| | | 20-40 years | -9.9425(*) | 3.29586 | .030 |
| | | 41-60 years | -8.4104 | 3.38199 | .106 |

* The mean difference is significant at the .05 level.

H1.3: *There is a significant difference in materialism for subjects with different educational levels.*

There were three categories of the educational level which is shown in Table 12. The first category is High school/ Diploma, which comprises 61 participants, Bachelor Degree which comprises of 148 participants, and Master Degree which consisted of 41. However, there was one category of PhD degree which consisted of only 1 participant so that participant was included with the Master degree for analysis. Univariate Analysis of Variance was computed to see if there is a significant difference in materialism based on educational level.

Table 13 shows the means and standard deviations of materialism on different educational level; whereas Table 14 shows the Analysis of Variance results, $F(2,247)=3.636, P<0.05$, which indicates that there is a significant difference in materialism based on their educational level. Post hoc test were computed to find out the difference. Table 15 shows the Sheffe results, which gives the multiple comparisons of different educational levels on materialism. Tables 12-15 are presented one after the other in the following segment.

Table 12

Distribution of the Sample on Different Educational Levels

| Educational levels | Value Label | N |
|--------------------|------------------------|-----|
| 1 | High School/Diploma | 61 |
| 2 | Bachelor degree | 148 |
| 3 | Master and Ph.D degree | 41 |

Table 13

Means and SDs of Materialism on Different Educational Levels

| Educational levels | Mean | Std. Deviation | N |
|---------------------|---------|----------------|-----|
| High school/Diploma | 52.0492 | 6.79810 | 61 |
| Bachelor degree | 51.1149 | 6.97178 | 148 |
| Master degree | 48.4878 | 5.36713 | 41 |
| Total | 50.9120 | 6.76516 | 250 |

Table 14

ANOVA Results of Materialism on Different Educational Levels

| Source | Type III Sum of Squares | Df | Mean Square | F | Sig. |
|-----------------|-------------------------|-----|-------------|-----------|------|
| Corrected Model | 325.920(a) | 2 | 162.960 | 3.636 | .028 |
| Intercept | 483762.499 | 1 | 483762.499 | 10793.838 | .000 |
| Edu | 325.920 | 2 | 162.960 | 3.636 | .028 |
| Error | 11070.144 | 247 | 44.818 | | |
| Total | 659404.000 | 250 | | | |
| Corrected Total | 11396.064 | 249 | | | |

a R Squared = .029 (Adjusted R Squared = .021)

Table.15

Multiple Comparison of Different Educational Levels on Materialism (Scheffe)

| (I) Educational levels | (J) educational levels | Mean Difference (I-J) | Std. Error | Sig. | 95% Confidence Interval | |
|------------------------|------------------------|-----------------------|------------|------|-------------------------|-------------|
| | | | | | Lower Bound | Upper Bound |
| High school/Diploma | Bachelor degree | .9343 | 1.01860 | .657 | -1.5742 | 3.4428 |
| | Master degree | 3.5614(*) | 1.35198 | .033 | .2319 | 6.8909 |
| Bachelor degree | high school/Diploma | -.9343 | 1.01860 | .657 | -3.4428 | 1.5742 |
| | Master degree | 2.6271 | 1.18151 | .087 | -.2826 | 5.5367 |
| Master degree | high school/Diploma | -3.5614(*) | 1.35198 | .033 | -6.8909 | -.2319 |
| | Bachelor degree | -2.6271 | 1.18151 | .087 | -5.5367 | .2826 |

Based on observed means.

* The mean difference is significant at the .05 level.

The category high school/ Diploma were compared with Bachelor degree and Master Degree. There was no significant difference found between High school level and Bachelor degree. There was a significant difference found between High School and Master degree. Looking at the Table 15, it is clear that category of high school scored higher than the category of Master degree.

The group with Bachelor Degree was compared with Master degree and High school and there was no significant difference found between the two groups. Then the group with a Master Degree was compared with high school and Bachelor degree and there was no significant difference found between Master Degree and Bachelor, but there is a significant difference found between Master degree and High school. These results again indicates that when the educational level is lower, the materialism scores are higher, and when the educational level is higher, the materialism scores are lower.

H1.4: *There is a significant difference in materialism for subjects with different marital status.*

For the analysis there were four categories, which are given in the Table 16. There were 156 people with the status single, 80 with the status married, 4 divorced, and 10 widowed. Table 17 shows the means and standard deviations for materialism for the different marital status categories. Tables 16 and 17 are presented in the following part.

Table 16
Distribution of Subjects on Different Categories Under Marital Status

| Marital Status | | Value Label | N |
|----------------|---|-------------|-----|
| | 1 | Single | 156 |
| | 2 | Married | 80 |
| | 3 | Divorced | 4 |
| | 4 | Widowed | 10 |

Table 17

Means and SDs for Materialism for the different Marital Status

| marital status | Mean | Std. Deviation | N |
|----------------|---------|----------------|-----|
| Single | 51.1474 | 6.83238 | 156 |
| Married | 50.1750 | 6.42931 | 80 |
| Divorced | 57.2500 | 6.55108 | 4 |
| Widowed | 50.6000 | 7.83440 | 10 |
| Total | 50.9120 | 6.76516 | 250 |

The Univariate Analysis of Variance was computed to see if there is any significant difference between the categories of marital status. Table 18 shows the results of the Analysis of Variance, which indicates that there is no significant difference in Materialism for the different marital status: $F(3,246)=1.567, P>0.05$. This indicates that people with different marital status did not score differently for materialism.

Table 18

ANOVA results for Materialism for the Different Marital Status

| Source | Type III Sum of Squares | Df | Mean Square | F | Sig. |
|-----------------|-------------------------|----|-------------|----------|------|
| Corrected Model | 213.755(a) | 3 | 71.252 | 1.567 | .198 |
| Intercept | 118600.953 | 1 | 118600.953 | 2609.106 | .000 |
| Marital | 213.755 | 3 | 71.252 | 1.567 | .198 |

| | | | | | |
|-----------------|------------|-----|--------|--|--|
| Error | 11182.309 | 246 | 45.457 | | |
| Total | 659404.000 | 250 | | | |
| Corrected Total | 11396.064 | 249 | | | |

a R Squared = .019 (Adjusted R Squared = .007)

H1.5: *There is a significant difference in materialism for subjects with different occupational status.*

There were two categories of occupational status, which are employed and unemployed. The employed were 209 and the unemployed were 41. The independent sample T- test was computed to see if they differed significantly on materialism. Table 19 shows the results of the T-test: $t = -1.478$, $P > 0.05$, which indicates that there is no significant difference between employed and unemployed in materialism.

