

VIPASSANA MEDITATION: AN EFFECTIVE PRACTICE FOR POSITIVE CHANGES IN EMPLOYEES

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Abstract

This study is conducted to measure the effectiveness of Vipassana meditation through statistical and comparative analysis on the behavior and personality of the employees working in organizations operating in India. The impact of Vipassana meditation is studied empirically in terms of measurable changes with reference to emotional intelligence, workspace spirituality, coping with stress and interpersonal relationships. We hypothesized that these behavioral aspects are positively impacted by Vipassana Meditation. For this purpose a self-designed questionnaire based on the above mentioned constructs was formulated and pilot tested. The resultant questionnaire was administered for data collection. The data was collected using a quantitative survey involving two employee groups comprising of meditators and non-meditators each with 220 adult individual members. The results showed higher levels of behavioral and personality aspects related to the four constructs in the meditator employees and were consistent with the hypothesis. By practicing Vipassana meditation and mindfulness, employees have experienced a positive change in their mental attitude. This indicates that Vipassana Meditation is an effective intervention to enhance personal, interpersonal and professional effectiveness in employees. This will help in leading to progressive enterprise growth and development in terms of greater teamwork, better management of conflicts, and enhancement in goal congruence.

Keywords: *Vipassana Meditation, employees, behavior, personality*

Introduction

“The religion of the future will be a cosmic religion. It should transcend a personal God, avoid dogmas and theology. Covering both the natural and spiritual, it should be based on a religious sense arising from the experience of all things natural and spiritual and a meaningful unity.

Buddhism answers this description. If there is any religion that would cope with modern scientific needs it would be Buddhism.”

Albert Einstein

The current times are dominated by materialism, and the use of technology to invent more and more gadgets, items that will make human life more comfort-

able and fulfilling. The assumption is that this will automatically lead to happiness. Sadly the actual picture is far from this. It has only been successful in generating more greed in human beings while creating problems in almost all aspects of life, socio-economic, interpersonal, emotional, work place related, environmental as well as stress related problems. This gigantic scale of problems have made us understand that there is more to happiness, and peace than just materialistic achievement and there needs to be a balance between the two in order to achieve harmony in life. This has paved the way to try and apply different ways and approaches to find harmony, meaning and peace in life which has led to embarking on spiritual pursuits. At present a deeper awareness regarding

the power of spiritual methods in terms of understanding, recognizing and addressing detrimental habitual ways or patterns of behavior is being contemplated. Spirituality encompasses our thought patterns, behavioral outcomes, our feelings, emotions and dreams, and shapes our perception of meaning of life (Fromm, 1947). Many scientific studies have shown the positive effects of meditation on stress, blood pressure, anxiety, psychological disorders (Kabat-Zinn, 1982, 1990, 1996), mental alertness, awareness and physical wellbeing as well as restfulness (Udupa et.al., 1975). Moreover, the brain studies conducted on meditators indicate that, attention span, learning ability and memory, as well as, creativity is improved due to increased coherence in brain wave functions.

Meditation has been used in present times as an alternative to standardized conventional medical interventions as well as treatments and has shown positive results.

Amongst different types of meditation practices the ancient technique of Vipassana Meditation is considered, by modern science, to be able to identify and change deep-rooted behaviour patterns ingrained in a person. It is held as an important meditation method leading to personal transformation.

In this study the relevance of Vipassana Meditation (VM) is studied by using it as an intervention to see its effect on employees' behavioural and personality development with the belief that this will be conducive to business and organizational progress.

For this purpose we designed a comprehensive questionnaire based on four constructs namely - Emotional Intelligence, Workspace spirituality, Coping with Stress and Interpersonal relationships. The findings are analyzed statistically and conclusions are drawn which validate the research hypothesis put

forth by us.

