

Running Head: EFFECTS OF THE POWER OF SELF-AWARENESS

Effects of 'The Power of Self-Awareness' on Stress and Self-Compassion

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#### Abstract

Our main objective was to observe the effects of a two-day workshop on self-awareness, as taught by the Brahma Kumaris World Spiritual University (BKWSU) on an individual's perceived stress and self-compassion by using a pre-post study design. Materials: An adapted version of the Perceived Stress Scale (PSS-10), a shorter version of the Self-Compassion Scale (SCS-12), and a self-reported questionnaire. Aim: The researchers hypothesized that participants' post-test scores on the adapted PSS scale would be lower than the pre-test, indicating a reduced stress level. Additionally, participants' post-test scores on the adapted SCS scale would be higher than the pre-test, indicating increased self-compassion.

Procedures: Before attending the workshop, participants were asked to fill in the pre-test, which includes the adapted PSS and SCS scales; and after the workshop, participants were asked to fill in the post-test, which included the adapted PSS and SCS scales along with the self-reported questionnaire. Results: As hypothesized, participants' post-test scores on the adapted PSS scale were lower than their pre-test scores, indicating lower stress, and participants' post-test scores on the adapted SCS scale were higher than their pre-test scores, indicating higher self-compassion.

**Keywords:** Perceived Stress; Self-Compassion; Self-Awareness; Rajayoga

Meditation; Stress; Self-compassion

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## **Chapter 1: Introduction**

### **Effects of the 'Power of Self-awareness' on Stress and Self-Compassion**

Pause. Take a moment to draw yourself away from all the external bondages. Watch yourself go beyond the earth and sky, and entering into a world of light. From hazy white light, to an ocean of yellow, golden light. You are drifting on clouds of peace, swaying with the currents of happiness. Hear the music of love twirling into a shimmering DNA. At the rim of the DNA bands, sweet angels emerge. Sparkling. Your only sense that works is the inner eye, or the power of mind formerly. All at once, you become like that heart-touching light; floating and steadily watch yourself descend on earth. You are the light seated in the machinery called body.

This is fairly a short description of the journey one may take in Rajayoga Meditation as taught by Brahma Kumaris World Spiritual University (BKWSU). However, it can be elongated where one can dive in the meditative experiences for hours.

It is specifically mentioned as taught by BKWSU because, apparently Raja Yoga is otherwise considered in adherence to Hindu religion, taught differently by many other Gurus, and is also known as Ashtanga Yoga (Birch, 2013). However, BKWSU does not adhere to any religious practices. It rather conforms to spirituality (Pillai, Anil Kumar & Krishnadas, 2015). Firstly, it is integral to know and understand that the meditation taught by BKWSU does not involve mantras, or relaxation only (though relaxation is a byproduct of it). Rather the practice of it is based on the knowledge that enables one to realize the self and break free from the limited view of seeing oneself as a physical body or someone with weaknesses (Pillai, Anil Kumar & Krishnadas, 2015).

The Brahma Kumaris World Spiritual University (BKWSU) is an international non-governmental organization offering spiritual, value-based education to all human beings. This



organization is open to everyone irrespective of religion, race, caste, sect, age, and gender. The main headquarters is in Mt. Abu, India. However, there are 110 Brahma Kumaris centres across the globe (“Brahma Kumaris - Introduction,” n.d.). Out of which Baan Pinthu is one of the centres situated in Bangkok, Thailand. Hence, for this study the teachers who conducted the workshop shall be referred to be from Baan Pinthu to avoid confusion with BKWSU (which is based in India). There are centres all around the world; however, it is the same teachings that pervade throughout the world through the medium of the centres. For this particular study, the centre Baan Pinthu was contacted to share the knowledge. The teachers from the Baan Pinthu were kind enough to agree to our proposal.