Table 19
Results of T-Test for Materialism for Occupational Status

| Materialism | Mean | SD | T-test | df | p-Value |
|--------------------------|-------|------|--------|-----|---------|
| Employed(209 employed) | 50.56 | 6.27 | -1.478 | 248 | 0.146 |
| Unemployed(41unemployed) | 52.68 | 8.73 | | | |
| | | | | | |

H1.6: *There is a significant difference in materialism for subjects with different monthly income.*

As seen in Table 20, there were five categories of subjects according to monthly income: 65 of them were under the category below 10,000 baht, 69 under the category 10,000-20,000 baht, 50 under the category of 20,000-30,000 baht, 35 under the category of 30,000-40,000 baht, and 31 under the category of 40,000 baht and above. Univariate Analysis of Variance was computed to see if the materialism differed across the categories. Table 21 shows the means and standard deviations of materialism for different monthly income. Table 22 shows the results of the ANOVA, $F(4, 245)=3.897, P<0.05$, which indicates that there is a significant difference across the different groups. Tables 21-22 are presented one after the other in the next segment.

Table 20
Distribution of Subjects With Different Monthly Income

| Monthly Income | Value Label | N |
|----------------|-----------------------|----|
| 1 | Below 10,000 baht | 65 |
| 2 | 10,001-20000 baht | 69 |
| 3 | 20,001-30000 baht | 50 |
| 4 | 30,001-40,000 baht | 35 |
| 5 | More than 40,000 baht | 31 |

Table 21

Means and SDs of Materialism for Different Monthly Income

| monthly income | Mean | Std. Deviation | N |
|-----------------------|---------|----------------|-----|
| below 10,000 baht | 53.4769 | 6.48582 | 65 |
| 10,001-20,000 baht | 49.7681 | 6.63357 | 69 |
| 20,001-30,000 baht | 51.1000 | 7.35472 | 50 |
| 30,001-40,000 baht | 49.9429 | 6.43036 | 35 |
| more than 40,001 baht | 48.8710 | 5.69644 | 31 |
| Total | 50.9120 | 6.76516 | 250 |

Table 22

ANOVA Results for Materialism Done for Different Categories of Monthly Income

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|-----------------|-------------------------|-----|-------------|-----------|------|
| Corrected Model | 681.689(a) | 4 | 170.422 | 3.897 | .004 |
| Intercept | 578910.911 | 1 | 578910.911 | 13237.653 | .000 |
| income | 681.689 | 4 | 170.422 | 3.897 | .004 |
| Error | 10714.375 | 245 | 43.732 | | |
| Total | 659404.000 | 250 | | | |
| Corrected Total | 11396.064 | 249 | | | |

a R Squared = .060 (Adjusted R Squared = .044)

The category of below 10,000 baht was compared with 10,000-20,000, 20,000-30,000, 30,000-40,000 and 40,000 and above. The results can be seen in Table 23. There was significant difference between only two groups; i.e. 10,000-20,000 and 40,000 and above.

Looking back at Table 21, it is quite clear that below 10,000 scored higher in materialism compared to the other two groups. When 10,000-20,000 was compared with the other three groups, significant difference was found only for below 10, 000 groups. From Table 21, it is clear that below 10,000 group scored higher in materialism.

When 20,000-30,000 and 30,000-40,000 category was compared with the other three categories respectively, there was no significant difference between any of the groups respectively. When above 40,000 was compared with the other groups, there was a significant difference found for one category, which is below 10,000. From Table 21, it is quite clear that materialism was higher for below 10,000 group.

Table 23
Multiple Comparisons of Materialism for People With Different Monthly Income (Scheffe)

| (I) monthly income | (J) monthly income | Mean Difference | | |
|--------------------|--------------------|-----------------|------------|------|
| | | (I-J) | Std. Error | Sig. |
| below 10,000 baht | 10,001-20,000 baht | 3.7088(*) | 1.14307 | .035 |
| | 20,001-30,000 baht | 2.3769 | 1.24396 | .457 |
| | 30,001-40,000 baht | 3.5341 | 1.38647 | .169 |

| | | | | |
|-----------------------|-----------------------|------------|---------|-------|
| | more than 40,001 baht | 4.6060(*) | 1.44344 | .040 |
| 10,001-20,000 baht | below 10,000 baht | -3.7088(*) | 1.14307 | .035 |
| | 20,001-30,000 baht | -1.3319 | 1.22819 | .882 |
| | 30,001-40,000 baht | -1.747 | 1.37233 | 1.000 |
| | more than 40,001 baht | .8971 | 1.42986 | .983 |
| 20,001-30,000 baht | below 10,000 baht | -2.3769 | 1.24396 | .457 |
| | 10,001-20,000 baht | 1.3319 | 1.22819 | .882 |
| | 30,001-40,000 baht | 1.1571 | 1.45744 | .959 |
| | more than 40,001 baht | 2.2290 | 1.51174 | .704 |
| 30,001-40,000 baht | below 10,000 baht | -3.5341 | 1.38647 | .169 |
| | 10,001-20,000 baht | .1747 | 1.37233 | 1.000 |
| | 20,001-30,000 baht | -1.1571 | 1.45744 | .959 |
| | more than 40,001 baht | 1.0719 | 1.63101 | .980 |
| more than 40,001 baht | below 10,000 baht | -4.6060(*) | 1.44344 | .040 |
| | 10,001-20,000 baht | -.8971 | 1.42986 | .983 |
| | 20,001-30,000 baht | -2.2290 | 1.51174 | .704 |
| | 30,001-40,000 bahtg | -1.0719 | 1.63101 | .980 |

Based on observed means.

* The mean difference is significant at the .05 level.

Hypothesis 2 (H2: There are significant differences in degree of life satisfaction as a function of the demographic characteristics of followers of Buddhist teachings.

Life Satisfaction was tested for the demographic variables gender, age, educational level, marital status, occupation, and monthly income. Subhypotheses (H2.1-H2.6) had to be formulated accordingly.

H2.1: There is a significant difference in life satisfaction for males and females.

To test this, Independent sample T test was computed for life satisfaction for males and females and the results can be seen in Table 24.. Independent sample T test showed that there is no significant difference between males and females for life satisfaction, $t=0.438; P>0.05$. Males and females scored more or less similar in life satisfaction with $M=23.53$ And $SD\ 5.76$ for males, and $M=23.21$ and $SD=5.24$ for females, respectively.

Table 24
T Test of Gender Differences in Life Satisfaction

| Life satisfaction | Mean | SD | T-test | Df | p-Value |
|--------------------|-------|------|--------|-----|---------|
| Male (77 male) | 23.53 | 5.76 | 0.438 | 248 | 0.662 |
| Female(173 female) | 23.21 | 5.24 | | | |

H2.2: *There is a significant difference in life Satisfaction across the different age levels.*

Table 25 shows the different categories of age group which were used to do the analysis. There were 6 subjects from the age group below 20 years; 187 subjects in the age group 20-40 years, 53 subjects in the age group 41-60 years, and 4 subjects in the age group 61 years and above. The Univariate Analysis of Variance was computed to see if there is any significant difference between the age groups. ANOVA results are given on Table 26: $F(3,246)=1.069, P>0.05$, which shows that there is no significant difference between the different age levels for life satisfaction. Tables 25-26 are presented in the following part.