Formation of the Constructs

Spirituality is seen as a transformational process by which the different aspects of life, like, work and occupation, family and emotional, physical as well as, intellectual, and rational, are integrated (Staude, 2005). Effective individuals are able to connect with other people, are in control of their emotions, have self-discipline and drive and know themselves. Keeping this in view, as explained earlier, the following four constructs were referred to and certain aspects of each one were utilized for understanding more about them in this study.

Emotional Intelligence (EI)

At present awareness and mastery of emotions or EI is associated with being effective and considered as a practical skill that can be learned. Emotional intelligence is a trait that can be cultivated.

Mayer, Caruso, & Salovey, 1999, have stated that "Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them" (p. 267).

The concept of EI was proposed by Mayer and Salovey in 1990. Since then a number of EI models have been developed. One of which is the modified version by Mayer and Salovey putting forth EI within a model of intelligence (1990; Mayer, Salovey, & Caruso, 2000). Reuven Bar-On, 1988, talked about EI in terms of a model of well-being and as a personality theory, whereas Goleman, 1998, considered EI as a theory of performance. However, all these models consider EI as the ability we have to be aware of and understand our own and others' emotions. EI has four components - Self-Awareness, Self-Management,

Social Awareness, and Relationship Management.

Research has found that EI is associated with life satisfaction and well-being (Palmer et al., 2002), success in life (Goleman, 1995), academic achievement (Van der Zee et al., 2002), interpersonal relationships (Fitness, 2001) and occupational stress (Bar-On et al., 2000; Vesely et al., 2013). Goleman, 1995, has documented that EI has an important contribution in managerial abilities and performance. Chandra Mohan and Prasad, 2002, have reported that EI acts as a guide to professional success. At present the research interest is to find out the relationship between physical and psychological health and emotional reactions.

As compared to this, not much research has been done to understand the impact of meditation on EI. Tamwatin, 2012, reported that meditation helps to increase leadership skills and trait EI (Schutte and Malouff, 2011; Chu, 2010). Tischler et al, 2002, have explored the impacts of EI and spirituality on effectiveness in workplace and have put forth number of models for understanding the connection between these variables.

Workplace Spirituality (WS)

Biberman and Whitty, 1997, stated that, “rekindling the spirit in work is not only good business, but also subconsciously sought after by workers and managers alike” (p. 135).

Ashmos and Duchon, 2000, defined WS as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (p.137). Stating that people work with their hands and hearts together, they put forth three components for WS - conditions for community, meaningful work and inner life at the workplace. Previous

studies have focused on these three components to measure workplace spirituality (Duchon & Plowman, 2005).

WS gives employees a feeling of togetherness and being connected which generates commitment, belongingness, and effectiveness in employees (Garcia-Zamor, 2003). It also takes care of the activities that deal with our basic values and characteristics such as honesty, trust, compassion, and meaningfulness, as well as, wellbeing of employees, their personal development, commitment towards job and finding joy at work (Petchsawange & Duchan, 2012). Showing concern for other people and good interpersonal work-relationship have indicated better job satisfaction and low turnover amongst workers (Gull & Doh, 2004; Ashraf et al., 2014). At the same time it has shown increased performance and efficiency of the group as well as in group cohesion (Bass, 1990; Champoux, 2000; Aravamudhan et al., 2015; Rego et al., 2008).

Kale & Shrivastava, 2003, stated that companies are becoming aware that a spiritual workplace is a more profitable and harmonious workplace and are considering ways to fulfill their workers’ spiritual needs. It is documented that WS affects performance, commitment and job satisfaction positively (Geigle, 2012). Research has also demonstrated enhancement in conscientiousness, altruism, and ethical behavior, better career management and job involvement (Marques et al., 2005; Marschke et al., 2011). Also, it was reported that WS helped to reduce conflict, frustration, and false pride in an organizational set-up (Ashmos & Duchon, 2000; Attri, 2012). In his research paper on ‘Individual spirituality and Workplace Spirituality’, Pawar, 2009, suggests that WS needs to be encouraged at the individual as well as the organizational levels. His research has documented some inputs for actions to be taken by the leadership and efforts required for the

development of the organization in order to implement WS in organizations.