During the interview the teacher of Baan Pinthu (which is, iterating, the Brahma Kumari Centre in Bangkok) explained that after the first step: introduction to the self (self-awareness), there is the second step: 7-days course, and then the third step: incorporating meditation as a lifestyle. All of these are completely voluntary. Due to limited resources and time constraints, this study only focused on the first part of the knowledge as taught by BKWSU. We had limited time to recruit participants and the challenge to persuade them to participate for 7-days course. Also, Baan Pinthu clarified that the teachings that include the 7-days course and meditation are exclusively taught at a Brahma Kumari Centre. Hence, the meditation practice as taught by BKWSU could not be manipulated.

Rajayoga meditation is taught as training course of Rajayoga Education and Research Foundation at BKWSU (Ramesh et al., 2013). It also has a consultative status at the UN since 1983 in conjunction with their involvement with human rights (spiritual rights), environment i.e., Sustainable Innovation Forum 2016 (the latest one), youth, road safety week, and other plans for implementing peace. It’s captivating what BKWSU contributes to the UN by stating that, “Attain

a different perception through meditation; we are one global family and live in one world. The conversation to increase understanding has to be improved” (“BKs at the UN archives - About Brahma Kumaris," n.d.).

The teachings of the BKWSU provide a clear spiritual understanding of the self, that aids in rediscovering the positive qualities and strengthening the innate virtues through the realization of them, envisioning it in the thought processes, and allowing them to emerge in our actions. This enables renewal in the attitudes and responses toward situations and challenges in life (Ramesh et al., 2013).

### **Meditation and Stress**

There have been many studies that have demonstrated successful interventions conducted on stress. Evidence has shown that practitioners of mindfulness meditation show higher levels of self-awareness, and that enabling self-awareness is one of the capacities of mindfulness (Fabbro, Crescentini, Matiz, Clarici, &Fabbro, 2017). The interventions discussed here are associated to meditation related practices.

Various methods of meditation have been used in successful attempts in reducing an individual’s stress level. These methods include but are not limited to: (a) Mindfulness-based meditation (Bamber& Schneider, 2016), (b) mindfulness-based stress reduction (MBSR) (Oman, Shapiro, Thorsen, Plante, & Flinders, 2008; Grossman, Niemann, Schmidt, &Walach, 2004; Chiesa &Serretti, 2009; Carlsol, Speca, Patel, &Goodey, 2004), (c) Easwaran’s Eight-Point Program (EPP) (Oman et al., 2008), (d) Mindfulness-based cognitive therapy (Rimes &Wingrove, 2011), (e) Transcendental Meditation (Alexander et al., 1993), (f) breathing, eating, and walking meditation (Roth & Creaser, 1997), and (g) various forms of yoga (Roth & Creaser, 1997).

In Bamber and Schneider (2016)'s meta-analysis study, the researchers have consistently found a correlation between meditation practice and reduced levels of stress. On top of that, Grossman, Niemann, Schmidt, and Walach (2004)'s meta-analysis on MBSR's effectiveness in stress reduction showed that there was indeed a significant effect of the intervention to an individual's stress.

Additionally, 8-week programs in MBSR proved to be effective in reducing stress in individuals (Oman et al. 2008; Chiesa & Serretti, 2009). Excitingly, MBSR has also been found to reduce the symptoms of stress in breast and prostate cancer outpatients (Carlsol et al., 2004).

A wide variety of meditation programs have been found to aid in an individual's stress relief. Rimes and Wingrove (2011) have also found similar results in their research on MBCT and stress reduction in healthcare trainees, wherein first-year health care trainees' stress significantly reduced after their intervention. Roth and Creaser (1997)'s bilingual research on mindfulness meditation, eating meditation, walking meditation, and mindful yoga practices have also yielded significant reduction in stress symptoms in English-speaking as well as Spanish-speaking participants. Transcendental Meditation programs have also been found to have a significant effect in reducing stress, as shown from Alexander et al. (1993) research on the program's effectiveness in stress reduction on working-class individuals.