Table 25
Different Categories of the Age Group

| Age Category | Age Groups | N |
|--------------|--------------------|-----|
| 1 | Below 20 years | 6 |
| 2 | 20-40 years | 187 |
| 3 | 41-60 years | 53 |
| 4 | 61 years and above | 4 |

Table 26
Shows the ANOVA Results for Life Satisfaction for Different Age Levels

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|-----------------|-------------------------|----|-------------|-------|------|
| Corrected Model | 93.432(a) | 3 | 31.144 | 1.069 | .363 |

| | | | | | |
|-----------------|------------|-----|-----------|---------|------|
| Intercept | 19632.295 | 1 | 19632.295 | 674.155 | .000 |
| age | 93.432 | 3 | 31.144 | 1.069 | .363 |
| Error | 7163.852 | 246 | 29.121 | | |
| Total | 143073.000 | 250 | | | |
| Corrected Total | 7257.284 | 249 | | | |

a R Squared = .013 (Adjusted R Squared = .001)

H2.3: *There is a significant difference in materialism for life satisfaction with different educational levels.*

There were three categories of the educational level which is shown earlier in Table 12. The first category is High school/ Diploma, which comprises of 61 participants, Bachelor Degree which comprises of 148 participants and Master Degree which consisted of 41. Moreover, there was one category of PhD degree which consisted of only 1 participant so that participant was included with the Master degree for analysis. Univariate Analysis of Variance was computed to see if there is a significant difference in life satisfaction based on educational level. The following Table 27 shows the Analysis of Variance results, $F(2,247)=1.103, P>0.05$, which indicates that there is no significant difference in life satisfaction between different education levels.

Table 27

ANOVA Results of Life Satisfaction on Different Educational Levels

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|-----------------|----------------------------|-----|-------------|----------|------|
| Corrected Model | 64.262(a) | 2 | 32.131 | 1.103 | .333 |
| Intercept | 104170.999 | 1 | 104170.999 | 3577.111 | .000 |
| edu | 64.262 | 2 | 32.131 | 1.103 | .333 |
| Error | 7193.022 | 247 | 29.122 | | |
| Total | 143073.000 | 250 | | | |
| Corrected Total | 7257.284 | 249 | | | |

a R Squared = .009 (Adjusted R Squared = .001)

H2.4: *There is a significant difference on life satisfaction for subjects with different marital status.*

For the analysis there were four categories, which are given in the Table 16. There were 156 people with the status as single, 80 with the status married, 4 divorced, and 10 widowed.

The Univariate Analysis Of Variance was computed to see if there is any significant difference between the categories of marital Status. The following Table 28 shows the results of the Analysis of Variance, which indicates that there is no significant difference in Life Satisfaction for the different marital status: $F(3,246)=.398$, $P>0.05$. This indicates that people with different marital status did not score differently in life satisfaction.

Table 28

ANOVA results for Life Satisfaction for the Different Marital Status

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|-----------------|----------------------------|-----|-------------|---------|------|
| Corrected Model | 35.072(a) | 3 | 11.691 | .398 | .754 |
| Intercept | 22185.005 | 1 | 22185.005 | 755.656 | .000 |
| marital | 35.072 | 3 | 11.691 | .398 | .754 |
| Error | 7222.212 | 246 | 29.359 | | |
| Total | 143073.000 | 250 | | | |
| Corrected Total | 7257.284 | 249 | | | |

a R Squared = .005 (Adjusted R Squared = -.007)

H2.5: *There is a significant difference in life satisfaction for subjects with different occupational status.*

There were two categories of occupational status, which are employed and unemployed. The employed were 209 and the unemployed were 41. The independent sample T- test was computed to see if they differed significantly on life satisfaction. The succeeding table, Table 29, shows the results of the t-test: $t= 2.285$, $P<0.05$, which indicates there is a significant difference between employed and unemployed in life satisfaction. The unemployed scored more in life satisfaction compared to the employed.

Table 29

T-Test for Life Satisfaction for Occupational Status

| Life Satisfaction | Mean | SD | T-test | df | p-Value |
|---------------------------|-------|-------|--------|-----|---------|
| Employed(209 employed) | 23.65 | 5.15 | 2.285 | 248 | 0.023 |
| Unemployed(41 unemployed) | 41 | 21.36 | | | |
| | | | | | |

H2.6: *There is a significant difference on life satisfaction for subjects with different monthly income.*

There were five categories of subjects: 65 of them were under the category below 10,000 baht, 69 under the category 10,000-20,000 baht, 50 under the category of 20,000-30,000 baht, 35 under the category of 30,000-40,000 baht and 31 under the category of 40,000 and above. Univariate Analysis of Variance was computed to see if the Life Satisfaction differed across the categories. Table 30 shows the results of the ANOVA, $F(4, 245) = 0.748, P>0.05$, which indicates that there is no significant difference of life satisfaction across the different groups, which indicates that life satisfaction doesn't go along with the monthly income.

Table 30

ANOVA Results for Life satisfaction for Different Monthly Income

| Source | Type III Sum of Squares | df | Mean Square | F | Sig. |
|--------|-------------------------|----|-------------|---|------|
|--------|-------------------------|----|-------------|---|------|

| | | | | | |
|-----------------|------------|-----|------------|----------|------|
| Corrected Model | 87.531(a) | 4 | 21.883 | .748 | .560 |
| Intercept | 122845.526 | 1 | 122845.526 | 4197.795 | .000 |
| income | 87.531 | 4 | 21.883 | .748 | .560 |
| Error | 7169.753 | 245 | 29.264 | | |
| Total | 143073.000 | 250 | | | |
| Corrected Total | 7257.284 | 249 | | | |

a R Squared = .012 (Adjusted R Squared = -.004)

Hypothesis (H3): *There is a significant negative correlation between materialism and life satisfaction.*

This hypothesis was tested by running Pearson Correlation. The correlation results are given in Table 31.

Table 31
Correlation Results of Life Satisfaction and Materialism

| | | Materialism | Life Satisfaction |
|-------------------|---------------------|-------------|-------------------|
| Materialism | Pearson Correlation | 1 | -.293(**) |
| | Sig. (2-tailed) | | .000 |
| | N | 250 | 250 |
| Life Satisfaction | Pearson Correlation | -.293(**) | 1 |
| | Sig. (2-tailed) | .000 | |
| | N | 250 | 250 |

** Correlation is significant at the 0.01 level (2-tailed).

The correlation result indicates that there is a *high negative correlation* between materialism and life satisfaction. From these results, it is clear that people with high materialism have low life satisfaction; and people with low materialism have high life satisfaction, which accepts the third research hypothesis (H3).

Hypothesis 4 (H4): There is a significant difference in adherence to Buddhist teachings between materialism and life satisfaction.

