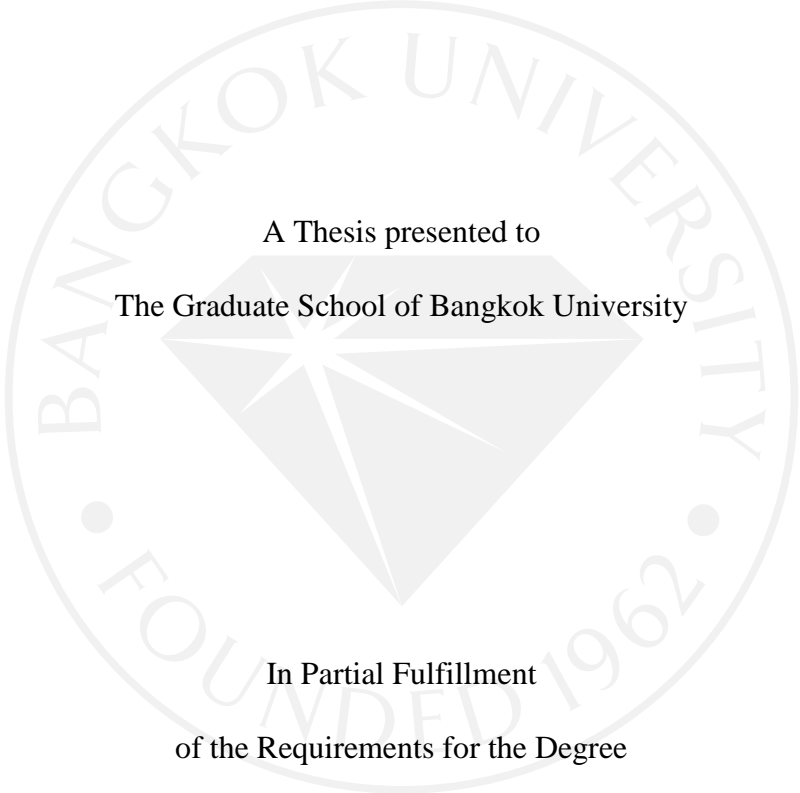


THE RELATIONSHIP BETWEEN PEACE OF MIND AND ORGANIZATIONAL  
CITIZENSHIP BEHAVIOR: THE MEDIATE ROLE OF LOVING KINDNESS



THE RELATIONSHIP BETWEEN PEACE OF MIND AND ORGANIZATIONAL  
CITIZENSHIP BEHAVIOR: THE MEDIATE ROLE OF LOVING KINDNESS



A Thesis presented to  
The Graduate School of Bangkok University

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Business Administration

by

Atiwat Pratchawittayagorn

2015



©2015

Atiwat Pratchawittayagorn

All Rights Reserved

This thesis has been approved by

the Graduate School


Bangkok University

Title : The Relationship between Peace of Mind and Organizational Citizenship  
Behavior: The Mediate Role of Loving Kindness


Author : Atiwat Pratchawittayagorn

Thesis Committee :


Thesis Advisor

  
(Dr. Vanchai Ariyabuddhiphongs)

Thesis Co-advisor

  
(Assoc. Prof. Dr. Chuta Thianthai)

Graduate School Representative

  
(Asst. Prof. Dr. Kasemson Pipatsirisak)

External Representative

  
(Asst. Prof. Dr. Rewadee Watakakosol)

  
(Asst. Prof. Dr. Aunya Singsangob)

Vice President for Academic Affairs

Acting Dean of the Graduate School

18 Aug. 2015

Pratchawittayagorn, A. M.B.A., August 2015, Graduate School, Bangkok University

Relationship between Peace of Mind and Organizational Citizenship Behavior: The Mediate Role of Loving Kindness (80 pp.)

Advisor of thesis : Vanchai Ariyabuddhiphongs, Ph.D.

#### ABSTRACT

This study hypothesizes that peace of mind significantly predicts organizational citizenship behavior and that the relationship of peace of mind to organizational citizenship behavior through the mediating effect of loving-kindness is significant. To support the hypotheses, questionnaires were given to 147 meditators at Young Buddhists Association of Thailand in Bangkok. Peace of mind was defined as an internal state of peace and harmony, which can be cultivated by meditation practice. By practicing meditation for a period of time, meditators will have peace of mind and loving-kindness. Loving-kindness was defined as the state where person behaves well to others such as wishing someone well or being friendly to others. Organizational Citizenship Behavior (OCB) was defined as the extra work-related behaviors that go beyond duties such as working extra time or being punctual without expecting rewards. Regression analysis with the bootstrapping was used to test the hypotheses. Results supported the hypotheses: peace of mind predicted OCB, and the relationship of peace of mind to OCB through the mediation of loving-kindness was significant. Meditation practice seems to engender in the practitioner peace of mind and loving kindness that are related to OCB. Results seem to support the usefulness of meditation practice in organizations.

*Keywords: Meditation, peace of mind, organizational citizenship behavior, loving kindness*

Approved: \_\_\_\_\_



*[Handwritten signature]*

Signature of Advisor

## ACKNOWLEDGEMENT

I would like to use this opportunity to express my gratitude to everyone who supported me throughout the course of this MBA project. First of all, thanks to my advisor Dr. Vanchai Ariyabuddhiphongs for his expert support and guidance throughout the year. This project would be impossible without his supervision and constant help.

I would also like to thank my committee members, Dr Chuta Thianthai and Dr Rewadee Watakakosol for serving as my committee and for your brilliance comments and suggestions during my defense.

A special thanks to my family, especially my mom and dad who gave supported and encouraging me to finished this course.

In addition, I would also like to thank the Young Buddhist Association of Thailand for their warm welcome, and finally my thesis friends who've been through this long and difficult project together.

## TABLE OF CONTENTS

	Page
ABSTRACT.....	iv
ACKNOWLEDGEMENT.....	vi
LIST OF TABLES.....	ix
LIST OF FIGURES.....	x
CHAPTER 1: INTRODUCTION.....	1
1.1 Significance of Problem.....	5
1.2 Research Objectives.....	6
1.3 Scope of Research.....	6
1.4 Expected Benefits.....	7
CHAPTER 2: LITERATURE REVIEW.....	9
2.1 Peace of Mind.....	9
2.2 Loving Kindness.....	18
2.3 Organizational Citizenship Behavior.....	22
2.4 Conceptual Model.....	29
2.5 Hypotheses.....	29
CHAPTER 3: METHODOLOGY.....	30
3.1 Type of Research.....	30
3.2 Population and Sample.....	30
3.3 Demographic Profile of Sample.....	30
3.4 Instruments.....	33
3.5 Sampling Procedures.....	39
3.6 Research Design.....	40

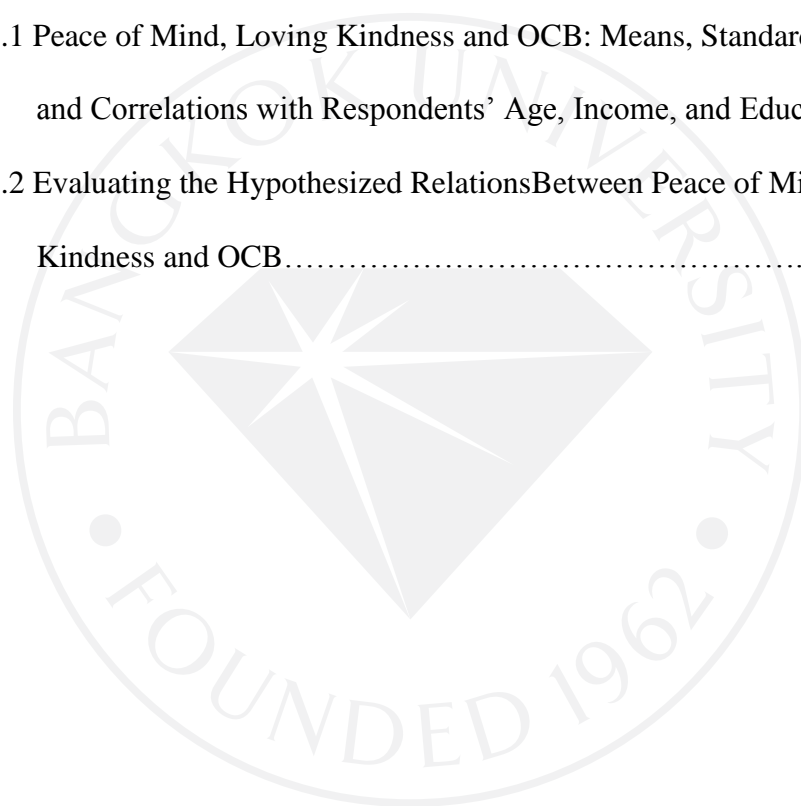


## TABLE OF CONTENTS (Continued)

	Page
CHAPTER 4: RESULTS.....	41
4.1 Preliminary Analyses.....	41
4.2 Evaluating the Hypothesized Relations between Peace of Mind, Loving Kindness and OCB.....	42
CHAPTER 5: DISCUSSION.....	46
5.1 Methods and Procedures.....	46
5.2 Major Findings.....	47
5.3 Discussion.....	48
5.4 Limitations and Recommendations for Future Research.....	51
5.5 Conclusion.....	52
BIBLIOGRAPHY.....	53
APPENDIX.....	69
BIODATA.....	79
LICENSE AGREEMENT OF THESIS PROJECT.....	80

## LIST OF TABLES

	Page
Table 3.1 Demographic Characteristics of the Sample.....	31
Table 3.2 Factor Structure of Peace of Mind .....	35
Table 3.3 Factor Structure of Loving Kindness .....	36
Table 3.4 Factor Structure of Organization Citizenship Behavior.....	38
Table 4.1 Peace of Mind, Loving Kindness and OCB: Means, Standard Deviations and Correlations with Respondents' Age, Income, and Education.....	41
Table 4.2 Evaluating the Hypothesized Relations Between Peace of Mind, Loving Kindness and OCB.....	43



LIST OF FIGURES

	Page
Figure 1.1 Conceptual Model.....	29
Figure 4.1 Tests of the Theorized Mediation Model.....	44



## CHAPTER 1

### INTRODUCTION

#### 1. Research Background

The theory of organizational citizenship behavior (OCB) focuses on the kind of conditions that an effective organization should have or the kinds of behaviors the employees should engage in to help the organization to achieve its goal. Organ (1988), the father of OCB said that even though the perfect organization never exists, but every organization members can help their organizational to reach objectives by performing their role behavior. Hence, the gap of formal organization systems may fill up by this extra-behavior as well as the realization of employees' role objectives.

Organ (1988) defined organizational citizenship behavior (OCB) as an individual behavior that was discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promoted the effective functioning of the organization. Organ proposed a 5-factor OCB model consisting of altruism, courtesy, conscientiousness, civic virtue, and sportsmanship. Altruism or helping behavior indicates an individual's desire to provide assistance to members of the organization who encounter specific difficulties in their professional activities (Paille, 2009). Courtesy refers to such behaviors toward co-workers, whose work could be affected by one's own decisions, consultation, passing along information, advance notice, reminders etc. (Organ, 1988). Conscientiousness refers to the qualities of being neat, punctual, careful, self-disciplined, and reliable (Singh & Singh, 2009). Civic virtue is characterized by

behaviors that indicate the employee's deep concerns and active interest in the life of the organization (Law, Wong, & Chen, 2005). Organ (1990) defines sportsmanship as a person's desire not to complain when experiencing the inevitable inconveniences and abuses encountered in exercising a professional activity.

There have been numerous studies on OCB in the past quarter of century; it is considered one of the more demanding issues in the field of organizational behavior (Podsakoff, Whiting, Podsakoff, & Blume, 2009). OCB make important contributions to the variance in organizational effectiveness, although helping behavior tended to have more systematic effects than either sportsmanship or civic virtue (Podsakoff & Mackenzie, 1997). Some empirical studies found that when people were in a state of positive emotion, such as joy and happiness, they were more likely to proceed with altruistic behavior (Smith, Organ, & Near, 1983). There was evidence that by practicing meditation, one could cultivate loving kindness that promotes one's altruism (Kristeller & Johnson, 2005). It seems that "altruistic (other-regarding)" links loving kindness to the five dimensions of OCB (altruism, courtesy, conscientiousness, civic virtue and sportsmanship). Although the various perspectives of OCB research definitely have widened our knowledge on OCB, peace of mind or meditation as antecedents of OCB have yet to be examined.

Vipassana meditation is one of the most ancient and diffused types of meditative practices belonging to the pole of mindfulness (Chiesa, 2010). Wrye (2006) explains that in vipassana meditation, a Southeast Asian Theravada system of mindfulness technique that is intended to lead to an experience of the emptiness of self, attention is drawn to the

breath and to every object of consciousness without preference or selection. Until recently meditation is considered an esoteric subject unrelated to mainstream or psychological therapies (Goldmeier & Mears, 2010). A balanced attentiveness may enable long-term meditators to enhance mindfulness of the present moment, while simultaneously becoming much less fearful and ultimately free to openly express their most objective, innate instincts of selfless compassion (Austin, 2012).

In United States, vipassana or mindfulness meditation has been practiced to a continuously increasing degree (Marques, 2012). Many companies have already implemented mindfulness training programs in their workplace, including Apple, Dell, Ford, GE, Google, IBM, Nike, 3M, Toyota and Yahoo (Boyce, 2009; Duerr, 2004; Hovanesian, 2003). Also in Thailand, on every Friday in a company called CP ALL there will be a meditation period after a sermon of a Buddhist monk for its staff members and clients : by being attendance at the session they expect to have a positive effects on their job performance (CPALL, 2014). In a study by Alexander et al. (2007) to assess the effects of the transcendental meditation (TM), results show that employees who learned TM had reduced physiological arousal, decreased trait anxiety, job tension, insomnia and fatigue, improved general health and enhanced employee effectiveness, job satisfaction and relationships between work and personal. Overall, the objective of these programs was to reduced stress and increase well-being among staff. Mindfulness also gains traction in leadership development and leadership coaching. Lee (2012) stated that the ability to lead of many successful executives was related to the impact of mindfulness.

Nirvana is the ultimate goal of Buddhism; it's the peaceful state of mind that doesn't moved by a negative life events that occurred throughout one's lives (Mitchell, 2002). Buddhist meditation can help the practitioners to find peace, tranquility, and happiness (Somboonsilp, Laoankha, & Paengsoi, 2012). According to Lee, Lin et al., (2012) peace of mind or inner peace refers to a state of being mentally and spiritually at peace; the fundamental concerns of Buddhism are to identify the inner causes of suffering and to embrace the possibility of freedom from suffering and characterized by the affective states of internal peace and harmony.