In their research, Petchsawanga and Duchon, 2012, provided empirical evidence of a significant, positive relationship between work output and spirituality. This validates the assumption that spirituality in the workplace positively affects organizational performance (Duchon & Plowman, 2005; Ajala, 2013). Overall organizational performance is enhanced because WS increases employee morale, fosters a climate of healthy competition leading to higher quality of output, organizational commitment and personal feeling of involvement and shared success.

Coping with Stress

A physical and psychological body response that occurs when one has to adapt to different changing situations at work, home and in social context is stress. Lazarus & Folkman, 1984, reported that, "Stressors are external objective events that have the potential to create negative outcomes for individuals". However, they argued that stress can take place only if the situation is perceived by the individual as unwanted or negative. Employees generally associate stress with amount of work, demands of the job which are conflicting in nature and work life balance (Mathis & Jackson, 2004).

'Coping with stress is the ability to cope with demands that are conflicting or stressful in nature by being in control of one's emotions. And 'Stress tolerance' is defined as 'the ability to withstand adverse events and stressful situations without 'falling apart' by actively and positively coping with stress' (Bar-On, 1997, p.17).

Over the years the main focus of the research has been to identify stressors

(Colligan & Higgins, 2006), level of control (Spector, 1986), mechanisms (Nelson & Sutton, 1990) and styles of copings (Lazarus & Folkman, 1984), social support (House, 1981) and ways to effectively manage stress by the organizations and employees working for them (Kram & Hall, 1989).

It is documented that one of the methods of coping with stress adopted by employees is to practice meditation (Nalawade & Pradhan, 2016).

According to Bhatnagar, 2014, VM helps to reduce work and family related as well as overall stress due to social situations. It increased the productivity of the employees and was responsible for reducing their stress. Some of the state governments of India have introduced VM in various government services for its beneficial effects.

Szekeres and Wertheim, 2014, have reported that VM has effectively reduced subjective stress and on the other hand increased well-being, kindness and mindfulness. Madhu, 2007, also stated that VM was effective for stress management, enhancing empathy, compassion, altruism, better communication, and making employees more productive in the work place.

Interpersonal Relationships (IR)

IR is 'the ability to establish and maintain mutually satisfying relationships that are characterized by intimacy and by giving and receiving affection' (Bar-On, 1997 p.16).

According to psychologist Carl Rogers interpersonal relationship is the willing and authentic communication of experience, awareness, and behavior on the part of one individual, responsible for creating an equal and reciprocal communication from other party to create a

mutually satisfying relationship between both the parties leading to better communication and understanding of psychological functioning and adjustment for both of them.

IR is not static but is dynamic in nature. Meditative practices help the individual to develop qualities like compassion, empathy and also the qualities like trust and closeness that have a bearing over interpersonal behavior (Walsh, 1999), and an improvement in the ability to perceive interpersonal happenings which are stressful in nature as challenges (Kabat-Zinn, 1996). This may be due to developing the capacity to observe thought and emotion as it is rather than reacting to them in an impulsive and destructive manner. Meditation also enhances the ability to handle socially conflicting situations by not reacting but responding adaptively (Fry, 2003). The higher level of mindfulness indicates better relationship satisfaction (Barnes et al., 2007; Wachs and Cordova, 2007) and emotional wellbeing (Weinstein et al., 2009).

The generated higher self-control may help people to avoid behaving impulsively in terms of not saying hurtful things or reacting angrily and behaving aggressively and thus facilitate healthy interactions (Goenka, 2001). This may foster the capacity to forgive others more readily by being able to ignore interpersonal slights (Gopalkrishna, 2013; Good et al., 2016).

Vipassana Meditation

Gautama Buddha rediscovered and introduced Vipassana meditation or insight meditation 2500 years ago for the benefit of one and all. It is a choice-less observation, as a spectator, of what is happening inside your own body in the form of sensations, moment by moment.