Table 32.

Correlation Results of Buddhist Teachings and Materialism

| | | Buddhist teachings | Materialism |
|--------------------|-----------------|--------------------|-------------|
| Buddhist teachings | Correlation | 1 | -.325(**) |
| | Sig. (2-tailed) | | .000 |
| | N | 250 | 250 |
| Materialism | Correlation | -.325(**) | 1 |
| | Sig. (2-tailed) | .000 | |
| | N | 250 | 250 |

** Correlation is significant at the 0.01 level (2-tailed).

The results of the correlation, as seen in Table 32, show that there is a *significant negative relationship* between adherence to Buddhist teachings and materialism. If the adherence to Buddhist teachings is high, materialism is low; alternatively, if the adherence to Buddhist teaching is low, materialism is high.

Table 33

Correlation of Buddhist Teachings and Life Satisfaction

| | | Life Satisfaction | Buddhist teachings |
|--------------------|-----------------|-------------------|--------------------|
| Life Satisfaction | Correlation | 1 | .142(*) |
| | Sig. (2-tailed) | | .024 |
| | N | 250 | 250 |
| Buddhist teachings | Correlation | .142(*) | 1 |
| | Sig. (2-tailed) | .024 | |
| | N | 250 | 250 |

* Correlation is significant at the 0.05 level (2-tailed).

The results of the correlation, as shown in Table 33, indicate that there is a weak but *significant positive relationship* between life satisfaction and adherence to Buddhist teachings. This indicates that when there is a high adherence to Buddhist teachings, there is also high life satisfaction: alternatively, when there is a low adherence to Buddhist teachings, there is also low life satisfaction.

CHAPTER V

Summary, Discussion of Findings, Conclusions, and Recommendations

The final chapter starts with a brief overview of the study, followed by the presentation of findings. The findings are subsequently discussed. The researcher also draws conclusions based on the findings of the study. Finally, the remaining section offers general recommendations as well as suggestions for further studies.

Overview of the Study

The present study, in general, aimed to examine materialism and life satisfaction among followers of Buddhist teachings. More specifically, the study aimed to determine the relationship between materialism and life satisfaction among followers of Buddhist teachings. Furthermore, it sought to investigate the differences in degrees of materialism and life satisfaction as a function of selected demographic characteristics of the subjects of the study.

There were four hypotheses formulated for testing: (a) There are significant differences in degree of materialism as a function of the demographic characteristics of followers of Buddhist teachings; (b) There are significant differences in degree of life satisfaction as a function of the demographic characteristics of followers of Buddhist teachings; (c) There is a significant negative correlation between materialism and life satisfaction among followers of Buddhist teachings; and (d) There is a significant difference in adherence to Buddhist teachings between materialism and life satisfaction.

The research design used for this study was descriptive research utilizing a survey questionnaire to gather data. There were 250 respondents who were found by

convenience sampling at two temples in metropolitan Bangkok: Wat Rakhangkositaram Waramahawihan and Wat Pathumwanaram Rajaworavihara. A self-administered research instrument was utilized in this research which consisted of (a) Personal Information Questionnaire, (b) Materialism Scale, and (c) Satisfaction With Life Scale. As to data analysis, appropriate descriptive statistical tools such as frequency and percentage distribution, mean, and standard deviation were utilized to give a profile of the respondents. Inferential statistical tools including the *t*-Test, Univariate ANOVA, and Pearson's correlation were used to test the relationship between materialism, life satisfaction, and adherence to Buddhist teachings.

Summary of Findings

Descriptive Statistics: Demographic Characteristics of the Participants

The findings of the study are summarized below:

Gender.

Of the 250 sample, 31% consisted of males and 69% consisted of females. This means that the majority of participants were female.

Age.

The age of participants was grouped into four categories. The majority of the respondents, 75% belonged to the age category of 20-40 years, 21% belonged to age category of 41-60 years and 1.6% belonged to the category of 61 years and above.

Educational level.

The educational background of the participants was grouped into three categories: 24% were of High School/ Diploma level, 59% had a qualification of Bachelor degree and 16.40% had a qualification of Master Degree.

Marital status.

The marital status of the participants was grouped into four categories: 62% were single, 32% were married, 2% were divorced and 4% were widowed.

Occupation.

The occupation of the participants was grouped into two groups. Based on occupation, 84% were employed and 16% were unemployed.

Income level.

Five categories were made for income level and 26% belonged to the category of below 10,000 baht, 27% were under the category of 10,000-20,000 baht, 20% were under the category of 20,000-30,000 baht, 14% were under the category of 30,000-40,000 baht, and 12% were under the category of 40,000 baht and above.

Inferential Statistics: Hypotheses Testing

H1: *There are significant differences in degree of materialism as a function of the demographic characteristics of followers of Buddhist teachings.*

H1.1: *There is a significant difference in materialism for males and females.*

Independent sample *T* test showed that there is a *significant difference* between males and females for materialism, $t = 2.238, p < .05$. Males scored higher in materialism

compared to females with $M=53.36$ and $SD=7.61$ for males and $M=50.26$ and $SD=6.27$ for females.

H1.2: There is a significant difference in materialism across the different age levels.

The results of the Analysis of Variance indicate that there is a *significant difference* in materialism for the different age groups, $F(3,246)=7.295, P<0.001$.

H1.3: There is a significant difference in materialism for subject with different educational levels.

Univariate Analysis of Variance was computed to see if there is a significant difference in materialism based on educational level. The Analysis of Variance results, $F(2,247)=3.636, P<0.05$, indicate that there is a *significant difference* in materialism based on their educational level.

H1.4: There is a significant difference in materialism for subjects with different marital status.

The Univariate Analysis of Variance indicates that there is no significant difference in Materialism for the different marital status. $F(3,246)=1.567, P>0.05$. This indicates that people with different marital status did not score differently for materialism.

H1.5: There is a significant difference in materialism for subjects with different occupational status.

The independent sample *T*- test was computed to see that different occupational status differed significantly on materialism. The results of the *t*-test $t = -1.478, P>0.05$,

indicates there is no significant difference between employed and unemployed in materialism.

H1.6: *There is a significant difference in materialism for subjects with different monthly income.*

The results of the ANOVA, $F(4, 245) = 3.897, P < 0.05$, which indicates that there is a significant difference across the different groups.

H2: There are significant differences in degree of life satisfaction as a function of the demographic characteristics of followers of Buddhist teachings.

H2.1: *There is a significant difference in life satisfaction for males and females.*

Independent sample *T* test showed that there is no significant difference between males and females for Life satisfaction, $t = 0.438, P > 0.05$. Males and females scored more or less similar in Life satisfaction with $M = 23.53$ And $SD = 5.76$ for males and $M = 23.21$ and $SD = 5.24$ respectively.

H2.2: *There is a significant difference in life satisfaction across the different age levels.*

The ANOVA results represent $F(3, 246) = 1.069, P > 0.05$, which shows that there is no significant difference between the different age levels for life satisfaction.