Buddhism encourages everyone to develop loving-kindness (metta), along with compassion (karuna), sympathetic joy (mutita), and equanimity (upeka). Loving kindness (metta) refers to the act of seriously taking care of others, by feeling a sense of altruistic connection with them, and wishing them happiness. Compassion (karuna) refers to a sensing of the negative feelings and suffering of another person and treating such sorrowful states as if they were one's own personal suffering. Sympathetic Joy (mudita) is seen as the appreciation of the joy of others without jealousy. Equanimity (upeka) is the detachment from both cravings and aversions (Pace, 2013).

There have been a limited number of research studies on the role of peace of mind and loving kindness, and there does not seem to be any research that directly links both of them to OCB. The research that came close was about virtuousness and organization; Cameron (2004) found a significant relationship between virtuousness and both perceived and objective measures of organizational performance.

This study speculated that vipassana meditation's positive effects in a work setting might be manifested in organizational citizenship behavior (OCB), and that organizational members who took part in vipassana meditation practice would experience the positive effects of a sense of peace of mind and loving kindness that would be related to OCB. This study is relevant in that it would provide support for Buddhist theory on the supremacy of the mind that states that the mind is the masters of all deeds; that the mind is supreme; and that all deeds are achieved by the mind (Gatha-dhammapada, yamaka-vaga, 40/1/53). In this study, peace of mind (a mind variable) would predict OCB (a deed variable). Buddhist theory of the mind is similar to the social cognitive theory model that hypothesizes a three-way reciprocal interaction of personal characteristics, environmental variables, and behavior (Bundara, 1986). This study aims to fill the gap in the literature and to examine the relationship between peace of mind, loving kindness and OCB.

### 1.1 Significance of Problem

Organization effectiveness can be improved by Organ's organizational citizenship behavior (OCB) model (Walz & Niehoff, 2000). This study was conducted to investigate all aspects of peace of mind, loving kindness and OCB. It is essential for members of organization to perform their task with harmony and peace. However, there are still many conflicts and problems between workers such as taking breaks too long than they should, or deliberately violating policies and procedures. Counterproductive work behaviors are



the actions that harm an organization or its member. These stubborn actions include arriving late on work or abuse against others Sidle (2010).

This study should benefit both the individuals and the organizations. For the individuals, the increased level of OCB may enable them to perform their jobs effectively. For the organizations, the beneficial effects of the employees' peace of mind and loving kindness may result in organizational effectiveness.

## 1.2 Research Objectives

The principal objective of this research is to investigate the relationships among peace of mind, loving kindness and OCB. The present research provides some evidences on the relationships among peace of mind, loving kindness and OCB. The objectives of this research are summarized as follow:

1.3.1 To examine the employee's peace of mind, loving-kindness and OCB;

1.3.2 To investigate the mediating effect of loving kindness on the relationship of peace of mind, loving-kindness to OCB.

## 1.3 Scope of Research

This research examines peace of mind, loving kindness and OCB of organizational members who participated in meditation practice at a meditation center in Bangkok Thailand.

#### 1.4 Expected Benefits

Results of the present study will contribute to the literature on the positive effects of peace of mind by showing the positive relationships between peace of mind and OCB. The study will contribute to the literature on the positive effect of loving kindness and OCB. The study will provide support for the social cognitive theory model, by showing that peace of mind (a person variable) is related to OCB (a behavior variable) through the mediation of loving kindness (a person variable). The Buddhist theory of the mind will benefit from this study because this study would contribute to the understanding of the relationship of mind to deeds. Also, the triadic reciprocal relationships as hypothesized in the social cognitive theory model.

Vipassana meditation or mindfulness based meditation have been recognized as the method to reduce stress, blood pressure; there has yet to be a research on the impact of peace of mind. Many organizations have already begun to implement meditation in their organization. Results may be useful to encourage more organization to include meditation into their organizational practices.

## CHAPTER 2

### LITERATURE REVIEW

The purpose of this study is to investigate the relationship of peace of mind to organizational citizenship behavior (OCB), and the mediating effect of loving kindness. Despite the growing interest in the benefits of meditation (mostly toward the neurobiological and clinical correlates), there does not seem to be any study on peace of mind and its effect on OCB. The following sections survey the literature on peace of mind, loving kindness, and OCB.

#### 2.1 Peace of Mind

The history of a spiritual and healing practice called meditation has a history longer than 5000 years. “Meditation” is the word that comes from Latin *meditari*, which means “to engage in contemplation or reflection” and can be defined as both a process and state. According to Buddha, the only way to overcome sorrows and destruction of all suffering and grief is meditation (Gold, 2011). There are mainly two forms of meditation.

1) Samatha meditation: The development of serenity or calm. 2) Vipassana meditation: The development of insight (Marques & Satinder, 2009)

##### 2.1.1 Samatha: The Development of Serenity and Calm

Samatha is identified in Buddhist doctrine with *samadhi*, *cittekaggata*, and *avikkhepa*, concentration, one pointedness of mind, and non-distraction, respectively (Pookgaman, 2007). Basically, samatha meditation is the foundation of insight

meditation. It paves the way for the mind to be stable and strong and to make the mind clear and calm, making the mind to see things as they really are and not distracted by random thoughts.

There are many researchers who give the definition of samatha such as Deleanu (2010) described samatha as a process aiming at gradual reduction of emotion-stirring functions and eventually at reaching perfect equanimity. Pookgaman (2007) stated that samatha meditation cultivated a narrow mental focus on a single object, leading potentially to states of trance and, traditionally, to paranormal powers. Zhu (2005) said that samatha was all about concentrating on the object of meditation and it's not developing awareness of anything. Only Samatha or calm meditation is unable to reach nibhana (sanskrit: nirvana) because it's only temporary weaken hatred and delusion but not destroy them, the only way to destroy is to combined with insight meditation (Marques & Satinder, 2009).

### 2.1.2 Vipassana: The Development of Insight

Vipassana meditation was the most ancient form of Buddhist meditation practiced by Gotama Buddha more than 2500 years ago (Chiesa, 2010). Vipassana is the word derived from passati which means to see or to realize and the prefix vi was used in its intensifying sense, and was usually translated as "insight" (Pookgaman, 2007). Vipassana literally translates as "clear seeing", which refers to the ability to see all events clearly in terms of the three marks of existence: impermanence (anicca) means that there is nothing fixed or permanent and everything tends to changing all the time, suffering (dukkha)

refers to both physical suffering and inner suffering such as pain, discomforting in lives, giving birth, illness, growing old, anxiety, or stress and trying to hold onto things that are constantly changing, and lastly selflessness (anatta) refers to the illusion of self, so the words “I” or “mine means nothing in Buddhism.

Since Buddha gave vipassana as a teaching method. It became widely used in various denominations of Buddhism such as Mahanaya Buddhists not just in Thevarada Buddhist which it was principally based on (Marques & Satinder, 2009). The non-religious and neutral nature of vipassana meditation made it one of the method that bringing about attention, self-awareness and mindfulness (Marques, 2012).

It was the practice that known as an insight meditation where you let your mind contemplates in a specific topic (Dougal & Jerry, 2011). Salzberg (2011) found the reasons why mindfulness led to a greater loving kindness was because vipassana diminished grasping, aversion and delusion while increased insight. In contrast to samatha, deep level of concentration or altered states of consciousness does not require in vipassana meditation, it's basically a process of awareness in which reflective (discursive) flow of attention was not suspended (Deleanu, 2010).

Vipassana meditation has many methods, varied by the person who taught but the goals are basically the same. The following paragraph will describe the methods of vipassana meditation.

The Four Foundations of Mindfulness (in pali “Mahasatipatthana Sutta”) are the meditation on body, feelings, consciousness and dhammas. They are used as objects of meditation to achieve liberation or Nibbana, the soteriological goal (Zhu, 2005). All

teachers of vipassana meditation within the Theravada tradition today claim to teach satipannhana practice (Pookgaman, 2007). The methods are in following...

#### Contemplation of the Body (kayanupassana)

This section begins with a description of breathing meditation. Sitting cross-legged and erect in a solitary place, “Mindfully he breathes in, mindfully he breathes out, he knows that he breathes in a long breath, and breathing out a long breath. Breathing in a short breath, he knows that he breaths in a short breath, and breathing out a long breath, he knows that he breathes out a long breath.” It means that the meditator should focus on nothing else but the breath (Pookgaman, 2007). The practice begins with a formal meditation, sitting still with awareness of the breath, and then slowly expands to include movement and ordinary activities such as walking or even sweeping the floor.

#### Contemplation of feeling (Vedananupassana)

Similar to the previous method, contemplation of feeling is “feeling a feeling that is neither-painful-nor-pleasant, he knows that he feels a feeling that is neither-painful-nor-pleasant” (Pookgaman, 2007) All to be done here in to be mindful both of the pleasantness or unpleasantness that emerge in the course of contemplation of the body (Pookgaman, 2007)

#### Contemplation of mind (Cittanupassana)

The meditator is to contemplate the mind in the mind. The mind is to be aware of its own state but in non-grasping way, observing the arising and vanishing of its own states, awareness of lustful thoughts, hateful thoughts, deluded thoughts and so on. (Pookgaman, 2007)

### Contemplation of dhammas (Dhammanupassana)

Dhammas are fundamental facets of being, mental and physical. We need not here decide their metaphysical status, whether or not and in what sense they exist, whether they are or have essences, whether or not they are irreducible. (Pookgaman, 2007)

It would appear that having firmly established the contemplation of body, feeling and mind. Nothing is suppressed: rather everything is known and being known, clarified, controlled, straightened (Pookgaman, 2007). To make a conclusion, Sutta begins from mindfulness of the body, followed by feelings and consciousness, and ends up with dhammas. However, the practice of Sutta doesn't need to be in order as mentioned by Zhu (2005) that the practitioner can equally achieve the soteriological goal only by staying with any one of the four prescribed categories of contemplation.

The technique of vipassana as taught in S. N. Goenka Courses.

Satya Narayan Goenka is a leading teacher of vipassana meditation. He was born in Burma 1924. His life devotes to vipassana meditation by expand and taught meditation throughout the world from Asia pacific, India and some Western countries. Marques & Satinder (2009) stated that the method has basically, only 4 steps.

The Vipassana Meditation has the following 4 progressive steps:

1. Slow Scan: Focus your mind slowly from the top of your head down to the tip of your toe then moving back to your head. Do it slowly from part to part.
2. Free Flow Sweep: Experienced subtle sensations by sweeping your attention freely upwards and downwards and going back to observe those areas that have solidified coarse sensations or the areas that were initially left blank.

3. Spot Check: Quickly take attention to any spot on your body with a size not larger than a fingertip. Try move back and forth only 4-5 times then go back to scan and sweep.
4. Penetrating and Piercing: The three steps before are about the scanning of the external part of the body and the attention of these steps moves only up and down. The more advanced technique is called penetrating or piercing. It is the process of moving your attention “inside your body”, right to left, left to right, back to front, front to back.

Marques & Satinder (2009) also stated that during these practice one must not generate new mental tendencies by reacting with craving or aversion to pleasant sensations or unpleasant sensations which is refer to contemplation of feeling that mentioned above.

Recognition of the application of interventions based on insight meditation procedures is increased and results of many studies support the positive effects of vipassana meditation (Emavardhana & Tori, 1997). These include “meditation training improves people’s state of Emotional Intelligence (EI)” by Chu (2010). In the study of Wachholtz & Pargament (2005) they separated participants into two groups, first group practiced 20 minutes of meditation a day and second group did not practiced meditation at all. Results showed that participants who practiced meditation had greater decreases in anxiety and their mood, spiritual health and spiritual experiences were also more positive. They can tolerate pain almost twice as long as the group that did not practice meditation. Meditation is also effective at reducing negative mood, depression, fatigue, confusion and



heart rate (Zeidan, Johnson, Gordon, & Goolkasian, 2010). After practice meditation for 15 days, there is a significant reduction in resting pulse rate, systolic blood pressure, diastolic blood pressure and mean arterial blood pressure (Ankad, Herur, Patil, Shasshikala, & Chinagudi, 2011). One's openness to other people, subtle and qualitative sense of self and other, creativity is also emerged after practiced meditation (Blackstone, 2008).

These are some of the benefits of meditation in clinical area. The following paragraphs will review the benefits of meditation in workplaces and organizations.

In a 2009 Professional Development Workshop (PDW) which focused on the effect of vipassana meditation in management fields, results shown that vipassana meditation had tremendous potential in enhancing workplace well-being through improved communications, efficient meetings, optimum performance, better decisions, and greater understanding (Marques & Satinder, 2009). After integrating meditation in his life, Santorini (2011) found that "the discipline of mindfulness meditation practice may offer leaders an effective means of actualizing in their lives an enhanced ability to know themselves more directly and also to learn how to use, in skillful ways, both the routine and extraordinary work-related demands and challenges they face as a means of cultivating latent yet innate human qualities necessary for effective leadership (p. 199)". Schmidt-Wilk & Alexander et al. (1996) found that employees' health, well-being, job satisfaction, efficiency and productivity were improved after practiced transcendental meditation, while organization, in turn, had a better climate, absenteeism and financial performance.

By integrated mindfulness in the workplace, it opens the whole new approach to leadership development. Lee (2012) found that employees had the potential to be more effective in their jobs not by learning from experts, or by accessing new technologies, but by bringing forth an innate capability for being fully present in the moment and thereby change the way they see themselves and the world.

When combined, mindfulness meditation (MF) and Goal Management Training (GMT) enables individuals enrolled in GMT+MF to significantly improve their performance on neuropsychological measures of working memory (letter number sequencing), response inhibition (stoop) and decision making (Iowa Gambling Task) (Alfonso, Caracuel, Delgado-Pastor, & Verdejo-Garcia, 2011). In Thailand, Petchsawang & Duchon (2012) found that people who regularly practice meditation tend to had higher workplace spirituality scores than people who didn't regularly practice meditation, furthermore the practice of meditation was also found to partially mediate the relationship between workplace spirituality and work performance.

Whereas there have been many research results on the effectiveness of meditation there seems to be less research study on the positive effects of peace of mind.

In Buddhism, peace of mind or inner peace refers to a state of being mentally and spiritually at peace and can be cultivated by various form of training such as prayer, meditation or Yoga. Lee, Lin et al., (2012) stated that the ultimate goal in Buddhism was to find "peaceful and calm" state of mind when facing illness, sickness or death. Lee, Lin et al., (2012) also gave the characterized of peace of mind as the affective states of

internal peace and harmony. It means that when one has peace of mind or being at peace, one is considered to be healthy and being away from stress or anxiety.

Peace of mind is defined as inner peace and harmony and is rooted in the concepts of equilibrium in Confucianism; balance between yin and yang (opposite forces) in Taoism; and complete cessation of craving (nirvana) in Buddhism (Y.-C. Lee, et al., 2012).