Vipassana is defined as to see the things as they are, again and again, in a special way (Goenka, 1980).

Vipassana is also called as "insight" meditation, because it brings insight into the functioning of the human psyche. It helps to bring the attention to the physical and mental phenomenon as they are happening. This leads to a systematic observation of sensory inputs of all the occurring phenomena and realization of their transitory and impermanent nature. This insight form of the practice helps us to understand the futile attachment to 'I' and liberates us from suffering by facilitating sustainable intra-psyche change (Nanamoli, 1976).

It is the practice of a "clear and single-minded awareness of what actually happens to us and in us, at the successive moments of perception" (Nyanaponika, 1973, p.30). This choice less observation paves the way to observe and attend to all stimuli equally without any preference for any one of them. It helps the practitioner to develop non-judgment, and come out of interpretations, preferences and censorship of selection.

Vipassana enables us to reach into the unconscious mind and experience the sensations as a spectator without reacting to them thus allowing them to pass without incident, ridding the mind of negative thoughts and memories. Due to this, one's mental patterns or processes no longer have control over his/her personality and behavior. This helps the individual, slowly but surely, come out of one's uncontrolled and unaware psychic phenomenon, as the change happens at the experiential level (Nyanaponika, 1973).

In this manner a slow, cumulative social change can be brought about by practicing VM, as individuals start building

their lives around new sources of well-being. There is a sense of aliveness that is marked by a willingness to invest in the personal and real self ardently (Fleischman, 1991).

People, who practice VM realize that they have become better human beings. This happens irrespective of their religion or social standing and therefore this is a non-sectarian practice recommended for one and all (Goenka, 1991). If leading figures in different fields of society, understand the impact of this technique in generating change and use their position and preferences wisely, well-being and harmony in Indian society as well as elsewhere in the world can be improved drastically (Hetherington, 2003).

Vipassana meditation is encouraged in many private and public organizations like Mahindra and Mahindra, Apple Computers, Google, Toshniwal Instrumentations, Speed Engineers and Goldman Sachs., as well as in the government sector.

It is documented that VM practice facilitated consensus decisions, team spirit and self-motivation in the workforce along with an increase in group efficiency and profits (Shah, 1994). Also, it was reported that there was an improvement in mental health and interpersonal relations. Gupta, 1997, recorded that VM helped to increase harmony and industrial productivity as well as reduce labor unrest and occurrence of strikes. Tolerance and harmony of the employees increased and their anger was reduced. Joshi, 1994, reported a decrease in hatred, short-temperedness, fatigue, jealousy, negativity, and confrontation because of ego and feelings of guilt. Parihar, 2004, shed light on the impact of Vipassana in generating more positivity in the personal and professional lives of government officials.

Agrawal and Bedi, 2002, documented that there was an improvement in the interpersonal relationships of the Delhi Police Trainees after practicing VM. Khurana & Dhar, 2002, reported reduction in criminal propensity and subjective wellbeing of inmates of Tihar Jail. Macdonald, 2003, documented that, it gives us strength to improve and serve our society and capacity to face competitiveness, crowded environments and injustices of life. The study by Banerjee, 2012, regarding business challenges showed that meditator employees are better composed, and focused. Avey et al., 2008, have recorded that mindful employees are more optimistic, resilient and have a positive attitude during organizational change. Also, practicing VM increased effectiveness of managers on professional as well as personal front (Kumar, 2012). It effectively reduced stress of the employees and helped to increase their productivity (Bhatnagar, 2014).