H2.3: *There is a significant difference on materialism for life satisfaction with different educational levels.*

Univariate Analysis of Variance shows the Analysis of Variance results, $F(2,247)=1.103, P>0.05$, which indicates that there is no significant difference in life Satisfaction between different age levels.

H2.4: *There is a significant difference on life satisfaction for subjects with different marital status.*

The Univariate Analysis Of Variance shows the results of the Analysis Of Variance, which indicates that there is no significant difference in Life Satisfaction for the different marital status. $F(3,246)=.398, P>0.05$. This indicates that people with different marital status did not score differently in Life satisfaction.

H2.5: *There is a significant difference on life satisfaction for subjects with different occupational status.*

The independent sample *T*- test shows the results of the *t*-test $t= 2.285, P<0.05$, which indicates there is a *significant difference* between employed and unemployed in Life satisfaction. The unemployed scored more in Life Satisfaction compared to the employed.

H2.6: *There is a significant difference on life satisfaction for subjects with different monthly income.*

Univariate Analysis of Variance shows the results of the ANOVA, $F(4, 245)= 0.748, P>0.05$, which indicates that there is no significant difference of life satisfaction across the different groups, which indicates that life satisfaction does not change with the monthly income.

H3: *There is a significant negative correlation between materialism and life satisfaction among followers of Buddhist teachings.*

The correlation result indicates that there is *high negative correlation* between materialism and life satisfaction. From these results it is clear that people with high materialism have low life satisfaction and people with low materialism have high life satisfaction, which means the third research hypothesis is accepted.

H4: *There is a significant difference in adherence to Buddhist teachings between materialism and life satisfaction.*

The results of the correlation show that there is a *significant negative relationship* between adherence to Buddhist teachings and Materialism. The adherence to Buddhist teachings is high, Materialism is low.

The results of the correlation indicate that there is a *significant positive relationship* between life satisfaction and adherence to Buddhist teachings. This indicates that when there is a high adherence to Buddhist teachings there is high life satisfaction.

Discussion of Findings

Materialism with Gender

This study found that there is a significant difference between males and females; specifically, it was found that males scored higher in materialism compared to females; hence, females are less materialistic. This finding does concur with the findings of Beutel and Marini (1995) who found, in their study on existence of gender

differences in value orientations, that females have weaker emphasis on materialism (and competition). Furthermore, the results are fully supported by Nie et al (1996) who found that women are less materialistic than men.

Materialism with Age Level

It was found that materialism scores were higher for below 20 years compared to the other three groups. This is supported by the findings of Rahn and Transue (1998) who found that there has been an interest in materialism and declining social trust among younger age groups such as adolescents over the past few decades. The finding is also in agreement with that of Flanagan et al. (2000) who reported that younger age groups' goals and family values reflect self interest, and materialism.

Materialism with Educational Level

There was a significant difference found between High School and Master degrees: these results indicate that when the educational level is lower, the materialism scores are higher. A research suggested that higher levels of education lead to a stronger sense of regard for the public good (Nie et al., 1996), and these values may be transmitted to youth. On the other hand, people with the lowest levels of education (some high school or less) were slightly more likely to indicate that material possessions made them happier, whereas respondents with at least a high school degree were more likely to indicate that experiences made them happier. These patterns are perhaps not surprising. Another study found that individuals with little or no discretionary income, typically those with the least education, must allocate most of their resources toward the satisfaction of basic needs, and may have fewer opportunities

to worry about the relative benefits of experiences and possessions in the pursuit of happiness (Witter, Okun, Stock, & Haring, 1984).

Materialism with Monthly Income

It was found that those with the lowest income were most materialistic. This partly supported by Van Boven and Gilovich (2003) who found that percentages of respondents in the study who had different levels of income and who indicated that their experiential or material purchase made them happier.

Life Satisfaction with Gender

It was found that there is no significant difference between males and females for life satisfaction. Males and females scored more or less similar in life satisfaction. However, a study by Inglehart (1990) found that women report more life satisfaction than men. Levels of life satisfaction are generally found to be marginally higher among women than men. this finding was not supported by the results of this study.

Life Satisfaction with Age groups

It was found that there is no difference between the different age levels for life satisfaction. This research result does not concur with that of King et al. (2003) who reported that, in their life satisfaction research, adults have more positive levels of life satisfaction compared to other age levels. Moreover, in a society like Japan--where old people are accorded great respect--life satisfaction is highest amongst the over 65s (Diener, 1999).

Life Satisfaction with Educational Level

This study found no difference in life satisfaction between different education levels. This is not supported by a number of studies. When we look at the world as a whole, it turns out that variables such as life satisfaction, wealth, and education level show a consistently positive evolution (Simon, 1995). Furthermore, Simon found that people with higher educational levels are more likely to be satisfied with life compared to people with only 7-11 classes of high school education or only vocational. The exceptions are people with the high school diploma and vocational school levels, but coefficient for these groups are not statistically significant. Probability of falling into higher categories of satisfaction increases with educational level. Furthermore, this result does not coincide with the conclusion of Veenhoven (1996) that education is usually highly positive correlated with life satisfaction in low income countries.

Life Satisfaction with Marital Status

There is no difference in life satisfaction for the different marital status. This means that it does not matter whether a person is single, married, divorced or even a widow, he or she has different requirements for him or her to feel satisfied with life. This research results agrees with theories that have been proposed to explain that set levels of life satisfaction for an individual person are similar, in that they build on each other (Helson, 1987). However, several studies indicate that married persons have higher levels of happiness than person in other marital categories. Marital relationship produces high levels of well-being primarily because it provides persons with gratification and rewards, social support, and social control. Lee et al. (1991) found that married persons were happier than unmarried persons. Even when controlling for age,

education, and income, studies still found that married persons were happier with their life than unmarried persons. This study did not support this.

Life Satisfaction with Occupation

Results indicate that when it comes to occupation, there is a significant difference between employed and unemployed in life satisfaction. More specifically, it was found that the unemployed are more satisfied with life compared to the employed. While the findings appear to go against common sense, it may be that some of the unemployed who may be financially dependent on their parents may not be so bothered about meeting life's difficulties, hence are generally satisfied with life. Moreover, a good number of unemployed respondents were females who were likely to be unemployed housewives who are satisfied with life.

Life Satisfaction with Monthly Income

Results indicate that there is no significant difference in life satisfaction across the different groups of income, which indicates that life satisfaction does not change with monthly income. This result concurs with the study of Hagerty and Veenhoven (1999) who stated that life satisfaction remained stable in spite of a doubling in income levels. Furthermore, the finding is supported by Andrews and Withey (1976) who found that there were very meager differences in satisfaction among different socioeconomic groups (as cited in Lane, 1994).