A research by Yard (2012) proposed that breast cancer survivors had more peace of mind after practice meditation. Elderly had more peace of mind when health care services delivered to their home because they were assured that they will receive continued services from health professionals (Gale & Sultan, 2013). In art education, peace of mind developed by discussion and interpretation of paintings or listening to music and meditation (Lakhyani, 2012). The top three-level hierarchy of a health model among the elderly included peace of mind, being comfortable in life and positive self-esteem (Nystrom & Andersson-Segesten, 1990).

Although the research on the effect of peace of mind has been sparse, one of the methods to accomplish peace of mind is vipassana meditation or mindfulness meditation. Participants in a tight security prison had less level of mood disturbance and high level of mindfulness after the intensive 10-day vipassana meditation and (Perelman et al., 2012). Participants who went on to practice mindfulness meditation regularly after the meditation week showed decreased anger rumination scores (Hirano & Yukawa, 2013), and even if their anger level did not decreased they had improved in self-regulation skills and greater self-awareness (Wongtongkam, Ward, Day, & Winefield, 2013). The higher

level of mindfulness was related with the length of meditation period that, in turn, was associated with improved well-being (Josefsson, Larsman, Broberg, & Lundh, 2011). After a 10-day intensive vipassana meditation, participants showed significantly increased in well-being and decreased ill-being (Krygier et al., 2013). It seems that after the meditation practice participants will have a positive effect on their psychology well-being. Researcher expected that participants who practice vipassana or mindfulness meditation would develop a positive affect such as peace of mind.

Unlike mindfulness, researchers have only recently paid attention to the study on peace of mind. Although there are studies that show the positive results of vipassana meditation or other mindfulness based meditation on health and organizations, there does not seem to be any study that focuses on the relationship between vipassana meditation peace of mind and OCB. Based upon the reviews above, it seems that meditation brings about a peace of mind and that peace of mind would be related to OCB.

Therefore it was hypothesized that (H-1) peace of mind would predicted OCB.

## 2.2 Loving Kindness

Loving Kindness is the first of the four brahma-vihara that consists of loving kindness (metta), compassion (karuna), sympathetic joy (mudita) and equanimity (upekkha). In Buddhist scriptures and modern teachings these four Buddhists virtues are often presented (Sullivan, Wiist, & Wayment, 2010). Salzberg & Kabat-Zinn (2004) described the definition of loving kindness in her book “Lovingkindness: The Revolutionary Art of Happiness” as “Loving kindness or in Pali word “metta”, has two

root meanings. One is the word “gentle”, metta is like a drop of rain that falls on the earth when it does not select where to fall, and it simply falls without discrimination. The other meaning is “friend,” To really understand the true power of metta is to understand true friendship. “A good friend” according to Buddha means someone who would always be with us both in times of happiness or sadness he also described a true friend as being a helper. Salzberg & Kabat-Zinn (2004) also stated that there is a thin line between the Buddhist concept of loving-kindness and compassion.

Loving kindness is a quality of the heart that recognizes how connected we all are, it is the essential form of inclusiveness of caring, rather than categorizing others in terms of those whom we care for or those who can be easily excluded, ignored or disdained (Salzberg, 2011). Several Buddhist scholars have proposed the definition of loving-kindness. Phra Dhamma Kittiwong (2005) defined loving-kindness as wishing someone well, a feeling of friendliness and goodwill toward others. Loving-kindness is a mental state of being without anger and vengefulness, and wishing others to be happy, well, and flourish. Loving-kindness is also considered as a virtue of leaders or mature people which results in respect and loyalty among subordinates. Phra Thepweti Payutto (1995) explained that loving-kindness refers to the positive construct approached through friendship, love, good intentions, empathy, and establishing a sense of common understanding and happiness among all beings. Loving-kindness is neutral, both in terms of who should have the loving-kindness and who should receive it. The authenticity of loving-kindness is the indifference as to the conditions of the receiver, including seniority, rank, wealth, merit, or ordination. It is the basic Buddhist principle which

builds a better relationship between people, looks at people in a positive and optimistic way, and enables them to accept each other's points of view and facilitates an exchange of ideas without feelings of disgust or aversion.

In short, Boonyarit (2012) summed up the definition of loving-kindness as a state where the person behaves according to friendship, goodwill, empathy, and a wish to help others attain benefits, well-being and happiness.

In Western culture, these aspects are often view as innate moral attributes but the Buddhist views them as skillful behaviors and attitudes that can be taught (Sullivan, et al., 2010). Loving kindness can be practiced through loving kindness meditation which was a type of mindfulness-based meditation that emphasizes caring and connection with others (Leppma, 2012). Mindfulness Based Stress Reduction (MBSR) includes one component on Loving Kindness Meditation (LKM), but not long ago LKM has started to receive empirical attention on its own (Leppma, 2011).

Loving-Kindness Meditation (LKM) incorporates nonjudgmental awareness of the present moment, which enhances attention, presence, acceptance and self-regulation; it also entailed directing caring feelings toward oneself and then others (Leppma, 2012). Salzberg (1995) mentioned that practice of loving-kindness or the compassion-based meditation, begun with directing loving-kindness or compassion toward one's self, then expands to include others. Loving-kindness meditation is a technique for self-compassion training; in LKM one nurtures the intention to experience positive emotions during the meditation itself, as well as in one's life more generally. Through a variety of thoughts and visualizations, specific positive emotions (i.e., love, contentment and compassion)

are cultivated (Fredrickson, Cohn, Coffrey, Pek, & Finkel, 2008). By integrating Fredrickson's broad-and-build theory of positive emotions with advances neuroscience regarding plasticity in the neural circuitry of emotion deficits within psychopathology, Garland et al., (2010) found that mindfulness and loving-kindness meditation were highlighted as means of generating positive emotions that might counter the negative affective processes implicated in depression, anxiety and schizophrenia. LKM aims to create the changes in emotion, motivation and behavior in order to promote positive feelings and kindness toward the self and others (Hutcherson, Seppala, & Gross, 2008). Woods-Giscombe & Black (2010) cultivated compassion and forgiveness for self and others among African American women by using LKM.

Researchers have only recently examined loving-kindness and there is a lack of a theoretical framework around the concept and the effects of LKM. Despite lack of empirical evidence, Fredrickson et al., (2008) found that this meditation practice produced increases overtime in daily experiences of positive emotions, which in turn, produced increases in a wide range of personal resources (e.g., increased mindfulness, purpose in life, social support, decreased illness symptom. Even just a few minutes of loving-kindness meditation increased feelings of social connection and positivity toward novel individuals on both explicit and implicit levels (Hutcherson, et al., 2008). Neuroimaging studies suggest that LKM might enhance activation of brain areas that were involved in emotional processing and empathy (Hofmann, Grossman, & Hinton, 2011). Johnson et al., (2011) found that the intervention was feasible and associated with decreased negative symptoms and positive emotions and psychological recovery. Reb,

Junjie & Narayaman (2010) found that after the dictator game, participants who engaged in a short LKM meditation gave more of the resource (SGD10) to the other party than participants who engaged in a neutral visualization exercise. This effect was fully mediated through positive feelings towards the other party. The realization of compassion in workplaces not only improves the relationships between employees but it also benefits the whole organization as well. When employee has compassion, they will tend to help others in need and these behaviors will lead to a better collaboration (Marques, 2012).

The definition of loving kindness in Tipitaka is the kindness similar to that of mother toward her baby that one extends to all creatures in all directions without limit (Khuddakanikaya, karaniyametta-sutta, 39/10/328). An increase in positive affect and decrease in negative affect was related to loving kindness meditation (Hofmann, et al., 2011). In vipassana meditation, all participants will extend loving kindness to all living creatures without limit, hence this study hypothesized that (H2) participants who went through vipassana meditation practice would develop loving kindness and that loving kindness would mediate the relationship of peace of mind and OCB.

### 2.3 Organizational Citizenship Behavior (OCB)

Dennis W. Organ (1988), the originator of OCB first give his definition on OCB as an individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system and that in the aggregate promotes the effective functioning of the organization. In addition to the clearer definition of OCB, Organ (1997) adds “By discretionary, we mean that the behavior is not an enforceable requirement of the role or



the job description, that is the clearly specifiable terms of the person's employment contract with the organization: the behavior is rather a matter of personal choice, such that its omission is not generally understood as punishable (p.85 )” So, in overall OCB requires that it not be directly or formally recompensed by the organization's reward system but it does not mean that OCB must limited to gestures that are utterly lacking in any tangible return to the individual. Organ (1988) stated that this is not necessarily. Over time, a steady stream of OCB of different types could well determine the impression that an individual makes on a supervisor or on coworkers. That impression, in turn, could influence the recommendation by the boss for a salary increase or promotion. The important issue here is that such returns not be contractually guaranteed. In other words, OCB is a contribution that might or might not invite some future compensate (Organ, 1997)

There are many other interesting definitions of OCB. Bateman & Organ (1983) defined OCB as those extra work-related behaviors which goes above and beyond the routine duties prescribed by their job descriptions or measured in formal evaluations. OCB consisted of work behaviors that are defined as discretionary, unrelated to the formal organizational reward system, and in aggregate would promote organizational effectiveness (Moorman, 1991).

According to Organ (1990) OCB is characterized by individuals voluntarily extending contributions that are above and beyond their respective job duties, is regarded as a factor influencing an organization's effectiveness. An example of these efforts given by Ahmadi (2010) were such as cooperation with peers, performing extra duties without

complaint, punctuality, volunteering and helping others, using time efficiently, conserving resource, sharing ideas and positively representing the organization. A worker, who goes above and beyond the minimum requirements of their job description, by suggesting improvements, affects performance and result with enhanced workgroup efficiency. The top management often unrecognized this kind of extra-role behavior even though they have made the organizational successful and effective (Organ 1988). Shore, Barkdale et al., (1995) and Chen, Hui et al., (1998) described that true citizenship behavior reflected on employee who shows full willingness to be involved in the goals of organization. Employees who has less interest in their job will perform their work unwillingly then negative attitudes will be reflected and in short time they will quit their job

First illustration of OCB in the workplace was in the work of Bateman and Organ (1983) and only recently that it has gaining recognition (Yaghoubi, Mashinchi, & Hadi, 2011). Podsakoff, MacKenzie et al., (2000) have found that the development of OCB have been spread out to more than 30 forms. However, researcher only investigated in the five dimensions of OCB that include:

2.3.1 Altruism consists of discretionary behaviors that aim at helping specific persons in face to face situations with an organizationally relevant task or problem. An example of altruism is helping coworker who has fallen behind in his or her work. Podsakoff, MacKenzie et al., (2000) found the relationship between altruism, performance evaluations, correspondingly, and positive affectivity.

2.3.2 Conscientiousness refers to impersonal behaviors such as compliance with norm defining a good worker; it involves employees carrying out their assigned tasks beyond the minimal requirements. Examples of this type of OCB include not wasting time, punctuality and attendance beyond the norm.

2.3.3 Sportsmanship refers to behaviors of refraining from complaining with others before taking decision, giving others advance notice, passing along information and issuing reminders to other or to tolerating the inconveniences and annoyances of organizational life without complaining and filing grievances. Podsakoff & Mackenzie (1997) found that employee turnover can be reduced by a good sportsmanship because it would enhance the morale of the work group.

2.3.4 Courtesy is concerned with keeping up with matters that affect the organization such as attending meetings, contributing to discussions, and generally getting involved in organizational activities in order to assist and improve the organization. Podsakoff, Mackenzie et al., (2000) found that intergroup conflict and the time spent on conflict management activities can reduced by employees who has courtesy.

2.3.5 Civic virtue refers to as responsible participation in the political life of the organization (Bambale, Shamsudin, & Subramaniam, 2011). Deluga (1998) defines Civic Virtue as “subordinate participation in organization political life and supporting the administrative function of the organization (p.189)”. It is referred to the responsibility of the subordinate to participate in the life of the firm. Examples of Civic Virtue include attending meetings, keeping abreast of organizational decisions and issues, and

expressing opinions (Organ, 1988). Many other conceptualized of OCB do exist but many studies have been confirmed on the effectiveness of these 5 factors (Podsakoff, et al., 2009).

Since OCB had been found to affect the overall effectiveness of organization, it had been widely used widely used (Walz & Niehoff, 1996). Researcher had demonstrated that organizational citizenship behaviors (OCBs) made important contributions to individual, group and organizational effectiveness (Organ, Podsakoff, & Mackenzie, 2006). Bambale et al., (2011) found that organizations could not succeed by relying strictly on the performance of behaviors designated in job descriptions he also views organizational effectiveness to be dependent on the voluntary efforts of employees to take initiative in helping coworkers, voicing suggestions and protecting the organization. According to Aquino & Bommer (2003), social attractiveness in workplace can be enhanced by OCB because OCB is a positive behavior, employee who has OCB will become friendlier to their co-workers.

OCB had been a dependent variable in many researches; recent studies had illustrated the dramatic growth of OCB into some other related management areas, for example strategic management, leadership, human resources, management, etc (Lo & Ramayah, 2009). Aiqin et al., (2012) found mediating role of participants' perception of organizational justice in the relationship between conscientiousness and the 5 dimensions of organizational citizenship behavior is significant. OCB had a significant positive relationship with job variety and job performance (Chiu & Chen, 2005). Chughtai (2008) found that job involvement was positively correlated with both in-role job performance

and OCB. Vivian, Tang et al., (2009) found that Group Cohesion fully mediated the effects of task interdependence and goal interdependence on employees' OCB.

Organizational learning positively related to OCB that benefited the organization as a whole (Somech & Drach-zahavy, 2004). Further study of relationship of OCB as dependent variable continues, Gilbert et al., (2010) found that emotional exhaustion had a significant mediator of the relationship between empowerment and OCBO. Salami (2009) found that forcing and withdrawing strategies negatively and significantly predicted OCB. Trait EI moderated the relationship between OCB and forcing and withdrawing strategies.

Robertson & Strickland (2010) found that there was a significant positive relation between work engagement and OCB, and between charismatic leadership and OCB. Results also indicate a full mediation of leadership's effect on OCB via work engagement. Through the study of organizational identification as a mediator of the relationship between transformational leadership and organizational citizenship behaviors Humphrey (2012) found that while transformational leadership did predict OCB but the relationship was not mediated by organizational identification. Paille & Grima (2011) conducted a research on the relationship between OCB, Intention to leave the current job and intention to leave the organization and they found that while no relationship was found between altruism and intention to leave both the organization and the current job, sportsmanship, civic virtue, and helping others emerged as the strongest predictors of intention to leave the organization and intention to leave the current job.

Affective and spiritual factors have also been found to relate to OCB. Good mood significantly influenced the employee's intention to achieve high level of OCB (Williams & Shiaw, 1999). Leaders' values, attitudes and behaviors were positively related to employees' OCB (C. Y. Chen & Yang, 2012); and perceptions of organizational virtuousness predicted OCB (Rego, Ribeiro, & Cunha, 2010). Therefore, it is hypothesized that peace of mind predicted OCB.