### **Meditation and Compassion**

Compassion, also known as Karuna (in Pali) has been described as a state of mind that involves an openness of oneself and the others to be free from suffering in a non-violent, and non-judgmental way. In a process developing compassion, one could begin to (a) wish for good things for oneself to be relieved from suffering, (b) understand the causes of suffering, (c) use

that notion to be kind towards oneself in order to extend it out to embrace others (Hofmann, Grossman, & Hinton, 2011; Boellinghaus, Jones, & Hutton, 2012; Dali lama, 1998).

In recent years there have been many studies that support the idea that developing compassion has a beneficial impact on our physical and psychological health (Kristeller & Johnson, 2005). James Caron (2004), a clinical psychologist, mentioned that there are various kinds of studies that have claimed to use meditation as interventions that have a unique impact on one's physical relaxation, reduction in anxiety and amelioration of depression (Benson 1975; Kabat-Zinn et al., 1992; Shapiro, Schwartz, & Bonner, 1998). Surprisingly, limited studies have examined the mediating impact on the traditional goals of meditation practice; such as, self-compassion.

Mindfulness meditation is one kind of meditation practices that has become increasingly popular as it encourages patients to experience present moment. It is a practice of moment to moment attending to breathing (Kabat-Zinn., 1994; Hofman et al., 2010). A well-known Self-compassion Scale (SCS) developed by Neff (2003) was used as an outcome measure in all studies. An uncontrolled study with a small sample size of clinical psychology trainees (n=17) reported that post-mindfulness meditation increases self-compassion (Moore, 2008). Afterwards, they analysed the feedback of a qualitative questionnaires, which examined the impact of 14 minutes long mindfulness meditation sessions and participants suggested they felt more empathy when dealing with clients. However, the conclusions were limited due to the lack of control groups.

Another kind of meditation is Loving Kindness Meditation. A study done by Fredrickson, Cohn, Coffey, Pek and Finkel (2008), found that one's daily experiences of positive emotions was enhanced by focusing on enhancing love and compassion towards one's self through

practicing LMK meditation daily, and interacting with acquaintances and strangers in a warm and compassionate way. The study was conducted at a large business software and information technology over the course of 9 weeks, the results showed an increase in self-compassion and overall vitality. However, similar findings conducted on a number of studies with undergraduate student population by using a self-report instrument suggested that self-compassion moderates reactions. The researcher explained that the results of LMK which has known to be directly beneficial for reducing negative emotions. Hence, results are limited due to the self-report method as there were only subjective answers but not observative answers, which limits the conclusiveness of findings (Fredrickson et al., 2008).

Here, we take a look at Rajayoga Meditation with further details. Alongside, the effects and profound findings through the teachings and meditation practices of BKWSU are also reviewed.

### **Rajayoga Meditation**

The Sanskrit word ‘Raja’ means sovereign, ‘Yoga’ means ‘union’ or ‘connection’. Raja Yoga can mean the most elevated of all mental connections (O'Donnell, 2016). As the name implies, it is the highest or supreme yoga which teaches one to rule the mind, sense-organs, and the body. Rajayoga is different from other kinds of meditation as this practice of meditation is done on the basis of the knowledge of the self and the supreme energy. However, it incorporates creative methods such as contemplation, visualization, imagination, reflection, and concentration (Misra, Gupta, Alreja, & Prakash, 2013). As such was the descriptive example which was described at the beginning of this paper assimilating these methods.

The Rajayoga knowledge shared, explains that each human being has two aspects – human and being. The human is the body which is known to be the outer sheath (visible form)

and the being is the conscious entity that is metaphysical called a soul (Misra, Gupta, Alreja, & Prakash, 2013; Pillai, Anil Kumar, & Krishnadas, 2015). It is said that the perpetual nature of the soul is absolute purity. The original nature comprises of love, peace, happiness, purity, bliss, and power (Pillai, Anil Kumar, & Krishnadas, 2015).