Materialism and Life Satisfaction

The correlation result indicated that there is high negative correlation between materialism and life satisfaction. From these results it is clear that people with high

materialism have low life satisfaction, and vice-versa. This finding concurs with several studies that confirm that the more people endorse materialistic goals, the less happy and satisfied they are with life (Belk, 1985; Kasser & Ryan, 1996; and Richins, 1994). Richins is the original designer of the Materialism Scale that was used as one of the standardized instruments in this study.

Buddhist Teachings and Materialism

The results of the correlation showed that there is a negative relationship between adherence to Buddhist teachings and materialism. This means that when adherence to Buddhist teachings is high, materialism is low, and vice-versa.. Buddhist teachings do not preach about having more material possessions in life.. Furthermore, the Buddha taught that humans suffer because we continually strive after things that do not give lasting happiness (Asia Tours Thailand, 2005). In Buddhism, the primary purpose of life is to end suffering. According to Alcorn (2003) materialism does not begin with a wrong view of things; it ends there. It begins with a wrong view of God, which produces a wrong view of man and a wrong view of things.

Furthermore, according to Thailand Travel (2003), nowadays, development and technology of the modern world has somehow changed the traditional lifestyle of Thai people, especially in big cities. Despite that, with the deep perception of Buddhism within them, Thai people still adopt Buddhist philosophy of simplicity and moderate to lead their ways, making Thai society much more tolerant and peaceful if compare with those which are suffering the stress from our competitive world today.

Buddhist Teaching and Life Satisfaction

The results of the correlation indicate that there is a significant positive relationship between life satisfaction and adherence to Buddhist teachings. This indicates that when there is high adherence to Buddhist teaching, there is high life satisfaction. This is, to some extent, supported by some studies concerning life satisfaction of Thai elderly. Sudbuntat et al. (1985) stated that Thai elderly age group happiness was found to be due to religious beliefs and their children, whereas suffering reportedly originated from ill health and financial problems. Sinchai (1989) noted that perception of health status, perception of life success, self-preparation for the age of 60 and older, and use of leisure time were factors that significantly predicted the life satisfaction of elderly people living in a public nursing home.

According to Lane (1994), not only do people fulfill desires as they change through Buddhist practice, but the very pursuit of those desires through practice is like rocket fuel propelling towards enlightenment. Life is ever-changing, moment-to-moment. But through the steady, daily practice, he/she continually strengthen to resolve and ability to live a winning life. Winning in life, however, is not the absence or avoidance of problems. Being human, almost by definition, means people will constantly meet up with challenges.

Conclusions

With regard to the association between materialism and life satisfaction within the Thai context, it can be concluded that the more materialistic people are, the less satisfied they are with life. This research implies that Buddhists would find the true meaning of their lives if they follow the middle path that is professed by Buddha.

With regard to the association between materialism and adherence to Buddhist teachings, this researcher concludes that material affluence should be derived from good means and not at the expense of other people. This is still in accordance with Buddhist teachings. However, this researcher opines that Thai people should learn to control their attachment to material possessions in such a way that they do not abandon the basic principles of right livelihood, as professed by Buddhism.

With regard to the association between life satisfaction and adherence to Buddhist teachings, it can be concluded that followers of Buddhist teachings equate happiness and well-being by being true to their religious beliefs. With reference to Buddhists to find fulfillment in life, they should move toward the 'four noble truths' which is the core teachings of Buddha. This move implies that there is a need for Buddhists to understand more deeply that it is necessary to move toward the four noble truths, not just performing the religious acts of donating money to the temple or offering food to the monks.

Recommendations

Based on the major findings of the study and the conclusions drawn, the following recommendations are offered, primarily directed to Buddhist followers and cultural institutions that aim to expand and preach Buddhist teachings.

1. Essentially, according to Buddhist teachings, the ethical and moral principles are governed by examining whether a certain action, whether connected to body or speech is likely to be harmful to one's self or to others and thereby avoiding any actions which are likely to be harmful. In Buddhism, there is much talk of a skilled mind. A mind that is skilful avoids actions that are likely to cause suffering. With the increase of modernization and Western influence

- on Thai culture, Buddhist temples, cultural institutions and universities teaching religious studies should benchmark their activities and teachings in a new way to win back believers. It's essential that Buddhist monks and laity support self-help groups of various kinds, from Dhamma study groups, to co-operatives, to organizations for environmental conservation and community development. Monks can play an important role in enlarging horizontal relationships among people, through creating and nurturing networks among these groups. In addition to helping broaden their attitudes and concerns, expansive social relationships will develop people's confidence to carry out public activities on a wider scale. Young and old monks can modernize the way and translate the teachings of Buddhism in English, Thai or even through animation, it will make people more curious and build the determination to follow learn about their religion.
2. Today, with the increasing of globalization and competitiveness, the youth have been encouraged from since early childhood. With this feeling, the people of 21st century have been moving to an era of fulfilling their material needs rather than needs that make them satisfied and peaceful with life. In this way, Buddhist followers who have been controlled by possessing material things, will walk a step back and give some time to themselves to be satisfied with life spiritually. Individuals Practicing Buddhism Teachings shall be enable to see that one cannot be happy on their own while others around them are suffering--not just materially but spiritually. On the other hand, for Buddhism to be an effective moral force in Thai society, it needs to do more than just preach about morality. It also needs to help create the social conditions required to sustain and support the morality it preaches. This can be achieved through broadening

horizontal relationships, that is, supporting self-help groups, community cooperation, and creating networks among diverse communities. For a start, the monks should learn to develop such networks among themselves on local and more distant levels, and then expand the networks to include villagers, NGOs, progressive business people, and others.

3. We are all trying to find happiness. The problem is that we get so fooled by appearances and materialism. This 21st century is so 'visual'. Whatever has a physical form has such an impact on everybody. People want to see and enjoy beautiful things, yet they fail to see that these things are hollow inside. Individuals want a good job, money and relationships, and he or she is able to change his or her like changing paper napkins, yet he or she is not happy with life. He or she is in fact looking for a direction that would give meaning to their lives but they fail to recognize that he or she is actually using poison in his or her search for happiness. It is impossible to obtain happiness through envy, jealousy, pride, anger and selfishness. It is vital to learn how to tame our mind. In a way, he or she has been fully tamed and trained by his or her own culture, by his or her traditions and family values, but these values are worldly values that are all about how to survive in this world. Nowadays, people are on the whole more educated and have more knowledge than ever in the past, but if we look at the world situation, we have to admit that all this education and knowledge is no good without inner wisdom as the guide. Members' part of Buddhist organizations and trustees of temples should put his or her collective energy together and brainstorm ways to redefine and reinvent the communication of Buddhism. Organizing workshops and establishing a bookstore/library where people are welcome to come and read, research and

- browse. This can be conducted by trained specialists and monks. This can help people in getting him or her connected with his or her inner self and feeling satisfied with his or life. This is because individuals can use brainstorming techniques to come up with creative solutions to the problems he or she faces.
4. In view of conflicting findings between some results of this study and that of other previous studies, it is recommended that future researchers who are interested in the same variables of this study should pursue further examination of the aspect of materialism and life satisfaction for a more definitive view of their relationship within the Buddhist context. Furthermore, other researchers may consider examining more closely the Thai youth's adherence to Buddhist teachings.
 5. Several areas can be addressed for further studies: Further studies can focus on in depth Thai culture, values, beliefs, and Buddhist teachings when formulating questionnaires. On the other hand, different variables can be tested with regards to Buddhist teachings.