While OCB has been found to be the concept that contributes to the success of organizational performance by promoting the effective functioning of the organization but there has not been any study about the relationship of OCB and peace of mind.

The conclusion in this chapter will summarize that there are many studies that show the effectiveness of meditation but none has done in peace of mind. When persons have peace of mind, peace of mind is going to predict OCB. OCB has been variable in many studies but none relate to peace of mind and that peace of mind predicts OCB through mediating effects of loving kindness. When persons do vipassana meditation for a period of time they will have peace of mind and loving kindness. They will have more positive feelings toward others. It is believed that meditation induced peace of mind, loving kindness and OCB because by doing meditation, not only those persons will have peace of mind but also they will be kinder.

## 2.4 Conceptual Model

This study hypothesizes that peace of mind significantly predicts OCB, and that the mediation effect of loving kindness in the relationship of peace of mind to OCB is significant.



Figure1: Model displaying the relationships among peace of mind, loving kindness and OCB

## 2.5 Hypotheses

H1 - Peace of mind would predict OCB.

H2 - Loving kindness would significantly mediate the relationship of peace of mind to OCB.

## CHAPTER 3

### METHODOLOGY

#### 3.1 Type of Research

This study used survey research design to investigate the relationship of peace of mind to organizational citizenship behavior (OCB), and the mediating effect of loving kindness.

#### 3.2 Population & Sample

The population of this study was male and female participants who practiced seven-day meditation at the Young Buddhist Association of Thailand (YBAT) in Bangkok. The association organizes regular vipassana meditation for various age groups from 18 to older than 60 years. As we expected the participants to have attained peace of mind and loving kindness after a meditation practice, a purposive sampling was used in this study and selected the participants who had just finished their meditation practice at the Young Buddhists Association of Thailand.

#### 3.3 Demographic Profile of Sample

The participants in this study were asked to provide personal information such as education, income and length of practice meditation. The table 3.1 displays the demographic characteristics of sample.



Table 3.1: Demographic Characteristics of the Sample (N = 147)

	Numbers	Percent
<b>Gender</b>		
Male	45	30.6
Female	102	69.4
<b>Marital Status</b>		
Single	90	61.6
Married	51	34.9
Divorced/Widowed	6	3.4
<b>Age</b>		
20-29 years	46	31.3
30-39 years	54	36.7
40-49 years	30	20.4
50-60 years	17	11.6
<b>Income per month (Baht)</b>		
15,000 or <	45	31.3
15,001 – 25,000	38	26.4
25,001 – 35,000	18	12.5
35,001 – 45,000	11	7.6
45,001 or >	32	22.2
<b>Education</b>		
Lower than bachelor's degree	27	18.4
Bachelor's degree	92	62.6
Higher than bachelor's degree	28	19
<b>Occupation</b>		
Government sector	28	19
Private sector	88	59.9
Other	31	21.1
<b>Length of meditation practice</b>		
Less than 1 year	99	67.3
1-5 years	21	14.3
6-10 years	10	6.8
More than 10 years	17	11.6

The majority of the sample was female (69.4%) and male (30.6%). The age ranges were from 20 to 60 years old. Their average age was 36 years with a standard

deviation of 10.32. About two third of respondents were single (61.6 %), the next were married (34.9 %) or divorced or widowed (3.4 %). The majority of respondents had Bachelor's degree (62.6%). Twenty eight of respondents held degree higher than Bachelor's degree (19%) and twenty seven respondents held degree lower than Bachelor's degree (18.4%). The majority of respondents were from private organizations (59.9%). Thirty one respondents were from other occupations such as lawyer, doctor, agricultural workers (21.1%) and twenty eight respondents were from the government sector (19%). Almost a third of respondents' monthly income was less than 15,000 Baht (31.3%). Thirty eight respondents (26.4%) earned 15,001 – 25,000 Baht. Thirty two respondents (22.2%) earned 45,001 Baht or more. Eighteen respondents (12.5%) earned 25,001 – 35,000 Baht and eleven respondents (7.6%) earned 35,001 – 45,000 Baht.

The length of respondents who had been practicing meditation ranged from less than one year to 30 years. The longest duration of meditation was 30 years and the shortest were seven days. Two thirds of respondents (67.3%) have been practicing meditation for less than one year, 21 respondents (14.3%) have been practicing from one to five years, 17 respondents (11.6%) have been practicing meditation for more than 10 years and 10 respondents (6.8%) have been practicing meditation from six to 10 years

### 3.4 Instruments

The questionnaire used in this study contained two parts and consisted of 38 items. Part I (items 1-30) comprised assessments of peace of mind, loving kindness and OCB. Peace of mind consisted of 7 items. Loving kindness consisted of 6 items. OCB consisted of 17 items (4 courtesy items, 4 civic virtue items, 4 sportmanship items, 2 conscientiousness items, 3 altruism items).

Part II (items 31 – 38) of the questionnaires was designed to collect meditators personal information. This part consisted of 7 items for participants to provide the following information: gender, marital status, age, monthly income (baht), education level, career and participants' length of meditation in years.

In this research, "Peace Of Mind Scale" by Lee, Lin et al., (2012) was used to measure peace of mind, "Buddhist Kindness scale" by Ariyabuddhiphongs (2013) was used to measure loving kindness and "Organizational Citizenship Behavior Scale" developed by Ozcan, Verdarlier, Karabay, Konakay& Cetin (2014) was used to measure OCB. Except the Loving Kindness scale, the other two scales were translated into Thai language.

This study assessed three important variables: peace of mind, loving kindness and OCB. The SPSS version 21 was used to process data.

### 3.4.1 Peace of Mind Scale

Peace of mind Scale was used to measure peace of mind. Peace of mind was assessed with 7 items. The original scale was developed to measure the affective well-being valued in Chinese culture. Sample items include: 1. My mind is free and at ease, 2. I feel content and comfortable with myself in daily life. The respondents were asked to indicate the extent to which the statements reflected their peace of mind on a 5-point Likert-type scale, ranging from 1. *Not at all*, to 5. *All of the time*.

Exploratory factor analysis was performed to analyze the factor structure of the scale. Eigenvalue of 1.0 was chosen and the factors were rotated to varimax solution. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was .83. The factor loading of the 7 items revealed 2 factors. The first factor (items 1,2,3,4,6) explained 49.01% of the total variance. The second factor (items 5 and 7) explained 18.48% of the total variance. Factor 1 reflected peace of mind ( $\alpha = .87$ ) and factor 2 ( $\alpha = .60$ ) reflected difficulties in finding peace of mind.

The original scale showed Cronbach's alpha reliability at .91 (Lee, Lin, Huang, & Fredrickson, 2012). The present Thai version showed the Cronbach's alpha reliability of .81. Table 3.2 displays peace of mind's factor structure.

Table 3.2: Factor Structure of Peace of Mind

	Component	
	1	2
My mind is free and at ease	.830	.096
I feel content and comfortable with myself in daily life	.818	.009
My lifestyle gives me feelings of peace and stability	.854	.132
I have peace and harmony in my mind	.823	.288
It is difficult for me to feel satisfied	-.044	.882
The way I live brings me feelings of peace and comfort	.656	.052
I feel anxious and uneasy in my mind	.283	.787
Variance explained (%)	49.01	18.48

### 3.4.2 Loving Kindness Scale

Loving Kindness scale was developed by Ariyabuddhiphongs (2013). Loving kindness was assessed with 6 items. Sample items included: 1. I always help others or animals to free from suffering, 6. I always be compassionate to all animals. The respondents were asked to indicate the extent to which the statements reflected their loving kindness toward others on 7-point Likert-type scale, ranging from 1 *definitely not true*, to 7 *definitely true*.

The factor loadings of the scale revealed one factor which explained 49.45% of the total variance; the rotation did not alter the solution, indicating the scale's single dimensionality of loving kindness. The KMO measure of sampling adequacy was .79. The Cronbach's alpha reliability was .79. Table 3.3 displays loving kindness' factor structure.

Table 3.3: Factor Structure of Loving Kindness

	Component 1
I always help others or animal to be free from suffering	.746
I do not speak to hurt other people	.757
I never thought or meant any harm to other people	.698
If I can't help others from suffering then I will find others to help them	.674
If I don't have good things to say then I will not speak	.656
I always be compassionate to all animals	.683
Variance explained (%)	49.45

### 3.4.3 Organizational Citizenship Behavior Scale

OCB scale was developed by (Ozcan, et al., 2014). OCB in this study was assessed with 4 items of courtesy, 4 items of civic virtue, 4 items of sportsmanship, 2 items of conscientiousness and 3 items of altruism. The scale was designed to assess the

frequency of organizational citizenship behaviors performed by employees. The questionnaire was translated into Thai. Sample items included: 1. I do not abuse others' right when I make a decision, 15. I try to help those who were absent from work, 16. I voluntarily allot time to those who have work-related problems. The respondents were asked to indicate the extent to which the statements reflected their organizational citizenship behaviors on a 5-point Likert-type scale, ranging from 1 *definitely not true*, to 5 *definitely true*.

Exploratory factor analysis of 17 items revealed 5 factors, explaining 69.02% of total variance. Factor 1 reflected civic virtue and explained 36.34% of total variance, factor 2 reflected altruism and explained 9.65% of total variance. Factor 3 reflected courtesy and explained 8.23 of total variance. Factor 4 reflected conscientiousness and explained 8.01% of total variance. Factor 5 reflected sportsmanship and explained 6.80% of total variance. The KMO measure of sampling adequacy was .85. The Cronbach's alpha reliability indices were, factor 1 civic virtue  $\alpha = .88$ , factor 2 altruism  $\alpha = .79$ ; factor 3 courtesy  $\alpha = .76$ ; factor 4 conscientiousness  $\alpha = .71$ ; and factor 5 sportsmanship  $\alpha = .69$ . Table 3.4 displays OCB factor structure.

Table 3.4: Factor Structure of Organizational Citizenship Behavior

	Component				
	1	2	3	4	5
I do not abuse others' rights when make a decision	.155	.382	.654	.215	.078
I do my best to prevent problems with other employees when i make decisions	.065	.030	.766	.131	.198
I consult to the other persons who might get influenced by my decision and my manager when i make a decision	.042	.105	.743	.045	.060
When I make a decision, I inform related persons first before I take an important action	.384	.061	.710	-.001	.036
I care about the meetings or activities about the institution and try to attend them	.759	.157	.281	-.054	.070
I want to be involved in activities which help to promote institutional image although they are not my duty	.753	.378	.141	.085	.101
I try to keep up with institutional developments	.700	.357	.094	.079	.179
I carry out activities that serve to improve my institution	.718	.340	.102	.111	.312
I do not tend to see problems greater than they are	.154	.087	.070	.161	.821
I always focus on the positive aspects of events rather than the negative aspects	.124	.113	.216	.076	.818
I am not a person who always talks about quitting	-.074	.214	.228	.752	.203
I do not spend too much time by talking about unnecessary things	.114	.410	.043	.693	.204
I never like to have long lunch breaks	.642	-.038	.066	.490	.000
I do not want extra breaks	.505	-.202	.073	.631	-.064
I try to hep those who were absent from work	.229	.767	.122	.226	-.101
I voluntarily allot tume to those who have work-related problems	.207	.787	.203	.075	.194
Even if it is not obligatory, I help new employees to adapt to the environment and work	.370	.616	.109	.006	.320
Total Variance	36.34%	9.65%	8.23%	8.01%	6.80%



### 3.5 Sample Procedures

This study used purposive sampling. The sample consisted of participants from public and private organizations who practiced meditation at Youth Buddhist Association of Thailand. Two hundred copies of the questionnaire were distributed to the meditators and staff members of YBAT. Only 147 questionnaires were returned yielding a response rate of 73.5 %. Participants were asked to complete the questionnaire after they have finished their meditation routine in the evening. The questionnaire took 20 minutes to complete.

Vipassana meditation period begins with the teaching monk leading the participants to take refuge in the Buddha, dhamma, and sangkha, and to pledge observance of the five precepts. The five precepts consist of pledges to abstain from taking the life of a living being, taking what is not given, committing sexual misconducts, engaging in false and idle talks and consuming alcohol or intoxicants. The daily routine starts from 4.00 am in the morning to 8.30pm in the evening, lasts about 14 hours during which the participants practice sitting and walking meditation. The sitting meditation requires the participants to sit in half-lotus position and watch their breathing. The walking meditation requires the participants to walk back and forth paying attention to the movement of their feet. Participants are not allowed to use any telephones or electronic devices during the meditation and to talk to each other. At the end of the day's session, the teaching monk who supervises the practice answers the participants' questions along with some visual presentations.

G power statistical analyses program (Erdfelder, 1996) were used to calculating the total samples. At effect size = .15,  $\alpha = .01$ , power = .99, and three predictors. The samples in this study were given 148. Researcher was granted permission by YBAT to contact the participants at the conclusion of the meditation sessions.

### 3.6 Research Design

In the method to test the significance of a mediation effect, regression analysis with bootstrapping was chosen to evaluate in this research model, predicting that loving kindness mediated the relationship of peace of mind to OCB. Baron and Kenny's (1986) framework for mediation analysis and Sobel's (1982) test of significance has become a standard part of the consumer researcher's toolkit but Zhao et al., (2010) argued that Sobel test of the significance of the indirect effect was very low in power in comparison with Preacher & Hayes. Bootstrapping method by Preacher & Hayes (2008) is a non-parametric test that does not impose the assumption of normality of the sampling distribution and is recommended for small sample sizes. Therefore, Preacher & Hayes' (2008) bootstrapping method was used to evaluate the significance of indirect effect.

## CHAPTER 4

### RESULTS

The purpose of this chapter is to summarize the collected data and the statistical treatment of analysis. The data were collected and processed in response to the objectives from the chapter 1 of this study. Two main hypotheses of this study were peace of mind significantly predicts OCB and the mediation effect of loving kindness in the relationship of peace of mind to OCB is significant. The findings presented in this chapter explain the significant relationship between these variables.

#### 4.1 Preliminary Analyses

Table 4.1: Peace of Mind, Loving Kindness and OCB: Means, Standard Deviations and Correlations with Respondents' Age, Income, and Education (N=147)

	M	SD	Correlation with				
			Age	Income	Education	Peace of mind	Loving Kindness
Age	2.12	0.99					
Income	2.63	1.54	.42***				
Education	2.01	0.61	.14	.38***			
Peace of mind	24.31	4.36	.21*	.10	.13		
Loving kindness	30.99	5.91	.33***	.19*	.10	.45***	
OCB	64.52	8.39	.25**	.17*	.02	.31***	.53***

\*  $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Age was significantly related to income, peace of mind, loving kindness and OCB. Older participants tended to earn higher income and have higher levels of peace of mind, loving kindness and OCB. Income was significantly related to education, loving kindness and OCB. Participants who were highly educated tended to earn more income and have higher levels of peace of mind, loving kindness and OCB. Education was not related to any variable. Peace of mind and loving kindness was significantly related to OCB.