Kabat-Zinn, (1982, 1990), a pioneer in showing innumerable benefits of mindfulness meditation in diversified areas like stress reduction, interpersonal relationships, physical and mental health in non-clinical as well as clinical populations and in psychiatric patients, firmly believes that by practicing mindfulness one is better equipped to face stressful situations by communicating with others with more confidence and understanding, without reacting (Kabat-Zinn, 1996). Same view is voiced by Atkins and Parker, 2012, in case of employees. They documented that employees practicing mindfulness exhibited 'compassionate organizational behaviour' by which they demonstrated more co-operation, support and trust and were more helpful. Also they were less reactive and more conscious of what was happening around them which helped them to be more

compassionate.

The literature review of the research conducted on the four constructs indicates positive results in them when meditation techniques are used as an intervention. At the same time, literature review indicated that practicing VM brings immense benefits to the practitioner. Combining all these factors, a comprehensive and relevant questionnaire based on the constructs was designed for the study undertaken.

Objectives of the Study

1. There is an effect of Vipassana Meditation on employees' behavior measured with reference to the constructs defined earlier.
2. There is an effect of Vipassana Meditation on employees' personality measured with reference to the constructs defined earlier.

Methodology and Research Design

Study Context & Sample

For this study, the research design used was After-Only with Control Design (Kothari & Garg, 2014). In order to empirically test the research hypothesis, a questionnaire related to the behavior and personality of employees was designed. The instrument also had a section to collect demographic details of respondents.

Sample

The data was collected from employees of various organizations who enrolled at Bangalore Vipassana Meditation Centre, South India, for a 10-day residential Vipassana course. The sampling technique used for collecting the data was judgement sampling. It was important to select subjects who had completed at least 3 VM courses and such subjects were difficult to locate and not very common in the population. The selection criteria ensured that the subjects were regular practitioners of VM and had adopted it as

a way of life. The instrument was administered for data collection to the following two groups of employees, namely,

1. non-meditators (control group) – employees coming to a VM course for the first time
2. meditators (experimental group) – employees who are practitioners of VM and have already completed at least three 10-day Vipassana courses.

Employees attending the course came from different cross-sections of society. Participation in the study was voluntary. In the questionnaire, no personal details were requested and in fact there was an explicit declaration that the data collected would be used only for research purposes. Clear instructions regarding filling up the questionnaire was given. Participants had sufficient time (~5 hours) to complete the questionnaire. Completed questionnaires were collected back prior to the start of the course (Pradhan et al., 2016).

For final analysis a total of 220 samples each were collected from non-meditator and meditator groups after filtering out incomplete responses.

Scale Development

A detailed review of literature was conducted on the four constructs described earlier. In all, 70 items covering all the aspects of the constructs found out were selected. We focused on areas such as interpersonal skills, empathy, facing adversity, self-awareness, emotional stability and a few others. Items were rated on a 5-point Likert-scale, anchored from 1 'never or rarely true' to 5 'often or always true'. This questionnaire was pilot tested on a sample size of 150 respondents. Based on the analysis of pilot data by Exploratory Factor Analysis (EFA) and by deleting similar items and items with low item-total correlation scores, a questionnaire comprising of 46 items was formed. Items with factor loadings > .5

were retained after the pilot study.

To this end, the instrument comprising of these 46 items (see Appendix I) was administered to 396 respondents from zero group for fine tuning the questionnaire further. After performing an Exploratory Factor Analysis for dimension reduction the instrument was reduced to 22 items. This questionnaire was administered to both the groups and 220 samples were collected for each group. This final instrument is reproduced in Appendix II.

	Non-Meditators	Meditators
Gender - Female	41.8%	39.5%
- Male	58.2%	60.5%
Average Group Age	38.60 Years	40.95 Years
Educ. Level - Grads	36.8%	36.4%
-Post Grads	48.6%	46.8%

Results and Analysis

Demographic composition of the two groups is shown in table 1 below. It can be seen that the two groups were demographically similar.

After eliminating items with lower values of item-total correlations, the data collected for non-mediator group was subjected to Maximum Likelihood analysis with Direct Oblimin rotation. From the Scree test indication and Kaiser’s eigenvalue criteria total 5 factors were extracted as they had eigenvalues >1.