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APPENDIX A

Questionnaire

This is a survey questionnaire that will be used in a study on materialism and life satisfaction among followers of Buddhist teachings. There is no right or wrong answer. Please answer ALL questions. We ensure you that your details will be kept strictly confidential.

Thank you for your participation.

Please put a tick (✓)

1. Gender : ☐ Male ☐ Female
2. Age : ☐ below 20 years ☐ 20-40 years
☐ 41-60 years ☐ 61 years and above
3. Marital Status : ☐ Single ☐ Married
☐ Divorced ☐ Widowed
4. Occupation : ☐ Employed ☐ Unemployed
5. Education Level : ☐ High school/Diploma ☐ Bachelor's degree
☐ Master's degree ☐ PhD degree or above
6. Monthly Income : ☐ Below 10,000 baht ☐ 10,001-20,000 baht
☐ 20,001-30,000 baht ☐ 30,001-40,000 baht
☐ More than 40,000 baht

On Buddhist Teachings

7. In terms of degree of following Buddhist teachings are you :
☐ Weak Follower ☐ Middle Follower ☐ Strong Follower ☐ Very strong follower
8. How often do you visit a temple praying for Buddhist teachings?
☐ Rarely ☐ Sometimes ☐ Frequently ☐ Very Frequently
9. To what degree do you think Buddhist teachings influence your life?
☐ Rarely ☐ Sometimes ☐ Frequently ☐ Very Frequently
10. How often do you apply Buddhist teachings to your daily life?
☐ Rarely ☐ Sometimes ☐ Frequently ☐ Very Frequently

Using the scale below circle the number that corresponds to the best answer. Note that there is no right or wrong answer. Please answer honestly.

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Neutral
- 4 = Agree
- 5 = Strongly Agree

| | SD | D | N | A | SA |
|---|----|---|---|---|----|
| 1. I admire people who own expensive homes, cars, and clothes. | 1 | 2 | 3 | 4 | 5 |
| 2. Some of the most important achievements in life including acquiring Material possessions | 1 | 2 | 3 | 4 | 5 |
| 3. I don't place much emphasis on the amount of material objects people own as a sign of success* | 1 | 2 | 3 | 4 | 5 |
| 4. The things I own say a lot about how well I'm doing in life. | 1 | 2 | 3 | 4 | 5 |
| 5. I like to own things that impress people | 1 | 2 | 3 | 4 | 5 |
| 6. I don't pay much attention to the material objects other people own* | 1 | 2 | 3 | 4 | 5 |
| 7. I usually buy only the things I need* | 1 | 2 | 3 | 4 | 5 |
| 8. I try to keep my life simple, as far as possessions are concerned * | 1 | 2 | 3 | 4 | 5 |
| 9. The things I own aren't all that important to me* | 1 | 2 | 3 | 4 | 5 |
| 10. I enjoy spending money on things that aren't practical | 1 | 2 | 3 | 4 | 5 |
| 11. Buying things gives me a lot of pleasure | 1 | 2 | 3 | 4 | 5 |
| 12. I like a lot of luxury in my Life | 1 | 2 | 3 | 4 | 5 |
| 13. I put less emphasis on material things than most people I know | 1 | 2 | 3 | 4 | 5 |
| 14. I have all the things I really need to enjoy life* | 1 | 2 | 3 | 4 | 5 |
| 15. My life would be better if I owned certain things I don't have | 1 | 2 | 3 | 4 | 5 |
| 16. I wouldn't be any happier if I owned nicer things* | 1 | 2 | 3 | 4 | 5 |
| 17. I'd be happier if I could afford to buy more things | 1 | 2 | 3 | 4 | 5 |
| 18. It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like | 1 | 2 | 3 | 4 | 5 |

Below are five statements with which you may agree or disagree. Using the scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- 1 = Strongly Disagree
 2 = Disagree
 3 = Slightly Disagree
 4 = Neither Agree or Disagree
 5 = Slightly Agree
 6 = Agree
 7 = Strongly Agree

- _____ 1. In most ways my life is close to my ideal.
 _____ 2. The conditions of my life are excellent.
 _____ 3. I am satisfied with life.
 _____ 4. So far I have gotten the important things I want in life.
 _____ 5. If I could live my life over, I would change almost nothing.

Thank you for your time



แบบสอบถาม

กรุณาตอบแบบสอบถามข้างล่างนี้ตามความเป็นจริง ข้อมูลของท่านจะถูกเก็บเป็นความลับ

กรุณาใส่เครื่องหมาย (✓) ข้างหน้าข้อความ

1. เพศ : ☐ ชาย ☐ หญิง
2. อายุ : ☐ ต่ำกว่า 20 ปี ☐ 20 – 40 ปี
☐ 41- 60 ปี ☐ 61 ปีขึ้นไป
3. สถานภาพสมรส : ☐ โสด ☐ สมรส
☐ หย่าร้าง ☐ หม้าย
4. อาชีพ : ☐ มีงานทำ ☐ ไม่มีงานทำ
5. การศึกษา : ☐ ต่ำกว่าปริญญาตรี ☐ ปริญญาตรี
☐ ปริญญาโท ☐ ปริญญาเอก
6. รายได้ : ☐ ต่ำกว่า 10,000 บาท ☐ 10,001 – 20,000 บาท
☐ 20,001 – 30,000 บาท ☐ 30,001 – 40,000 บาท
☐ มากกว่า 40,000 บาท
7. ความเชื่อถือศรัทธาในศาสนาพุทธของท่านจัดอยู่ในระดับ ☐ น้อย ☐ กลาง ☐ มาก ☐ มากๆ
8. ท่านไปวัดบ่อยแค่ไหน ☐ นาน ๆ ครั้ง ☐ บางครั้ง ☐ บ่อย ☐ เสมอ ๆ
9. คำสอนพุทธศาสนามีอิทธิพลต่อชีวิตท่านเพียงใด ☐ นาน ๆ ครั้ง ☐ บางครั้ง ☐ บ่อย ☐ เสมอ ๆ
10. ท่านปฏิบัติและนำคำสอนพุทธศาสนามาใช้ในชีวิตประจำวันมากเพียงใด ☐ นาน ๆ ครั้ง ☐ บางครั้ง ☐ บ่อย ☐ เสมอ ๆ