#### 4.2: Evaluating the Hypothesized Relations Between Peace of mind, Loving kindness and OCB

Regression analysis with Preacher and Hayes' (2008) bootstrap script was used to test the model, specifying a 95% confidence interval and 5,000 bootstrap re-samples. Age and income were entered as control variables; education was not as it was not related to OCB. Table 4.2 and Fig. 4.1 display the bootstrap results of the mediation effect of loving kindness on peace of mind-OCB relationship.

Table 4.2: Bootstrap results to test significance of mediation effects

Path/effect	Standardized		
	$\beta$	SE	p
Age → Organizational Citizenship Behavior	.51	.72	.47
Income → Organizational Citizenship Behavior	.25	.43	.56
<i>c</i> Peace of mind → OCB	.51	.15	.001
<i>a</i> Peace of mind → Loving kindness	.52	.01	<.001
<i>b</i> Loving kindness → Organizational Citizenship Behavior	.64	.12	<.001
<i>c'</i> Peace of mind → Organizational Citizenship Behavior	.18	.15	.25
<i>a x b</i> Indirect effect	.34	.11	<.001

*Note.* Bias-corrected and accelerated confidence intervals = .1484 to .5903, CI95, bootstrap re-samples = 5000. The 95% confidence interval for the standardized result was produced with bias-corrected and accelerated options in the bootstrap dialogue box

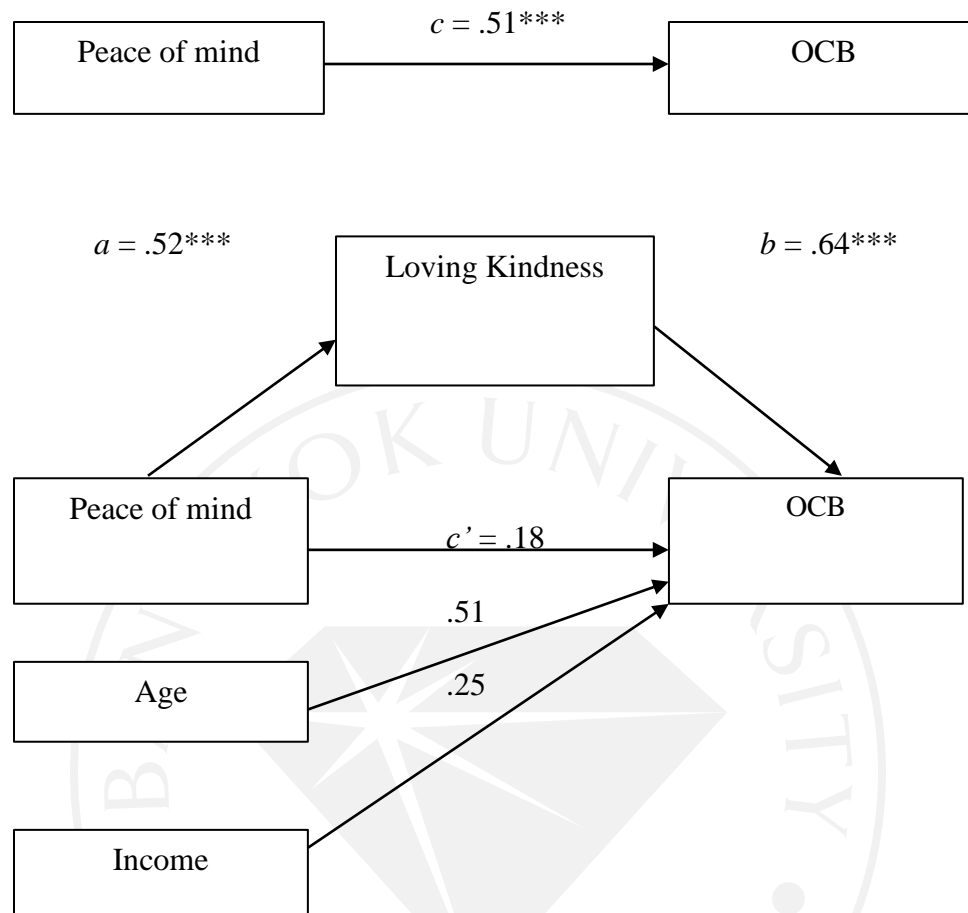
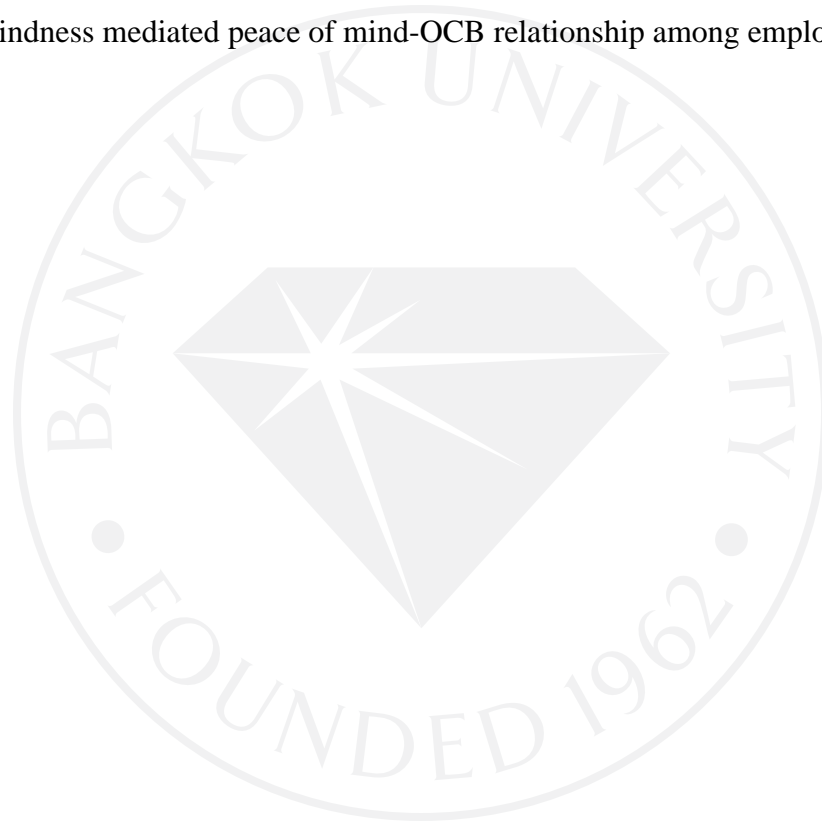


Figure 4.1: Tests of the theorized mediation model.

*Upper figure:* The total effect (peace of mind predicting OCB). *Lower figure:* The indirect effect, with loving kindness as mediator, and age and income as control variables. Indirect effect ( $\beta$ ) = .34,  $p < .001$ . Together, the predictors accounted for 29% of the variance in organizational citizenship behavior. Standardized regression coefficients are displayed. \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

The direct model indicates that peace of mind-OCB relationship ( $c$  path;  $\beta = .51$ ,  $p < .01$ ) was statistically significant. In the mediation model, peace of mind-loving

kindness path (*a* path,  $\beta = .52, p < .001$ ) was significant. The loving kindness-OCB path (*b* path,  $\beta = .64, p < .001$ ) was significant while peace of mind negatively predicted OCB (*c'* path,  $\beta = -.18, p = .25$ ). Bootstrap results confirmed the presence of an indirect, mediation effect ( $B = .34, p < .001$ ), and a Bias Corrected and Accelerated Confidence Interval (BCACI) = .1484 - .5903. Consequently, the results supported the prediction that loving kindness mediated peace of mind-OCB relationship among employees.



## CHAPTER 5

### DISCUSSION

The purpose of this study is to examine the relationship between peace of mind and organizational citizenship behavior (OCB) and the mediating effect of loving kindness. This chapter summarizes the methods and procedures, major findings and offers the discussion along with conclusion of this study. First part of this chapter will discuss about the objectives and methodology of this study follow by the interpretation of results. The second part of the chapter will discuss the limitations of the study and proposed recommendations for future research.

#### 5.1 Methods and Procedures

The primary objectives of this study is to investigate the mediating effect of loving kindness on the relationship of peace of mind to OCB and to examine employee's peace of mind , loving kindness and OCB.

To reach objectives, this study used survey research designs to investigate the relationship of peace of mind to OCB and the mediating effect of loving kindness.

There were three scales used to measure these variables. Peace of mind scale developed by Lee et al., (2012) to measure peace of mind was shown to be reliable with the Cronbach's alpha reliability at.81. Factor loadings of the 7 items revealed 2 factors. The first factor explained 49.01% of the total variance. The second factor explained 18.48% of the total variance. The loving kindness scale which specifically developed to



measure loving kindness in this study by Ariyabuddhiphongs (2013) was shown to be reliable with Cronbach's alpha reliability at .79. Factor loadings of 6 items revealed 1 factor which explained 49.45% of total variance. The last scale was OCB scale by (Ozcan, et al., 2014) to measure OCB has the Cronbach's alpha reliability at .88. Factor loadings of 17 item scale revealed 5 factors explained 69.02% of total variance.

After the scales were test for reliability and validity. The researcher collected samples at the Young Buddhists Association of Thailand (YBAT). The researcher was granted permission to participate in 7 days vipassana meditation and 200 questionnaires were given to meditation practitioners, 147 questionnaires were return. The raw data of participants' characteristics were examined. It was found that women may have more interest in meditation than men because most of the participants in 7 day vipassana were female (69.4%) and two thirds of the participants were in the 20-39 years of age. Most of the participants had Bachelor's degree (62.6%). Slightly more than a half (57.7%) earned 25,000 baht or less per month. Two third of the participants (67.3%) have been practicing meditation for less than a year.

## 5.2 Major Findings

The researcher proposed with two hypotheses in this study: (1) peace of mind significantly predicted OCB, and (2) the mediating effect of loving kindness in the relationship of peace of mind to OCB was significant. Regression analysis with bootstrapping was chosen to evaluate the research model to test the significance of a mediation effect. Pearson's Correlation test was conducted. It was found that age and

income were related to organizational citizenship behavior, peace of mind and loving kindness. Education was not related to any of the variables under study. Organizational citizenship behavior, peace of mind and loving kindness were also related to each other.

All hypotheses were tested using regression analysis with indirect script (Preacher & Hayes, 2008). Results found that peace of mind predicted organizational citizenship behavior (path c,  $\beta = .51$ ,  $SE = .13$ ,  $p = .001$ ). Peace of mind significantly predicted organizational citizenship behavior (path a,  $\beta = .53$ ,  $SE = .10$ ,  $p < .001$ ). Loving kindness significantly predicted organizational citizenship behavior (path b,  $\beta = .64$ ,  $SE = .12$ ,  $p < .001$ ). The indirect effect of peace of mind on organizational citizenship behavior through the mediation effect of loving kindness was significant ( $\beta = .34$ ,  $SE = .11$ ,  $p < .001$ ). Age and income did not significantly predict organizational citizenship behavior. Both hypotheses were supported.

### 5.3 Discussion

The current study seems to be the first to examine the relationship between peace of mind and organizational citizenship behavior through the mediating effect of loving kindness. Direct relationships between peace of mind and OCB do not seem to have been tested prior to this study. Although there were studies that report the positive effect of meditation to psychological well-being (Keune & Forintos, 2010) and workplace well-being (Marques & Satinder, 2009), none were related with OCB.

Previous studies on OCB often focus on antecedents such as job performance, job satisfaction or outcomes such as turnover intention. Few studies focus on the individual

characteristics of organization members. Individual organization members' characteristics interact with their organizational behaviors (Bundara, 1986). This study focus on the individuals' characteristic of organizational members by hypothesized that their affects from meditating such as peace of mind and loving kindness would be related to their organizational behaviors. Results of this study provide support for the social cognitive theory model regarding the relationship of personal characteristics to organizational behaviors.

This study contributes to the Buddhist theory that states that the mind is the master of all deeds. The mind that doesn't go through meditation practiced will have a hard time to focus on the present. It will usually wander into either the past or future. This chain of thoughts and images that are affectively negative and uncontrollable is called Rumination (Querstret & Cropley, 2013), It is the mind's repetitive focus on the past, whereas a state of consciousness defined by a shift of attention is called daydreaming which often wandering into the future (Valkenburg & Voort, 1994). Practitioners, who had practiced vipassana meditation, will have their mind focus on the present. They will be in the moment whenever they walking, sitting or lying on the floor. They will have the stillness of the mind immediately after the meditation. After the practitioner's mind stop moving forth and back between past and future, they will have peace of mind. This study contributes to the literature in providing support for the suggestion that peace of mind may be attained through vipassana meditation and that peace of mind is related to OCB.

In Buddhism, loving kindness (metta) is a construct constituting a larger construct of brahmavihara-4 that includes loving kindness (metta); compassion (karuna); emphatic joy (mudita); and equanimity (upekha). Kindness (metta) is like when we see injured animals we will pity them; compassion (karuna) is when we take them to the veterinarian for further medication; emphatic joy (mudita) is the joy that we feel when we see that it recovered from injury; equanimity (upekkha) is when we don't feel sadness if the animal happens to die during the treatment. Even though the operational definition (Kraus & Sears, 2008) represents brahmavihara-4 differently, this study operationally defined loving kindness (metta) to include the thoughts, deeds and words of kindness towards other people. The specifically constructed loving kindness scale in this study has been shown to be valid and reliable. The mediating role of loving kindness has never been studied before. So, results suggested that when persons meditate they will have peace of mind and loving kindness and organizational citizenship behavior

Numerous studies have found that meditation has many benefits such as reducing stress, anxiety and improve health. Results of this study also found that meditation enhanced employees OCB. Employees may brought their innate capability to the full potential by being focus in the present without much help from any experts or new technologies, vipassana meditation seems to be a practice that should be adopted by organizations to promote OCB. The results of this study should encourage more organization to include meditations into their organization practices. This study added more contribution to the literature that by practicing meditation, practitioners will also have peace of mind and loving kindness and OCB.

#### 5.4 Limitations and Recommendations for Future Research

Several of limitations in this study should be considered. This section will provide some limitations emerged from this study. Forethought of these limitations can help in evaluation of the results from this current study, also guidance for further study in this area.

First limitation is the cross-sectional nature of this study. Cross-sectional study provides results only in a certain situation. Different situation may provide different results. In this case, data collection was collected soon after the meditation period was finished so the participants' minds were still fresh from meditating but this study is limited in showing the longer-lasting effect. It is impossible to know if the effects carried on. The follow up of participants when they returned to their organizational environments need to be conducted to show that the longer effects of meditation does exist. Repeated of the cross-sectional study may be carried out every six months or every year for the results to be more valid.