The Exploratory Factor Analysis results indicate that the KMO value obtained is equal to 0.851 which is well above the acceptable level. The data was also tested for reliability, and the Cronbach’s Alpha value is = 0.856.

These factors were further subjected to Confirmatory Factor Analysis (CFA) using R-Programming’s Lavaan Module, which

Goodness of Fit Measures obtained for CFA

Number of observations	220
Estimator	ML
Minimum Function Test Statistic	336.492
Degrees of freedom	199
P-value (Chi-square)	0.000
Comparative Fit Index (CFI)	0.848
Tucker Lewis Index (TLI)	0.847
Root Mean Square Error of Approximation:	
RMSEA	0.056
Standardized Root Mean Square Residual:	
SRMR	0.067

showed the model fit for the 5 factors for both the groups.

When the data from the experimental

Factors - Group	N	Mean	Std. Dev.
Interpersonal Skill – Non-Meditators	220	22.42	3.42
Interpersonal Skill - Meditators	220	23.41	3.02
Equanimity – Non-Meditators	220	12.80	2.75
Equanimity – Meditators	220	14.82	2.35
Self-Awareness – Non-Meditators	220	13.87	3.00
Self-Awareness - Meditators	220	16.23	2.40
Empathy – Non-Meditators	220	18.81	3.02
Empathy – Meditators	220	19.84	2.74
Self Confidence – Non-Meditators	220	12.03	2.00
Self Confidence - Meditators	220	12.12	1.68

Table 2. Mean Scores for the 5 Factors

group was subjected to this model test, overall model fit was obtained for 5 factors for both the groups. The resultant 5 factors and their factor scores for both the groups are as shown in Table 2.

The five factors identified were composed of items like

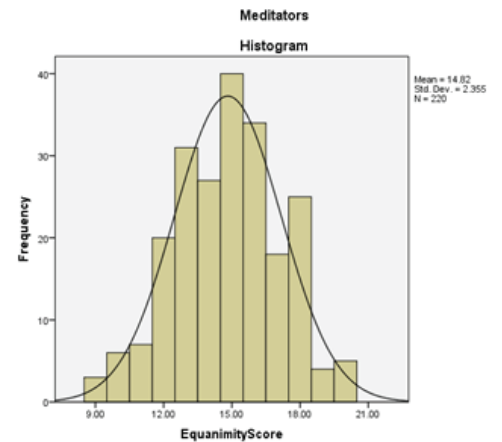
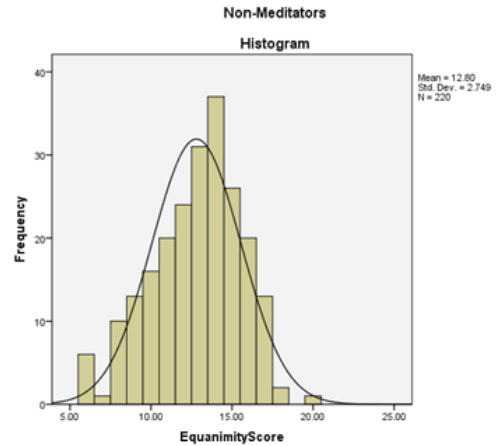
1. Interpersonal Relationships – “I am able to communicate clearly with people around me”
2. Equanimity – “I feel a sense of harmony and balance in my life”
3. Self Awareness – “I look for ways to relax when I am stressed”
4. Empathy – “I am able to understand and appreciate someone else’s uniqueness”
5. Self Confidence – “I like to challenge myself in a healthy and positive way”

In case of meditators group the statistical mean scores showed higher values for all the five factors than the non-mediator group.

Further, the histograms were drawn for all the five factors for both the groups for comparative purposes. The accompanying histograms show the pictorial representation of the Equanimity score distribution for the non-mediator and mediator groups.