### **Past Studies on Self-awareness**

A study described the notion of mindful self-awareness as being crucial to mindfulness meditation as it also promotes healthful benefits.

Here we draw exclusive attention on the notion of self-awareness, as this study draws various concepts of self. The theories of self are held in different aspects such as present-moment, cognitive self-reference, self-defining functions. Moreover, self-awareness in this study is described in different dimensions. For instance, past research shows that strong cognitive self-focus may be associated with pathological forms of self-reference, such as increased negative mood, rumination, as well as depressive symptoms. On the other hand, present-moment self-awareness has been related to more adaptive self-processing and less rumination, hence exemplifying a mechanism through which mindfulness meditation may have a positive impact on someone's mental health. (Lutz, Brühl, Scheerer, Jäncke, & Herwig, 2016).

Another study provides a different direction to self-awareness. The study integrated theoretical framework and neurological model that is systems-based and exhibited that mindfulness reduces biases associated to self-processing creating a sustainable and sound mind. In here, mindfulness meditation is seen to modulate self-specifying and narrative self-networks through mental training which develops meta-awareness (self-awareness) which then allows one to watch his or her own behavior (self-regulation), and finally establishing a positive connection between self and others that transcends needs that self-focused and increases prosocial

characteristics (self-transcendence). This framework of self-awareness, self-regulation, and self-transcendence (S-ART) portrays a method of becoming aware of the conditions that trigger (and also remove) distortions and biases (Vago&Silbersweig, 2012).

Interestingly, this study also mentioned about psychopathological self-schema wherein there is a habitual tendency to have negative beliefs about the self (inclusive of their future and personal world). Such formation of dysfunctional attitudes built-in with cognitive schemas produce automatic, implicit memories that represent skewed information processing from early perceptual stages. When such maladaptive schemas and scripts become active repeatedly in one's life, they may lead to rumination. This further colors one's emotions in terms of ongoing experiences, and causes reduction in being aware of the self (thoughts and behaviours) in response to certain situational triggers. Hence, mindfulness meditation was used as tools to look at the self as an observer and non-judgmentally which proposed to reduce such psychopathological self-schemas (Vago&Silbersweig, 2012).

The first study discussed about self-awareness in the context of sensational and physical perception. However, Rajayoga studies define self-awareness as being aware of the self, as being a soul, not a body (a spiritual dimension). The second study however looked into self-schemas that interfere with one's capabilities in one's daily life. Yet, the outlook of the Rajayoga studies in terms of self-awareness is different and has been noted to have significant salutary effects.

A Rajayoga study explained about self-awareness as taught by Brahma Kumaris, wherein the self is not identified as the physical body or as an attribute of the body. Instead the self is identified as a soul, and not the physical body. There is the awareness that an individual is a soul, master of the body. After accepting oneself as a soul, one original qualities of the soul into their attention. For instance, purity, love, peace, happiness, wisdom, bliss, and power. It was further

elaborated on the basis of innate values that create the way to inner power, which allows one to face situations practically and stably. Some of the innate values could be: patience, humility, love, maturity, clarity of mind, courage, cooperation, and knowledge (Pillai, Anil Kumar & Krishnadas, 2015). Such studies are discussed more in detail below.

A number of studies have revealed profound psychological effects of Rajayoga Meditation taught by BKWSU. One of them was compared among meditators from BKSWU and non-meditators. A study found significantly higher happiness scores in Rajayoga meditators as compared to those in non-meditators. This was a cross sectional comparative study. Moreover, meditators scored higher on self-satisfaction than non-meditators despite the varied age range (Ramesh et al., 2013). This study demonstrated beneficial effects of Rajayoga meditation on self-satisfaction and happiness through positive thinking regardless of age as well as years of short term or long term meditation practice.