The second limitation of this study is the participants. The participants in this study were from many different organizations. Evidence that support the benefit of vipassana in organization will be more valuable if participants were from the same organizations. The participants' frames of reference would be directed toward the same organization and their OCB would be focused upon their colleagues.

The third limitation might be the venue of this study. In Thailand, Theravada Buddhism is the main practiced. For the support of the benefit of meditation to be more valid, studies of the others countries that has different religions but still in the construct of

peace of mind and loving kindness are needed. Whereas loving kindness has usually been examined as a type of meditation (Boellingus, Jones, & Hutton, 2013), all meditators are advised to develop loving kindness, regardless of the mediation type (Kuddaka-nikaya, karaniyametta-sutta, 39/10/328)

### 5.5 Conclusion

This study indicates that Thai organizational members who undertook vipassana meditation seemed to develop peace of mind, loving kindness and OCB. This study tested the mediation effect of loving kindness on the relationship between peace of mind and organizational citizenship behavior. The results show that peace of mind predicted organizational citizenship behavior. The indirect effect of peace of mind through loving kindness to organizational citizenship behavior was significant. The results supported a mediating effect of loving kindness. Organization should working with meditation teacher to create the program and integrated meditation program into their organization cultures.

## BIBLIOGRAPHY

- Ahmadi, F. (2010). Survey Relationship between OCB and Internal & External Factors Impact on OCB. *European Journal of Social Sciences*, 16(3), 469.
- Aiqin, L., Xiuqin, S., Yongfu, C., Yonggang, S., & Xiaoyang, C. (2012). Conscientiousness and Organizational Citizenship Behavior: The Mediating role of Organizational Behavior. *Social Behavior & Personality: An International Journal*, 40(8), 1293-1300.
- Alexander, C. N., Swanson, G. C., Rainforth, M. V., Carlisle, T. W., Todd, C. C., & Jr., R. M. O. (2007). Effects of the transcendental meditation program on stress reduction, health, and employee development: A prospective study in two occupational settings. *Anxiety, Stress & Coping: An International Journal*, 6(3), 245-262.
- Alfonso, J. P., Caracuel, A., Delgado-Pastor, L. C., & Verdejo-Garcia, A. (2011). Combined Goal Management Training and mindfulness meditation improve executive functions and decision making performance in abstinent polysubstance abusers. *Drug & Alcohol Dependence*, 117(1), 78-81. doi: 10.1016/j.drugalcdep.2010.12.025
- Ankad, R. B., Herur, A., Patil, S., Shashikala, G. V., & Chinagudi, S. (2011). Effect of Short-Term Pranayama and Meditation on Cardiovascular Functions in Healthy Individuals. *Heart Views*, 12(2), 105-108.

- Aquino, K., & Bommer, W. H. (2003). Preferential mistreatment: How victim status moderates the relationship between organizational citizenship behavior and workplace victimization. *Organizational Science, 14*(4), 374-385.
- Ariyabuddhiphong, V. (2013). Buddhist Kindness Scale. *Unpublished manuscript*. Pathumthani: Bangkok University.
- Austin, J. H. (2012). Meditating selflessly at the dawn of a new millennium *Contemporary Buddhism, 13*(1), 61-81. doi: 10.1080/14639947.2012.669276
- Bambale, A. J. A., Shamsudin, F. M., & Subramaniam, C. (2011). Stimulating Organizational Citizenship Behavior (OCB) Research for theory development: Exploration of Leadership Paradigms. *International Journal of Academic Research in Business and Social Sciences, 1*(Special Issue), 48-69.
- Baron, R. M., & Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality & Social Psychology, 51*(6), 1173-1182. doi: 10.1007/s10899-008-9098-4
- Bateman, T. S., & Organ, D. W. (1983). Job Satisfaction and the good soldier: The relationship between affect and citizenship. *European Journal of Social Sciences, 16*(3), 587-595.
- Blackstone, J. (2008). Meditation And the Cohesive Self. *International Journal of Psychoanalysis Self Psychology, 3*, 447-464. doi: 10.1080/15551020802337518
- Boellingus, I., Jones, F. W., & Hutton, J. (2013). Cultivating self-care and compassion in psychological therapists in training: The experience of practicing loving-kindness



meditation. *Training and Education Professional Psychology*. doi:

10.1037/a0033092

Boonyarit, I. (2012). The role of Loving-Kindness and Wisdom Processes on Forgiveness Mechanism in Thai Nurses: Applying Buddhist Principles (Doctor of Philosophy Degree in Applied Behavioral Science Research, Srinakharinwirot University).

23-30.

Boyce, B. (2009). Google searches. Shambala Sun. Retrieved from

[http://www.shambhalasun.com/index.php?option=com\\_content&task=view&id=3417&Itemid=224](http://www.shambhalasun.com/index.php?option=com_content&task=view&id=3417&Itemid=224).

Bundara, A. (1986). Social foundations of thought and action. A social cognitive theory. *Englewood Cliffs, N.J.: Prentice-Hall*.

Cameron, K. S. (2004). Exploring the relationships between Organizational virtuousness and Performance. *American Behavioral Scientist*, 47(6), 766-790. doi:

10.1177/0002764203260209

Chen, C. Y., & Yang, C. F. (2012). The impact of spiritual leadership on organizational citizenship behavior: A multi-sample analysis. *Journal of Business Ethics*,

105(1), 107-114. doi: 10.1007/s10551-011-0953-3

Chen, X. P., Hui, C., & Segoe, D. J. (1998). The role of organizational citizenship behavior in Turnover: Conceptualization and Preliminary Tests of Key

Hypothesis. *Journal of Applied Psychology*, 83(6), 922-931.

- Chiesa, A. (2010). Vipassana Meditation: Systematic Review of Current Evidence. *The Journal of Alternative and Complementary Medicine*, 16(1), 37-46. doi: 10.1089/acm.2009.0362
- Chiu, S. F., & Chen, H. L. (2005). Relationship between job characteristics and Organizational Citizenship Behavior: The Mediating role of Job Satisfaction. *Social Behavior & Personality: An International Journal*, 33(6), 523-539.
- Chu, L. C. (2010). The Benefits of Meditation Vis-a-Vis Emotional Intelligence, Perceived Stress and Negative Mental Health. *Stress and Health* 26, 169-180.
- Chughtai, A. A. (2008). Impact of Job Involvement on In-Role Job performance and Organizational Citizenship Behavior. *Journal of Behavioral & Applied Management*, 9(2), 169-183.
- CPALL. (2014). *We move the temple to Seven*. Retrieved from <http://www.cpall.co.th/CSR-Center/csr-news/ข่าวส่งเสริมพุทธศาสนา/1/ซีพี-ออลส์-สนับสนุนและส่งเสริมกิจกรรมพระพุทธศาสนา-เรขกวัตมาไว้ที่เขว่นฯ-ประจำเดือนธันวาคม-2553>.
- Deleanu, F. (2010). Imag(in)ing the Buddhist Brain: Agnostic Meditations On Buddhist Meditation. *Zygon*, 45(3), 605-626.
- Deluga, R. J. (1998). Leader-Member exchange quality and effectiveness ratings: The role of subordinate-supervisor conscientiousness similarity. *Group and Organizational Management*, 23, 189-216.

- Dougal, S. M. R., & Jerry, S. (2011). Exploring the Relationship between Tibetan meditation Attainment and Precognition. *Journal of Scientific Exploration*, 25(1), 29-46.
- Duerr, M. (2004). *A powerful silence: The role of meditation and other contemplative practices in American life and work*. Northampton, MA; Center for Contemplative Mind in society.
- Emavardhana, T., & Tori, C. D. (1997). Changes in Self-Concept, Ego Defense Mechanisms, and Religiosity Following Seven-Day Vipassana Meditation Retreats. *Journal for the Scientific of Religion*, 194-206.
- Erdfelder, E., Faul, F., & Buchner, A. (1996). GPOWER: A general power analysis program. *Behavior Research Methods, Instruments & Computers*, 28(1), 1-11. doi: 10.3758/BF03203630
- Fredrickson, B. L., Cohn, M. A., Coffrey, K. A., Pek, J., & Finkel, S. M. (2008). Open Hearts Build Lives: Positive Emotions, Induced Through Loving Kindness Meditation, Build Consequential Personal Resources. *Journal of Personality & Social Psychology*, 95(5), 1045-1062.
- Gale, N., & Sultan, H. (2013). Telehealth as "peace of mind": embodiment, emotions and the homes as the primary health space for people with chronic obstructive pulmonary disorder. *Health & Place*, 21, 140-147. doi: 10.1016/j.healthplace.2013.01.006
- Garland, E. L., Fredrickson, B., Kring, A. M., Johnson, D. P., Meyer, P. S., & Penn, D. L. (2010). Upward spirals of positive emotions counter downward spirals of

negativity: Insights from the broaden-and-build theory and affective neuroscience on the treatment of emotion dysfunctions and deficits in psychopathology *Clinical Psychology Review*, 30(7), 849-864. doi: 10.1016/j.cpr.2010.03.002

Gilbert, S., Laschinger, H. K. S., & Leiter, M. (2010). The Mediating Effect of Burnout on the Relationship between structural empowerment and Organizational Citizenship Behaviors. *Journal of Nursing Management*, 18(3), 339-348.

Gold, J. B. (2011). A Critical Glimpse at the American Appropriation of Asian Meditative Traditions: Confessions of an Unsuccessful Meditator. *The International Journal of Religion and Spirituality in Society*, 1(2), 139-148.

Goldmeier, D., & Mears, A. J. (2010). Meditation: A Review of its Use in Western Medicine and in Particular, its Role in the Management of Sexual Dysfunction. *Current Psychiatry Reviews* 6(1), 11-14.

Hirano, M., & Yukawa, S. (2013). The impact of mindfulness meditation on anger. *Japanese Journal of Psychology*, 84(2), 93-102.

Hofmann, S. G., Grossman, P., & Hinton, D. E. (2011). Loving Kindness and Compassion meditation: Potential for psychological interventions. *Science Direct*, 31, 1126-1132.

Hovanesian, M. D. (2003). Zen and the art of corporate productivity. Retrieved from [http://www.businessweek.com/magazine/content/03\\_30/b3843076.htm](http://www.businessweek.com/magazine/content/03_30/b3843076.htm).

Humphrey, A. (2012). Transformational Leadership and Organizational Citizenship Behaviors: The Role of Organizational Identification. *Psychologist Manager-Journal*, 15(4), 247-268. doi: 10.1080/10887156.2012.731831

- Hutcherson, C. A., Seppala, E. M., & Gross, J. J. (2008). Loving-Kindness meditation increases social connectedness. *American Psychological Association Journal*, 8(5), 720-724. doi: 10.1037/a0013237
- Johnson, D. P., Penn, D. L., Fredrickson, B. L., Kring, A. M., Meyer, P. S., Catalino, L. I., & Brantley, M. (2011). A Pilot Study of loving-kindness meditation for the negative symptoms of schizophrenia. *Science Direct*, 129, 137-140.
- Josefsson, T., Larsman, P., Broberg, A. G., & Lundh, L. G. (2011). Self-reported mindfulness mediates the relation between meditation experience and psychological well-being. *Mindfulness*, 2(1), 49-58. doi: 10.1007/s12671-011-0042-9
- Keune, P. M., & Forintos, D. P. (2010). Mindfulness meditation: A preliminary study on meditation practice during everyday life activities and its association with well-being. *PsihologijskeTeme*, 12(2), 373-386.
- Kittiwong, P. D. (2005). *Kamwat* (2nd ed.). Bangkok: Shoraka.
- Kraus, S., & Sears, S. (2008). Measuring the Immeasurables: Development and Initial Validation of the Self-Other Four Immeasurables (SOFI) Scale Based on Buddhist Teachings on Loving Kindness, Compassion, Joy and Equanimity. *Springer Science + Business Media*, 92, 169-181. doi: 10.1007/s11205-008-9300-1
- Kristeller, J. L., & Johnson, T. (2005). Cultivating loving kindness: A Two-stage model of the effects of meditation on empathy, compassion and altruism. *Journal of Religion & Science*, 40(2), 391-408. doi: 10.1111/j.1467-9744.2005.00671.x

- Krygier, J. R., Heathers, J. A. J., Shahrestani, S., Abbott, M., Gross, J. J., & Kemp, A. H. (2013). Mindfulness meditation, well-being, and heart rate variability: A Preliminary investigation into the impact of intensive Vipassana meditation. *International Journal of Psychophysiology*, 89(3), 305-313. doi: 10.1016/j.ijpsycho.2013.06.017
- Lakhyani, S. (2012). Developing Inner Peace and Joy through Art of Education. *Journal of Social Science*, 8(2), 177-181.
- Law, K. S., Wong, C.-S., & Chen, Z. X. (2005). *The Construct of Organizational Citizenship Behavior: Should we analyze after we have conceptualized?* Retrieved from <http://www.sca.org/docs/pdf/govdocs.pdf>.
- Lee, A. (2012). Accelerating the Development and Mitigating Derailment of High Potentials Through Mindfulness Training. *TIP: The Industrial-Organizational Psychologist*, 49(3), 23-33.
- Lee, Y.-C., Lin, Y.-C., Huang, C.-L., & Fredrickson, B. L. (2012). The Construct and Measurement of Peace of Mind. *Springer Science + Business Media*, published online, 571-590. doi: 10.1007/s10902-012-9343-5
- Leppma, M. (2011). *The Effect of Loving-Kindness Meditation on Empathy, Perceived, Social Support, and Problem-Solving Appraisal in Counseling Students*. Unpublished doctoral dissertation; University of Central Florida, USA.
- Leppma, M. (2012). Loving Kindness Meditation and Counseling. *Journal of Mental health Counseling*, 34(3), 197-204.

- Lo, M. C., & Ramayah, T. (2009). Dimensionality of Organizational Citizenship Behavior (OCB) in a Multicultural Society: The Case of Malaysia. *International Business Research*, 2(1), 48-55.
- Marques, J. (2012). Consciousness at Work: A Review of some important Values, Discussed from a Buddhist perspective. *Journal of Business Ethics*, 105(1), 27-40.  
doi: 10.1007/s10551-011-0932-8
- Marques, J., & Satinder, D. (2009). Vipassana Meditation as a Path toward improved Management Practices. *The Journal of Global Business Issues*, 3(2), 77-83.
- Mitchell, D. W. (2002). *Buddhism : Introducing the Buddhist experience*. New York : Oxford University Press.
- Moorman, R. H. (1991). Relationship between organizational justice and organizational citizenship behaviors: Do fairness perceptions influence employee citizenship? *Journal of Applied Psychology*, 76(6), 845-855.
- Nystrom, A., & Andersson-Segesten, K. (1990). Peace of mind as an important aspect of old people's health. *Scandinavian Journal of Caring Sciences*, 4(2), 55-62.
- Organ, D. W. (1988). Organizational Citizenship Behavior: The good soldier syndrome. *The Academy of Management Review*, 14(2), 294-297.
- Organ, D. W. (1990). The motivational basis of organizational citizenship behavior. *Research in organizational citizenship behavior*, 12, 43-72.
- Organ, D. W. (1997). Organizational Citizenship Behavior: It's Construct Clean-Up time. *Human Performances*, 10(2), 85-97.