It is to be noted that apart from the differences in the score means there was a sharp difference in Standard Deviation of the two distributions, with the mediator group having a narrower distribution with a Std. Dev. of 2.35 vs 2.75 for the non-mediator group. This indicated the impact of VM on the mediator group. The higher scores for mediator group in all the five factors indicated that meditation helped the employees to enhance their behavioural and personality characteristics. This also showed that they were able to cope better with stress and adverse situations, by remaining equanimous. Thus their tendency to react decreased. In addition to this their self-awareness and

interpersonal skills improved and they indicated improvement in self-confidence as well as more empathetic behavior towards others.



	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Interpersonal Skills Score	-3.918	438	.001	-.984	.251
Equanimity Score	-8.289	427.887	.001	-2.022	.244
Self Awareness Score	-9.125	418.200	.001	-2.363	.259
Empathy Score	-3.718	438	.001	-1.025	.274
Self Confidence Score	-4.911	424.907	.001	-1.086	.216

Table 3 Independent Samples t-Test

To validate the higher scores in mediator group the data was subjected to an Independent Sample t-test. The result of this test is shown in Table 3. Except for

Self confidence, for all the other four factors such as Interpersonal Skills, Equanimity, Self-Awareness, and Empathy the differences in the mean values are significant as 2-tailed Sig is $< .05$ for all of them.

This confirms the validity of alternative hypothesis and rejection of null hypothesis. Moreover, the t-values are negative. Therefore meditation intervention has a positive impact on the personality and behavior of the employees.

Discussion

The independent sample t-test validated our alternative research objective and this self-report instrument was able to capture relevant information regarding behaviour and personality of the employees.

From Table 2 it can be seen that the difference in mean was highest for the Equanimity and Self-awareness factors, which is encouraging and also it validates the belief that Vipassana meditation makes the person look at different life situations with more awareness, by remaining equanimous and without reacting to the situations (Goenka, 1991).

Further, it is encouraging that even though the developed instrument gathered responses to everyday life situations it was able to measure the impact of Vipassana meditation on the behaviour and personality of employees.

Table 2 also indicates that the self-confidence factor showed a much smaller difference in the mean values for the non-meditator and meditator groups. This is probably because the factor was composed of a lesser number of items as compared to the other factors which contained more number of items.

Limitations

1. The study is conducted by using a self-report instrument.
2. A bigger sample size might help to

indicate better differences in the mean factor scores, especially in the self-confidence factor.

Future Studies

1 – As the degree of effectiveness of VM could be subjective it is suggested that a detailed study over a larger time frame by using 'Before- and- After' research design be conducted.

2 - More such studies need to be undertaken to create awareness about the beneficial aspects of VM in all areas of life.

Conclusion

As validated in this research and in agreement with available literature, experience in meditation strengthens and enhances behavior and personality. Proving the research objective, the results suggest that VM enhances positive qualities like interpersonal skills, empathy, self-confidence, and self-awareness, equanimity in meditators. The employees who practice it are benefited, paving the way for a richer, fuller and satisfying life by being able to manage different domains of life like interpersonal relations at work and in family, stressful adverse situations, in a better and balanced manner. Practicing VM as a way of life will benefit the employees as well as one and all immensely. As employees are the backbone of any organization, as they flourish, the organizations will also flourish with them and more harmony, better performance and focus will make the organizations commercially more profitable and at the same time an ideal place to work for.

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BMS Scale Ddevelopment Appendix – 1

Scale of 46 Items

Listed below is a series of statements that reflect a range of behaviors and experiences. Please read each statement and evaluate your agreement or disagreement using the 1–5 scale shown below. Please fill in the blank against each statement with the numeral that best applies to you during the last month.

1 – Never or very rarely true
4- Often true
2 – Not often true

3 – Sometimes true, sometime not true

4 – Often true

5 – Very often or always true

1. When faced with an issue or a problem I usually find a solution.

2. I talk to friends or family members when I am dealing with a stressful situation.

3. When I ask for help I generally receive it.

4. I am uncomfortable sharing personal information and my experiences with other people.

5. In times of conflict, I clearly communicate ways to resolve our differences.

6. It is easy for me to stay focused under pressure.

7. I feel a sense of harmony and balance in

my life.