Another study tested the effects of Rajayoga meditation, as an intervention, through IQ tests on children with Attentional Deficit Hyperactivity Disorder (ADHD). It was hypothesized that the Rajayoga meditation would improve the concentration, IQ, and produce persisting changes in the brain and cognitive functions. As expected, the results revealed significant increase in IQ. The intervention lasted for 12 weeks (Naik & Patel, 2016).

Additional research was administered to check whether Rajayoga meditation yielded physiological and psychological well being among the practitioners. Experimental groups were divided among short term meditators (meditating for 6 months to 5 years) and long term meditators (meditating for 5 years and more). The physiological variables such as heart rate, respiratory rate per minute, systolic blood pressure, and diastolic blood pressure were recorded prior to the meditation, twice during the meditation, and also after the meditation. Results



showed that the long term Rajayoga meditation practitioners had significantly less neurotic symptoms. Moreover, their score was higher on hope and happiness as well as on cognitive functions compared to the other group of short term Rajayoga meditation practitioners (Misra, Gupta, Alreja, & Prakash, 2013).

Evidently, these studies collectively demonstrate the benefit of mediating over no meditation at all. Moreover, the discrepancy of long term and short term meditation practitioners conveys the advantage of practicing meditation for longer course of time than shorter (Misra et al., 2013).

Yet, one of the studies conducted show positive effects of BKRM on affective and cognitive functions. The Neuroticism scale and Rey's auditory verbal learning test (RAVLT) from NIMHANS Neuropsychological Battery (a measure of verbal learning and memory) were utilized. The subjects were divided into groups of beginners (starting from 1 month) to long term practitioners (10 years or more). The results were as such – long term practitioners had significantly less neurotic symptoms, and also scored higher in cognitive functions (Misra et al., 2013).

An exceptional and empirical study expressed the development of self-management leadership during crisis through Rajayoga. This study entailed more than just meditation practice. It addresses the development of one's inner powers and values through knowledge and meditation. The knowledge portion was the self-managing leadership paradigm that was utilized in this study. Their aim was to examine the relationship between the 'doing' powers and 'being' powers along with the efficacy of self-empowerment technique and their effect on crisis management capabilities. So, the understanding is that whether it is individual crisis or global crisis, the leadership would have to come from the individual which would be the impetus to

managing the crisis. Results exhibited a positive correlation of inner powers and innate values with crisis management capabilities. Moreover, the correlation and capabilities were found to be robust in the group of people practicing Rajayoga for self-empowerment (Pillai, Anil Kumar & Krishnadas, 2015).

There is evidence showing that spiritual meditation in comparison to secular and relaxation meditation is more effective in reducing anxiety, enhancing spiritual health, positive mood, and spiritual experiences (Wachholtz & Pargament, 2005). This brings into our understanding that spirituality component can be beneficial, and interestingly spirituality is part and parcel of BKWSU.

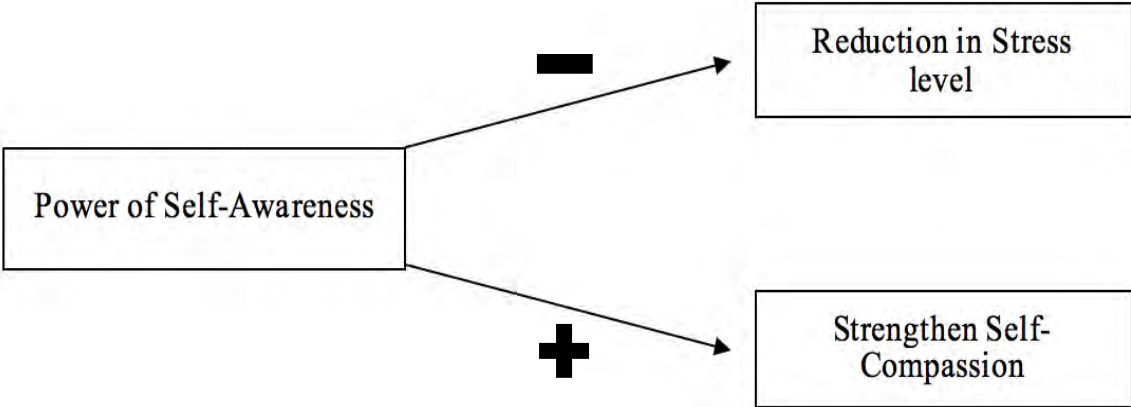
Basically, this study does not intent to compare teachings of the BKWSU to other kinds of meditation practices or interventions. Studies, as aforementioned, have shown the effect of mindfulness meditation and loving-kindness meditation on reducing the stress and enhancing self-compassion respectively. However, there are scarcely any studies that view the efficacy of BKRM on precisely reducing stress and enhancing self-compassion. Hence, the aim of this study is to test whether BKRM reduces stress level and enhances self-compassion for short term.