- Organ, D. W., Podsakoff, P. M., & Mackenzie, S. P. (2006). *Foundations for Organizational Science: Organizational citizenship behavior: Its nature, antecedents, and consequences*. Thousand Oaks, CA: Sage.
- Ozcan, E. D., Vardarlier, P., Karabay, M. E., Konakay, G., & Cetin, C. (2014). *The Role of Trust On Leadership's Effect on Organizational Citizenship Behavior and Intent to Quit*. Retrieved from [www.ikatolyesi.com/liderligin-orgutsel- vatandaslik-davranisi-ve-isten\\_7047.html#U\\_K-SlbAUZB](http://www.ikatolyesi.com/liderligin-orgutsel- vatandaslik-davranisi-ve-isten_7047.html#U_K-SlbAUZB). *Ikatolesy*.
- Pace, S. (2013). Does Religion Affect the Materialism of Consumers? An Empirical Investigation of Buddhist Ethics and the Resistance of the Self. *Journal of Business Ethics*, 112(1), 25-46. doi: 10.1007/s10551-01201228-3
- Paille, P. (2009). Assessing Organizational Citizenship Behavior in the French Context: Evidence for the Four-Dimensional Model. *The Journal of Psychology*, 143(2), 133-146.
- Paille, P., & Grima, F. (2011). Citizenship and Withdrawal in the Workplace: Relationship between Organizational Citizenship Behavior, Intention to Leave Current Job and Intention to Leave the Organization. *Journal of Social Psychology*, 15(4), 478-493. doi: 10.1080/00224545.2010.507266
- Payutto, P. A. (1995). *Buddhadhamma: Natural laws and values for life*. Retrieved from <https://www.goodreads.com/book/show/783526.Buddhadhamma>.
- Perelman, A. M., Miller, S. L., Clements, C. B., Rodriguez, A., Allen, K., & Cavanaugh, R. (2012). Meditation in a deep South prison: A longitudinal study of the effects



of Vipassana. *Journal of Offender Rehabilitation*, 5(13), 176-198. doi:  
10.1080/10509674.2011.632814

Petchsawang, P., & Duchon, D. (2012). Workplace spirituality, meditation, and work performance. *Journal of Management, Spirituality & Religion*, 9(2), 189-208. doi:  
10.1080/14766086.2012.688623

Podsakoff, & Mackenzie, S. B. (1997). Impact of Organizational Citizenship Behavior on Organizational Performance: A Review and Suggestion for future research. *Human Performance*, 10(2), 133-151. doi: 10.1207/s15327043hup1002\_5

Podsakoff, Whiting, Podsakoff, & Blume. (2009). Individual and organizational level consequences of organizational citizenship behaviors: A meta-analysis. *Journal of Applied Psychology*, 94(1), 122-141.

Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational Citizenship Behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of management*, 26(3), 513-563.

Pookgaman, V. (2007). *A study of the "Dynamic Meditation" Practice of Luangpor Teean Jittasubho*. Bangkok: Mahachulalongkornrajavidyalaya University.

Preacher, K. J., & Hayes, A. F. (2008). Asymptotic and resampling strategies for assessing and comparing indirect effects in multiple mediator models. *Behavior Research Methods*, 40(3), 879-891. doi: 10.3758/BRM.40.3.879

- Querstret, D., & Cropley, M. (2013). Assessing treatments used to reduce rumination and/or worry: A systematic review. *Clinical Psychology Review, 33*(8), 996-1009. doi: 10.1016/j.cpr.2013.08.004
- Reb, J., Junjie, S., & Narayanan, J. (2010). Compassionate Dictators? The Effects of Loving-Kindness Meditation on Offers in Dictator Game. *Social Science Research Network, 1*, 11. doi: 10.2139/ssm.1612888
- Rego, A., Ribeiro, N., & Cunha, M. P. (2010). Perceptions of organizational virtuousness and happiness as predictors of organizational citizenship behaviors. *Journal of Business Ethics, 93*(2), 215-235. doi: 10.1007/s19551-009-0197-7
- Robertson, M. E. B., & Strickland, O. J. (2010). The Relationship Between Charismatic Leadership, Work Engagement, and Organizational Citizenship Behaviors. *Journal of Psychology, 144*(3), 313-326.
- Salami, S. O. (2009). Conflict Resolution Strategies and Organizational Citizenship Behaviour: The Mediating Role of Trait Emotional Intelligence. *Europe's Journal of Psychology, May 2009*, 41-63.
- Salzberg. (2011). Mindfulness and Loving Kindness. *Contemporary Buddhism, 12*(1), 177-182. doi: 10.1080/14639947.2011.564837
- Salzberg, S. (1995). *Loving-kindness: The revolutionary art of happiness*. Boston, MA: Shambala.
- Salzberg, S., & Kabat-Zinn, J. (2004). *Lovingkindness: The Revolutionary Art of happiness*. Boston, MA: Shambala.

- Santorelli, S. F. (2011). 'Enjoy your death': leadership lessons forged in the crucible of organizational death and rebirth infused with mindfulness and mastery. *Contemporary Buddhism*, 12(1), 199-217. doi: 10.1080/14639947.2011.564839
- Schmidt-Wilk, J., Alexander, C. N., & Swanson, G. C. (1996). Developing Consciousness in Organizations: The Transcendental Meditation Program in Business. *Journal of Business & Psychology*, 10(4), 429-444. doi: 9605130430
- Shore, L. F., Barkdale, K., & Shore, T. (1995). Managerial perceptions of employee commitment to the organization. *Academy of Management Journal*, 38(6), 1593-1615.
- Sidle, S. D. (2010). Counterproductive Work Behavior: Can It Sometimes Be Good to Be Bad? *Academy of Management Perspectives*, 24(3), 101-103. doi: 10.5465/AMP.2010.52842956
- Singh, A. K., & Singh, A. P. (2009). Does Personality Predict Organisational Citizenship Behavior among Managerial Personnel. *Journal of Indian Academy of Applied Psychology*, 35(2), 291-298.
- Smith, C. A., Organ, D. W., & Near, J. P. (1983). Organizational Citizenship Behavior: Its Nature and Antecedents. *Journal of Applied Psychology*, 68, 653-663.
- Sobel, M. E. (1982). Asymptotic intervals for indirect effects in structural equations models. In S. Leinhardt (Ed.), *Sociological methodology 1982* (pp.290-312). San Francisco: Jossey-Bass.
- Somboonsilp, J., Laoankha, S., & Paengsoi, K. (2012). Dhammakaya's Meditation Training Center: Synthetic Management for Development and Propagation of

- Buddhism in the Northeastern Thailand. *European Journal of Social Sciences*, 31(1-3), 160-165.
- Somech, A., & Drach-zahavy, A. (2004). Exploring organizational citizenship behavior from an organizational perspective: The Relationship between Organizational learning and Organizational Citizenship Behavior. *Journal of Occupational & Organizational Psychology*, 77(3), 281-298.
- Sullivan, B. M., Wiist, B., & Wayment, H. (2010). The Buddhist Health Study: Meditation on Love and Compassion as Features of Religious Practice. *Crosscurrents*, 60(2), 185-207. doi: 10.1111/j.1939-3881.2010.00119.x
- Valkenburg, P. M., & Voort, T. H. A. v. d. (1994). Influence of TV on daydreaming and creative imagination: A review of research. *Psychological Bulletin*, 116(2), 316-339. doi: 10.1037/0033-2909.116.2.316
- Vivian, C.-H., Tang, Y. Y., & Wang, S.-J. (2009). Interdependence and Organizational Citizenship Behavior: Exploring the Mediating Effect of Group Cohesion in Multilevel Analysis. *Journal of Psychology*, 143(625-640).
- Wachholtz, A. B., & Pargament, K. I. (2005). Is Spirituality a Critical Ingredient of Meditation? Comparing the Effects of Spiritual Meditation, Secular Meditation, and Relaxation on Spiritual, Psychological, Cardiac and Pain Outcomes. *Journal of Behavioral Medicine*, 28(4), 369-384.
- Walz, & Niehoff. (2000). Organizational Citizenship Behaviors: Their Relationship to Organizational Effectiveness. *Journal of Hospitality & Tourism*, 24(3), 301-319. doi: 10.1177/109634800002400301

- Walz, & Niehoff, B. P. (1996). Organizational citizenship behaviors and their effect on organizational effectiveness in limited-menu restaurants, paper presented at Academy of Management Meetings, Cincinnati, OH. *Academic of Management Proceedings*, 307-311. doi: 10.5465/AMBPP.1996.4980770
- Williams, S., & Shiaw, W. T. (1999). Mood and organizational citizenship behavior: The effects of positive affect on employee organizational citizenship behavior intentions. *Journal of Psychology: Interdisciplinary and Applied*, 133(6), 656-668. doi: 10.1080/00223989909599771
- Wongtongkam, N., Ward, P. R., Day, A., & Winefield, A. H. (2013). A trial of mindfulness meditation to reduce anger and violence in Thai youth. *International Journal of Mental Health and Addiction*, 12, 169-180.
- Woods-Giscombe, C. L., & Black, A. R. (2010). Mind-Body Interventions to Reduce Risk for Health Disparities Related to Stress and Strength among African American Women: The potential of mindfulness-based stress reduction, loving-kindness, and the NTU Therapeutic Framework. *Journal of Evidence-Based Complementary & Alternative Medicine*, 15(3), 115-131. doi: 10.1177/1533210110386776
- Wrye, H. K. (2006). Sitting with Eros and Psyche on Buddhist Psychoanalyst's Cushion. *Psychoanalytic Dialogues*, 16(6), 725-746.
- Yaghoubi, E., Mashinchi, S. A., & Hadi, A. (2011). An Analysis of Correlation between Organizational Citizenship Behavior (OCB) and Emotional Intelligence (EI). *Modern Applied Science* 5(2), 119-123. doi: 10.5539/mas.v5n2p119

- Yard, D. H. (2012). Meditation technique brings peace of mind to breast cancer survivors. Retrieved from [www.oncologynurseadvisor.com/meditation-technique-brings-peace-of-mind-to-breast-cancer-survivors/article/222556](http://www.oncologynurseadvisor.com/meditation-technique-brings-peace-of-mind-to-breast-cancer-survivors/article/222556).
- Zeidan, F., Johnson, S. K., Gordon, N. S., & Goolkasian, P. (2010). Effects of Brief and Sham Mindfulness Meditation on Mood and Cardiovascular Variables. *The Journal of Alternative and Complementary Medicine*, 16(8), 867-873.
- Zhao, X., John G Lynch, J., & Chen, Q. (2010). Reconsidering Baron and Kenny: Myths and Truths about Mediation Analysis. *Journal of Consumer Research*, 37, 197-206. doi: 10.1086/651257
- Zhu, C. (2005). From Vipassana in Theravada to Guan Xin in Chinese Buddhism: A Comparative Study of the Meditative Techniques. *Contemporary Buddhism*, 6(1), 53-64. doi: 10.1080/14639940500129454



**APPENDIX**

## แบบสอบถาม

NO. \_\_\_\_\_

## ส่วนที่ 1 แบบสอบถามวัดความสงบใจ(Peace of mind scale)

ในแต่ละวันท่านรู้สึกถึงความสงบใจบ่อยครั้งแค่ไหน กรุณาทำเครื่องหมายวงกลมเพื่อระบุตามลำดับดังนี้

1. ไม่เคยเลย 2. ไม่บ่อย 3. บ่อย 4. ส่วนใหญ่ 5. ตลอดเวลา

ข้อ	ในแต่ละวัน ข้าพเจ้ารู้สึก	ความบ่อยครั้ง				
		1	2	3	4	5
1	ข้าพเจ้ารู้สึกเป็นอิสระและผ่อนคลายภายในใจ	1	2	3	4	5
2.	ข้าพเจ้ารู้สึกพึงพอใจและสะดวกสบายในชีวิตประจำวัน	1	2	3	4	5
3.	ข้าพเจ้ารู้สึกว่าการใช้ชีวิตของฉันท่อให้เกิดความสงบและความมั่นคง	1	2	3	4	5
4.	ข้าพเจ้ามีความสงบและปรองดองภายในใจ	1	2	3	4	5
5.	ฉันอยากสำหรับข้าพเจ้าที่จะจัดการอารมณ์ให้สงบได้	1	2	3	4	5
6.	วิถีชีวิตของข้าพเจ้าก่อให้เกิดความสงบและความสบายใจ	1	2	3	4	5
7.	ข้าพเจ้ารู้สึกกังวลและไม่สบายใจ	1	2	3	4	5

## ส่วนที่ 2 ความเมตตาเชิงพุทธ(Loving Kindness)

โปรดระบุว่า พฤติกรรมต่อไปนี้ เป็นจริงกับตัวท่านเองมากน้อยเพียงไร โดยมีระดับความเป็นจริง 7 ระดับ คือ

1. ไม่เป็นจริงมากที่สุด, 2. ไม่เป็นจริง, 3. ค่อนข้างไม่เป็นจริง, 4. เป็นจริง/ไม่เป็นจริงก้ำกึ่งกัน, 5. ค่อนข้างเป็นจริง, 6. เป็นจริง, 7. เป็นจริงมากที่สุด



ข้อ	พฤติกรรม	ระดับความเป็นจริง						
		1	2	3	4	5	6	7
8.	ข้าพเจ้าช่วยผู้อื่นหรือสัตว์ให้พ้นความลำบากเสมอ							
9.	ข้าพเจ้าไม่พุดจาให้กระทบกระเทือนจิตใจใคร							
10.	ข้าพเจ้าไม่คิดทำร้ายกับใคร							
11.	หากข้าพเจ้าช่วยผู้อื่นให้พ้นความลำบากด้วยตัวเองไม่ได้ ข้าพเจ้าจะหาทางให้ผู้อื่นช่วย							
12.	ถ้าข้าพเจ้าไม่มีคำพูดที่ดีจะพูดข้าพเจ้าก็จะไม่พูด							
13.	ข้าพเจ้าแผ่เมตตาให้สัตว์ทั้งหลายในทุกที่ทุกสถาน							