8. When I need to get work done I avoid procrastinating or daydreaming.

9. I am open to new ideas and new information.

10. People confide in me easily.

11. I wonder if my work contributes to the social good of the community.

12. I am able to communicate clearly with people around me.

13. In stressful situations I am usually the one comforting other people.

14. When faced with a difficult or stressful task I deal with it by breaking it up into smaller steps.

15. The organization I work for takes care of employee welfare and convenience.

16. I appreciate others and compliment them when they do something well.

17. When interacting with others I consider their feelings and expectations

18. When I am under pressure I try not to take my frustrations out on other people

19. I understand why people react the way they do.

20. I am able to understand and appreciate someone else's uniqueness.

21. When I am stressed out I over eat and indulge in unhealthy fast food.

22. When I try something new I am confident that I will do well.

23. I look forward to going to work.

24. When necessary I express disagreement in a relationship.

25. In social situations I create an atmosphere of cordiality and harmony.

26. When faced with disagreement I find it difficult to keep my emotions in check.

27. My colleagues and superiors respect my contributions at work.

28. I look for ways to relax when I am stressed.

29. I am aware of my emotions as I experience them.

30. Negative feedback about my behavior hurts and upsets me

31. At my work place I feel part of a

community

32. My spirituality gives me the strength to resolve problems at work.

33. My friends often come to me for help with their difficulties.

34. Sometimes my feelings overwhelm me.

35. My colleagues and supervisors consult me before making work-related changes.

36. I listen to others and offer my help and support.

37. I am able to express my views honestly and thoughtfully.

38. It is difficult for me to see things from someone else's perspective.

39. I rarely worry about work or life in general.

40. I set aside some time for quiet reflection every day.

41. I admire people who admit when they are wrong.

42. I like to challenge myself in a healthy and positive way.

43. Observing my breath helps me to calm down my mind.

44. I believe I am responsible for my own happiness.

45. My family understands when I have to take risks and supports my decisions.

46. I am good at socializing and mixing with different kinds of people.

Behavioral Measure Scale

Appendix - 2

Scale of 22 Items:

Listed below is a series of statements that reflect a range of behaviors and experiences. Please read each statement and evaluate your agreement or disagreement using the 1–5 scale shown below. Please fill in the blank against each statement with the numeral that best applies to you during the last month.

- 1 – Never or very rarely true
 - 2 – Not often true
 - 3 – Sometimes true, sometime not true
 - 4 - Often true
 - 5 – Very often or always true
1. When faced with an issue or a problem I usually find a solution.
 2. It is easy for me to stay focused under pressure.
 3. I feel a sense of harmony and balance in my life.
 4. I am open to new ideas and new information.
 5. I am able to communicate clearly with people around me.
 6. In stressful situations I am usually the one comforting other people.
 7. When faced with a difficult or stressful task I deal with it by breaking it up into smaller steps.
 8. I appreciate others and compliment them when they do something well.
 9. When interacting with others I consider their feelings and expectations
 10. When I am under pressure I try not to take my frustrations out on other people
 11. I understand why people react the way they do.
 12. I am able to understand and appreciate someone else's uniqueness.
 13. When I try something new I am confident that I will do well.
 14. In social situations I create an atmosphere of cordiality and harmony.
 15. I look for ways to relax when I am stressed.
 16. My spirituality gives me the strength to resolve problems at work.
 17. I listen to others and offer my help and support.
 18. I am able to express my views honestly and thoughtfully.
 19. I set aside some time for quiet reflection every day.
 20. I like to challenge myself in a healthy and positive way.

21. Observing my breath helps me to calm down my mind.

22. I am good at socializing and mixing with different kinds of people

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