### **The Present Study**

We investigated the effects of the first part of the knowledge taught by Baan Pinthu, which was so-called 'The Power of Self-Awareness' on participants to detect change in the levels of stress and self-compassion. 'The Power of Self-Awareness' as a topic for the workshop emerged as part of the teachings of the first part of the knowledge. Specifically, we hypothesized that university students who would attend the 2-day workshop (6 hours per day with an hour of lunch break and 15-minutes break within each 3-hour session) would score less on the PSS scale, indicating that their stress level has decreased. Additionally, we hypothesized that these

participants would score high on the SCS scale, indicating that their self-compassion has gone up.

**Conceptual Framework**



## **Chapter 2: Methodology**

### **Method**

Baan Pinthu is frequently invited at different institutes or companies for talk show, seminar, or workshops wherein they impart knowledge of ‘Living Values: Education Program’, ‘Values in Healthcare: A Spiritual Approach’, and various other related topics. Hereby, they were invited to a university to conduct a workshop. We had approached them to allow us to conduct the experiment in any of their workshop. They were kind to allow us to intervene within their available time for this workshop.

### **Participants**

A total of 34 ( $N=34$ : Male = 2, Female = 32) participants of this experiment were Thai undergraduate university students based in Bangkok aged between 19 to 22 ( $M_{age}= 20.01$ ,  $SD = .59$ ) years old. All participants attended a 2-day workshop on self-awareness for 6 hours a day. However, 2 (Male = 1, Female = 1) of the 34 participants were eliminated as they did not complete the post-test. Hence, only  $N = 32$  of the responds were conducted as well as statistically analyzed using the Statistical Package for the Social Sciences (SPSS) 23.

### **Design**

A quasi-experimental pre-post study design was implied in this study.

### **Assessments and Measures**

Prior to the completion of the survey, the participants’ approval was required at the top of page as their responses to be used in research; therefore, all the consents were informed, they were then asked to fill in the first section containing demographics information, which included the participants’ gender, age, occupation, education, and whether or not they have attended the seminar before. Then, in section 2, the participants were required to fill in a pre-test of the SCS-12 scale and the adapted PSS-10 scale, which included a Thai translation of the scale below the original language, before they started the

two-day workshop. Once the participants have completed the two-day workshop, they were instructed to do section 3 and four, which included the post-test SCS-12 scale and PSS-10 scale. The PSS-10 scale was brought to the top of the scale, and the SCS-12 was in randomized order. Additionally, four open-ended survey questions were included after the post-tests to measure the participants' self-reported responses. A "thank you" note was left at the bottom of the survey for the participants for attending the workshop and research, as well as a briefing of the aims the research. Lastly, the researchers' e-mails were left at the end of the last page in case any participant wants to know further about the research.