### ส่วนที่ 3 แบบสอบถามพฤติกรรมการเป็นสมาชิกที่ดีต่อองค์กร (Organizational Citizenship Behavior)

โปรดระบุว่าพฤติกรรมต่อไปนี้ เป็นจริงต่อตัวท่านเองมากน้อยเพียงไรเมื่อท่านอยู่ในองค์กรของท่าน โดยมีระดับความเป็นจริง 5 ระดับ คือ

1. ไม่เป็นจริงมากที่สุด
2. ไม่เป็นจริง
3. เป็นจริง/ไม่เป็นจริงก้ำกึ่งกัน
4. เป็นจริง
5. เป็นจริงมากที่สุด

	เมื่ออยู่ในองค์กร	ระดับความเป็นจริง				
		1	2	3	4	5
14	ฉันเคารพสิทธิของผู้อื่น เมื่อฉันทำการตัดสินใจใดๆ					
15	ฉันทำดีที่สุดเพื่อหลีกเลี่ยงปัญหา กับผู้อื่น เมื่อฉันทำการตัดสินใจ					
16	ฉันปรึกษาความคิดเห็นจากผู้ที่จะได้รับผลกระทบจากการตัดสินใจ และจากผู้จัดการของฉัน เมื่อฉันทำการตัดสินใจ					
17	เมื่อฉันทำการตัดสินใจที่สำคัญ ฉันจะแจ้งให้ผู้ที่เกี่ยวข้องทราบก่อนเสมอ					

18	ฉันให้ความสนใจกับการประชุมหรือกิจกรรมที่เกี่ยวกับสถาบัน และพยายามที่จะเข้าร่วม	1	2	3	4	5
19	ฉันต้องการที่จะมีส่วนร่วมกิจกรรมที่จะช่วยผลักดันสถาบัน แม้ว่าไม่ใช่หน้าที่ของฉันเลยก็ตาม	1	2	3	4	5
20	ฉันพยายามที่จะติดตามข่าวสารที่เกี่ยวกับการพัฒนาของสถาบัน	1	2	3	4	5
21	ฉันทำกิจกรรมที่ช่วยพัฒนาสถาบันของฉันจนสำเร็จ	1	2	3	4	5
22	ฉันไม่มองเห็นปัญหาเป็นเรื่องใหญ่กว่าความเป็นจริง	1	2	3	4	5
23	ฉันมองแง่ดีของเหตุการณ์ที่เกิดขึ้นมากกว่าแง่ร้ายเสมอ	1	2	3	4	5
24	ฉันไม่ใช่คนที่พูดถึงเรื่องการลาออกอยู่เสมอๆ	1	2	3	4	5
25	ฉันไม่เสียเวลามากมายโดยการพูดเรื่องที่ไม่จำเป็น	1	2	3	4	5
26	ฉันไม่เคยชอบเวลาพักกลางวันที่ยาวนาน	1	2	3	4	5
27	ฉันไม่ต้องการเวลาพักพิเศษ	1	2	3	4	5
28	ฉันพยายามช่วยเหลืองานของเพื่อนที่ไม่สามารถมาทำงานได้	1	2	3	4	5
29	ฉันสมัครใจสละเวลาช่วยเหลือเพื่อนร่วมงานที่มีปัญหาการทำงาน	1	2	3	4	5
30	แม้จะไม่ใช่ภาระหลักของฉัน แต่นั่นก็จะช่วยพนักงานใหม่ให้ปรับตัวเข้ากับสภาพแวดล้อมของการทำงานได้	1	2	3	4	5

#### ส่วนที่ 4 ข้อมูลส่วนตัว

ชื่อ.	คำถาม	คำตอบ
31	เพศ	<input type="checkbox"/> ชาย <input type="checkbox"/> หญิง

32	Status	<input type="checkbox"/> โสด <input type="checkbox"/> สมรส <input type="checkbox"/> หย่าร้าง
33	อายุ	_____
34	รายได้ต่อเดือนของท่าน (บาท)	<input type="checkbox"/> 15,000หรือน้อยกว่า <input type="checkbox"/> 5,001-20,000 <input type="checkbox"/> 20,001-25,000 <input type="checkbox"/> 25,001-30,000 <input type="checkbox"/> 30,001-35,000 <input type="checkbox"/> 35,001-40,000 <input type="checkbox"/> 40,001-45,000 <input type="checkbox"/> 50,001-50,000 <input type="checkbox"/> 50,001หรือมากกว่า
35	การศึกษาสูงสุด	<input type="checkbox"/> ต่ำกว่าปริญญาตรี <input type="checkbox"/> ปริญญาตรี <input type="checkbox"/> สูงกว่าปริญญาตรี
36	อาชีพ	<input type="checkbox"/> ราชการ/พนักงานรัฐวิสาหกิจ <input type="checkbox"/> พนักงานบริษัทเอกชน <input type="checkbox"/> ค้าขาย/ธุรกิจส่วนตัว <input type="checkbox"/> นักเรียน/นักศึกษา <input type="checkbox"/> ประกอบวิชาชีพอิสระ เช่น หมอ ทนาย <input type="checkbox"/> ผู้ใช้แรงงาน <input type="checkbox"/> เกษตรกร <input type="checkbox"/> เกษียณ
37	ท่านฝึกสมาธิมาเป็นเวลานานเพียงใด	
38	เหตุใดท่านถึงเลือกการนั่งสมาธิ	

## QUESTIONNAIRE

No. \_\_\_\_\_

**Part 1: Peace of mind**

How often do you feel internal peace and ease in your daily life? Circle the following scale to indicate your response.

1. Not at all, 2. Some of the time, 3. Often, 4. Most of the time, 5. All of the time

No	In my daily life my mind is	How often				
1	My mind is free and at ease	1	2	3	4	5
2.	I feel content and comfortable with myself in daily life	1	2	3	4	5
3.	My lifestyle gives me feelings of peace and stability	1	2	3	4	5
4.	I have peace and harmony in my mind	1	2	3	4	5
5.	It is difficult for me to feel settled.	1	2	3	4	5
6.	The way I live brings me feelings of peace and comfort	1	2	3	4	5
7.	I feel anxious and uneasy in my mind.	1	2	3	4	5

## Part 2: Loving Kindness Scale

Indicate to what extent you have thought, felt, or acted this way toward yourself and others

2. Definitely not true, 2. Somewhat Not true, 3. Not true, 4. In between, 5. Somewhat true 6. True 7. Definitely true

No	Your Behavior	Degree of agreement						
8	I always help others or animals to free from suffering	1	2	3	4	5	6	7
9	I do not speak to hurt other people	1	2	3	4	5	6	7
10	I never thought or meant any harm to other people	1	2	3	4	5	6	7
11	If I can't help others from suffering then I will find others to help them	1	2	3	4	5	6	7
12	If I don't have good things to say then I will not speak	1	2	3	4	5	6	7
13	I always be compassionate to all animals	1	2	3	4	5	6	7

## Part 3 Organizational Citizenship Behavior Scale

Please indicate to what extent each phrase is true of your behavior in your organization

1. Definitely not true, 2. Somewhat true, 3. In between, 4. Somewhat true, 5. Definitely true

		Degree of agreement				
14.	I do not abuse others' rights when I make a decision	1	2	3	4	5
15.	I do my best to prevent problems with other employees when I make decisions	1	2	3	4	5
16.	I consult to the other persons who might get influenced by my decision and my manager when I make a decision	1	2	3	4	5
17.	When I make a decision, I inform related persons first before	1	2	3	4	5

	I take an important action					
18.	I care about the meetings or activities about the institution and try to attend them	1	2	3	4	5
19.	I want to be involved in activities which help to promote institutional image although they are not my duty	1	2	3	4	5
20.	I try to keep up with institutional developments	1	2	3	4	5
21.	I carry out activities that serve to improve my institution	1	2	3	4	5
22.	I do not tend to see problems greater than they are	1	2	3	4	5
23.	I always focus on the positive aspects of events rather than the negative aspects	1	2	3	4	5
24.	I am not a person who always talks about quitting	1	2	3	4	5
25.	I do not spend too much time by talking about unnecessary things	1	2	3	4	5
26.	I never like to have long lunch breaks	1	2	3	4	5
27.	I do not want to take extra breaks	1	2	3	4	5
28.	I try to help those who were absent from work	1	2	3	4	5
29.	I voluntarily allot time to those who have work-related problems	1	2	3	4	5
30.	Even if it is not obligatory, I help new employees to adapt to the environment and work	1	2	3	4	5

#### Part 4: Personal Data

No.	Questions	Answers
31.	Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
32.	Status	<input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Divorced
33.	Age	
34.	Total monthly income (Salary/Baht)	<input type="checkbox"/> 15,000 or less <input type="checkbox"/> 15,001-20,000 <input type="checkbox"/> 20,001-25,000 <input type="checkbox"/> 25,001-30,000 <input type="checkbox"/> 30,001-35,000 <input type="checkbox"/> 35,001-40,000 <input type="checkbox"/> 40,001-45,000 <input type="checkbox"/> 50,001-50,000 <input type="checkbox"/> 50,001 or more
35.	Education level	<input type="checkbox"/> Lower than Bachelor's degree <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Higher than Bachelor's degree
36.	Career	<input type="checkbox"/> Government employee <input type="checkbox"/> Employee <input type="checkbox"/> Business Owner <input type="checkbox"/> Students <input type="checkbox"/> Freelance <input type="checkbox"/> Labour <input type="checkbox"/> Agriculturist <input type="checkbox"/> Retire
37.	How long have you been practicing meditation?	
38.	Why do you choose to practice mediation?	



มหาวิทยาลัยกรุงเทพ  
BANGKOK UNIVERSITY

ที่ มกท/บจ.0489/2556

29 เมษายน 2556

เรื่อง ขออนุญาตแจกแบบสอบถามเพื่อประกอบการทำวิทยานิพนธ์

เรียน ผู้อำนวยการบริหาร  
ศูนย์วิจัยสถานการณ์ฐาน ยุวพุทธสิกสมาคม

สิ่งที่แนบมาด้วย แบบสอบถาม จำนวน 1 ชุด

เนื่องด้วย นายอริวัฒน์ ปรีชญวิทยากร รหัสนักศึกษา 7540200289 หมายเลขโทรศัพท์ 08-1452-8689  
E-mail : garccc@msn.com นักศึกษาปริญญาโทสาขาบริหารธุรกิจ มหาวิทยาลัยกรุงเทพ ได้รับอนุมัติให้  
ดำเนินการทำวิทยานิพนธ์ เรื่อง "Medication Induced Peace of Mind, Loving Kindness and Organizational  
Citizenship Behavior" ในภาคการศึกษาที่ 2 ปีการศึกษา 2555 ซึ่งจำเป็นต้องอาศัยข้อมูลจากหน่วยงานของ  
ท่าน บัณฑิตวิทยาลัยจึงใคร่ขอความอนุเคราะห์ให้ นายอริวัฒน์ ปรีชญวิทยากร แจกแบบสอบถามจำนวน 150 ชุด  
เรื่อง "Medication Induced Peace of Mind, loving Kindness and Organizational Citizenship Behavior" เพื่อ  
ประกอบการทำวิทยานิพนธ์ในวิชาดังกล่าวข้างต้น จักเป็นพระคุณยิ่ง

ทั้งนี้ การพิจารณาให้ข้อมูลและให้ความอนุเคราะห์อื่นๆ ขึ้นอยู่กับดุลยพินิจของท่านและนโยบายของหน่วยงาน  
บัณฑิตวิทยาลัยใคร่ขอขอบคุณที่ท่านสละเวลาพิจารณาจดหมายฉบับนี้

ขอแสดงความนับถือ



(ผู้ช่วยศาสตราจารย์ ดร.ศิวพร อรุณศิริพัฒน์วงศ์)

คณบดีบัณฑิตวิทยาลัย

บัณฑิตวิทยาลัย  
โทร. 0-2350-3608-9  
โทรสาร 0-2350-3668



119 Rama 4 Road  
Klong-Toey, Bangkok 10110  
Thailand  
www.bu.ac.th

CITY CAMPUS  
Tel: +662 350 3500  
Fax: +662 240 1516  
+662 249 6274

RANGSIT CAMPUS  
Tel: +662 902 0299  
Fax: +662 516 8553



## BIODATA

Name: Atiwat Pratchawittayagorn

ID Number: 7540200289

Date of Birth: 4<sup>th</sup> November 1982

Age: 32

Place of Birth: Chiang Mai, Thailand.

## Education

High School: St'John's School, Bangkok, Thailand.

Bachelor's Degree: Bangkok University, Major Advertising, Communication Arts.

## Work experience

BMASIA: Music Production Staff 2006-2011

IVE: Financial Officer 2011-present

Contact number: 0814528689

Bangkok University

License Agreement of Dissertation/Thesis/ Report of Senior Project

Day 18 Month August Year 2015

Mr./ Mrs./ Ms Atiwat Patchawittayagorn now living at 1/16  
Soi Watbua kwan Street Ngamwongwan  
Sub-district Bangkhren District Amphur Muang  
Province Nonthaburi Postal Code 11000 being a Bangkok  
University student, student ID 7540200289

Degree level  Bachelor  Master  Doctorate  
Program MBA Department - School Graduate School

hereafter referred to as "the licensor"

Bangkok University 119 Rama 4 Road, Klong-Toey, Bangkok 10110 hereafter referred to as "the licensee"

Both parties have agreed on the following terms and conditions:

1. The licensor certifies that he/she is the author and possesses the exclusive rights of dissertation/thesis/report of senior project entitled

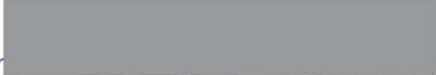

Relationship between Peace of Mind and Organizational  
Citizenship Behavior : The Mediate Role of Loving Kindness


submitted in partial fulfillment of the requirement for MBA  
of Bangkok University (hereafter referred to as "dissertation/thesis/ report of senior project").

2. The licensor grants to the licensee an indefinite and royalty free license of his/her dissertation/thesis/report of senior project to reproduce, adapt, distribute, rent out the original or copy of the manuscript.

3. In case of any dispute in the copyright of the dissertation/thesis/report of senior project between the licensor and others, or between the licensee and others, or any other inconveniences in regard to the copyright that prevent the licensee from reproducing, adapting or distributing the manuscript, the licensor agrees to indemnify the licensee against any damage incurred.

This agreement is prepared in duplicate identical wording for two copies. Both parties have read and fully understand its contents and agree to comply with the above terms and conditions. Each party shall retain one signed copy of the agreement.

 \_\_\_\_\_ Licensor  
(  )

 \_\_\_\_\_ Licensee  
(Director, Library and Learning Center)

 \_\_\_\_\_ Witness  
(Dean, Graduate School)

 \_\_\_\_\_ Witness  
(Program Director)