กรณาวงกลมความคิดเห็นของท่านตามลำดับตรงท้ายประโยคทั้งหมดข้างล่างนี้

ลำดับความคิดเห็น

- 1 = ไม่เห็นด้วยอย่างมาก
- 2 = ไม่เห็นด้วย
- 3 = เป็นกลาง
- 4 = เห็นด้วย
- 5 = เห็นด้วยอย่างมาก

| | ไม่เห็นด้วย อย่างมาก | ไม่เห็น ด้วย | เป็น กลาง | เห็น ด้วย | เห็นด้วย อย่างมาก |
|---|-------------------------|-----------------|--------------|--------------|----------------------|
| 1. ท่านเสื่อมใสและนับถือบุคคลที่ครอบครอง บ้าน, รถ, และเสื้อผ้า ราคาแพง | 1 | 2 | 3 | 4 | 5 |
| 2. ความสำเร็จบางประการที่สำคัญรวมถึงการได้ครอบครองวัตถุ | 1 | 2 | 3 | 4 | 5 |
| 3. ท่านไม่ให้ความสำคัญมากนักกับจำนวนของวัตถุที่คนมีไว้ใน ครอบครองเพื่อบ่งบอกถึงการประสบความสำเร็จ* | 1 | 2 | 3 | 4 | 5 |
| 4. วัตถุที่ท่านมีไว้ในครอบครองสื่อให้เห็นถึงการประสบ ความสำเร็จ ของท่าน | 1 | 2 | 3 | 4 | 5 |
| 5. ท่านชอบครอบครองวัตถุสิ่งของที่สร้างความประทับใจต่อผู้อื่น | 1 | 2 | 3 | 4 | 5 |
| 6. ท่านไม่ให้ความสนใจต่อวัตถุสิ่งของของผู้อื่นครอบครอง* | 1 | 2 | 3 | 4 | 5 |
| 7. ท่านซื้อเฉพาะของใช้ที่จำเป็น | 1 | 2 | 3 | 4 | 5 |
| 8. ท่านพยายามมีชีวิตที่เรียบง่าย ในแง่ของการติดต่อกับวัตถุและ สิ่งของ* | 1 | 2 | 3 | 4 | 5 |
| 9. สิ่งของที่ท่านครอบครองอยู่ไม่ได้มีความสำคัญต่อท่าน* | 1 | 2 | 3 | 4 | 5 |
| 10. ท่านมีความสุขกับการใช้เงินซื้อของที่ไม่จำเป็น | 1 | 2 | 3 | 4 | 5 |
| 11. การซื้อของทำให้ท่านมีความสุขมากมาย | 1 | 2 | 3 | 4 | 5 |
| 12. ท่านชอบมีของใช้ฟุ่มเฟือยมากมายในชีวิต | 1 | 2 | 3 | 4 | 5 |
| 13. ท่านให้ความสำคัญกับวัตถุสิ่งของน้อยกว่าคนอื่น ๆ ที่ท่านรู้จัก | 1 | 2 | 3 | 4 | 5 |
| 14. ท่านมีครบทุกสิ่งทุกอย่างที่ท่านต้องการเพื่อจะใช้ชีวิตอย่างมี ความสุข* | 1 | 2 | 3 | 4 | 5 |
| 15. ชีวิตของท่านคงดีกว่านี้ ถ้าท่านมีสิ่งของบางอย่างมากกว่าที่ท่านมี | 1 | 2 | 3 | 4 | 5 |
| 16. ท่านไม่คิดว่าการมีมากกว่าจะทำให้ท่านมีความสุขได้* | 1 | 2 | 3 | 4 | 5 |
| 17. ท่านคงมีความสุขมากกว่า ถ้าท่านสามารถซื้อหลายอย่างได้มากขึ้น | 1 | 2 | 3 | 4 | 5 |
| 18. บางครั้งท่านรู้สึกลำบากใจ ที่ไม่สามารถซื้อของที่ท่านอยากได้ | 1 | 2 | 3 | 4 | 5 |

กรุณาลงความคิดเห็นของท่านตามลำดับตรงข้างหน้าประโยคข้างล่างนี้

ลำดับความคิดเห็น

- 1 = ไม่เห็นด้วยอย่างมาก
- 2 = ไม่เห็นด้วย
- 3 = ไม่เห็นด้วยเล็กน้อย
- 4 = ไม่มีข้อคิดเห็น – เป็นกลาง – ไม่ออกความเห็น
- 5 = เห็นด้วยเล็กน้อย
- 6 = เห็นด้วย
- 7 = เห็นด้วยเป็นอย่างมาก

- _____ 1. โดยรวมแล้ว ชีวิตท่านใกล้เคียงกับอุดมคติของท่าน
- _____ 2. สถานภาพชีวิตของท่านดีมาก
- _____ 3. ท่านมีความสุขและพอใจในชีวิตของท่าน
- _____ 4. เท้าที่ผ่านมามีได้สิ่งสำคัญในชีวิตที่ท่านต้องการ
- _____ 5. ถ้าให้ย้อนอดีตชีวิตได้ ท่านไม่ต้องการเปลี่ยนอะไรเลย



Reliability for Materialism

Reliability Statistics

| Cronbach's Alpha | N of Items |
|------------------|------------|
| .674 | 18 |

Item Statistics

| | Mean | Std. Deviation | N |
|---|--------|----------------|-----|
| I admire people who own expensive homes, cares and clothes | 2.2320 | .88844 | 250 |
| some of the most important achievements in life including acquiring material possessions | 2.8280 | .93912 | 250 |
| I don't place much emphasis on the amount of material objects people own as a sign of success | 2.7960 | .95815 | 250 |
| the things I own say a lot about how well I am doing in life | 2.8960 | .99253 | 250 |
| I like to own things that impress people | 2.7160 | .93748 | 250 |
| I don't pay much attention to the material objects other people own | 2.7280 | .92164 | 250 |
| I usually buy only the things I need | 3.4960 | .97044 | 250 |
| I try to keep my life simple, as far as possessions are concerned | 2.5400 | .97375 | 250 |
| the things I own aren't all that important to me | 3.2440 | .88748 | 250 |
| I enjoy spending money on things that aren't practical | 2.3720 | .99880 | 250 |
| buying things gives me a lot of pleasure | 2.8600 | .91419 | 250 |
| I like a lot of luxury in my life | 2.2400 | 1.00120 | 250 |
| I put less emphasis on material things than most people I know | 3.2480 | .89762 | 250 |
| I have all the things I really need to enjoy life | 2.7960 | .94973 | 250 |

| | | | |
|--|--------|---------|-----|
| my life would be better if I owned certain things I don't have | 2.9480 | 1.01460 | 250 |
| I wouldn't be any happier if I opened nicer things | 2.7800 | .99577 | 250 |
| I'd be happier if I could afford to buy more things | 3.0280 | 1.03125 | 250 |
| it sometimes bothers me quite a bit that I cant afford to buy all the things I'd like | 3.1640 | 1.01846 | 250 |