**The Self-Compassion Scale (SCS).** SCS developed by Neff (2011), is used to measure the components of self-compassion (Appendix B) with the reliability of 0.86 ( $\alpha = .86$ ). The SCS consists of 12 Likert-type items with responses ranging from 1 ("Not True at all") to 5 ("Very True"). The SCS is comprised of six subscales: 2 items of Self-kindness: Q2 and Q6 (e.g. "I try to be understanding and patient towards those aspects of my personality I don't like"), 2 items of Self-judgment subscale: Q11 and Q12 (e.g., "I am disapproving and judgmental about my own flaws and inadequacies"), 2 items of Common Humanity subscale: Q5 and Q10 (e.g. "I try to see my failings as part of the human condition"), 2 items of Perceived Isolation subscale: Q4 and Q8 (e.g., "When I'm feeling down, I tend to feel like most other people are probably happier than I am"), 2 items of Mindfulness subscale: Q3 and Q7 (e.g. "When something painful happens I try to take a balanced view of the situation"), and 2 items of Over-identification subscale: Q1 and Q9 (e.g., "When I'm feeling down I tend to obsess and fixate on everything that's wrong"). In order to calculate the total Self-compassion score, there are 6 reversed score questions of the negative subscale items -- Self-judgment, Perceived Isolation and Over-identification (e.g., 1 = 5, 2 = 4, 3 = 3, 4 = 2, 5 = 1).

**The Perceived Stress Scale (PSS).** PSS developed by Cohen et al. (1994), measures an individual's perceived stress by directing individuals to answer a 10 question scored on a

5-point likert scale (0 = Never, 4 = Very Often) and has a high reliability of ( $\alpha = .82$ ) (Andreou et al., 2011). Higher scores on the scale indicate that the individual has a higher stress level, and lower scores indicate that the individual has a lower stress level. The individuals are to rate each statement with the response that they feel describes them the most. The questions asked on this scale are tapping into an individual's life stress and how well they coped with these stresses (e.g. "In the last month, how often have you been upset because of something that happened unexpectedly?"). Additionally, there were four reverse scored questions on the scale (Questions: 4, 5, 7, 8). For these questions, higher scores indicated lower stress, and lower scores indicated higher stress.

Since the experiment only involved a two-day workshop, the researchers wanted to measure the workshop's effectiveness. Therefore, the scale was adapted to measure the individual's current stress instead of their stress over a month's time. In order to achieve this, the researchers reworded the scale by removing the words "In the last month" from the beginning of each question, as well as re-addressing each question into the first-person perspective (e.g. I am feeling nervous and "stressed").

The reliability of the adapted PSS scale was ( $\alpha = .78$ ) for the pre-test, and ( $\alpha = .81$ ) for the post-test, indicating a high reliability.

**Self-Reported Open-ended Questionnaire.** The self-reported questionnaire was added to the end of Section 4 after the posttest containing a total of three open-ended questions regarding the participants' subjective experience of the seminar.

### **Procedure**

The workshop was held at an anonymous university in Thailand. There were around 36 participants on the first day. The two sessions were as such 9am-12pm (session 1), 1pm-4pm (session 2) with 15-minutes break during each 3-hour session. It was a seminar room big enough to accommodate around 50 people with a space in the back where food and snacks

were kept on three long tables. The entire 2-day workshop took place in the same room. There were snacks, water, and food provided during the lunch break and other short breaks. The timings for the sessions were same for both days.

Participants were seated on comfortable chairs, all positioned in an oval semicircle. They were facing towards the front of the room where two teachers from Baan Pinthu conducted the workshop using the projectors (one on each side - left and right). The pre-test survey was distributed to the participants prior to the workshop on Day 1. The surveys and pens were distributed to complete the pre-test prior to the commencement of the workshop. So the workshop started around 15 minutes late. It was not a strict arrangement to attend the workshop, so students were arriving at their own time. Some arrived 15 minutes later. However, the surveys were handed to them as soon as they entered the room. There was no table, so participants completed the pretest either using a book to keep underneath it for support or leaned forward to use their thighs as a support to write.

Initially, the pre-test and posttest were both stapled together in one booklet with a page at the end of the pretest that asked participants to halt. There were numbers marked on each booklet of survey, for instance, #1, #2, #3, and so on. And for every booklet, the pre-test and post-test were designated the same number for identification. Since the answers were meant to be anonymous, they didn't use their names for identification. Rather they were asked to remember their number which was on each booklet. After they returned the pretest, they completed the posttest the next day. Each participant completed the posttest of the same number that they had done the day before, for instance, posttest was completed by the one who did pretest.



Session number	Content
Day 1 Session 1	(i) Introduction to ‘Understanding the Self’ (ii) 15-minute break (iii) Virtue Card Activity
Day 1 Session 2	(i) Everyone shared their new surname (virtue) (ii) Teacher shared a story based on Self Realization and talked further on that topic (iii) Break (iv) <i>Front of the Class</i> movie was shown on the projector and then the session was ended
Day 2 Session 1	(i) Physical Activity to warm up and begin the workshop (ii) Reflection of the movie <i>Front of the Class</i> shown on the previous day (iii) Break (iv) Teacher talked
Day 2 Session 2	(i) The instructors talked taking turns on the topic: Power of the Mind (ii) Break (iii) Everyone received a Virtuous Descriptive Card

### Description of the Activities at the Workshop

The table above describes the activities taken place in the workshop. The teacher from Baan Pinthu began by talking on the topic: ‘Understanding the Self’. the Virtue Card activity, participants were divided into groups of five. Each participant counted a number for themselves from one to five and continued from number one after reaching number five. Each group received a set of virtue cards from the instructor. The virtue cards were like the standard size of business cards. Each virtue card had a virtue written in Thai and English on the top with a small description of it below in Thai only. For instance, some of the virtues were, ‘Courageous’, ‘Practical’, ‘Peaceful’, ‘Respectful’, and etc. Each student was also handed an A5 size paper, called ‘Implying Virtues in Daily Life’ (IVDL) that had to be

completed using the virtue cards. So, there was a head person of the group who would spread the virtue cards in their hands, keeping them upside down in their hands and allowing the other group members to pick one each. Students were asked to pick up the virtue with a still mind and composed stability of the mind in order to get the most accurate card for themselves. After they picked a card, they were supposed to write the virtue in their IVDL form that they were supposed to fill. This entire process of picking up cards and writing down was repeated around six times till they completed the form.

Initially, the first virtue card that they picked up was not to fill the form but was with the intention to know their true nature. Basically, the teacher asked the participants to take a moment to introspect silently and gently inwards and then pick a card. Also explained that the first virtue would be to know their innate quality or specialty. This particular virtue was used as their surname.

Upon completion of the IVDL form, participants moved their chairs back to the oval semicircle position. After the lunch break, each one was asked to stand and introduce themselves using the virtue that they first picked as their surname.

Day 2, first session's physical activity demanded everyone to stand up in a circle. A football was given to a student randomly. The student was instructed to bounce the ball once on the floor and call out to any person with their name and virtue (surname) to catch the ball. And the student who caught it was to repeat the same procedure. The game went on for a while.

On the second day, the workshop ended slightly earlier than time. This made it easier for us to distribute the post test to the participants and complete our experiment.

## Chapter 3: Results

**Results**

Table 1

*Demographic responds from the participants*

Participants (N=32)	Demographic	Frequency	%
Gender	Female	31	96
	Male	1	4
Education	Undergraduates	32	100
	<i>M</i> ± <i>SD</i> (20.10 ± .59)		
Age	Min-Max (19-22 )		
Total		32	100

As in Table 1, descriptive statistics were calculated for participants' gender, education, and age. The participants of the experiment were 31 female and 1 male undergraduate students with a mean age of 20.10 (*SD* = .59) where the youngest participant was 19 years old and the oldest was 22.

Table 2

*Descriptive Statistics for the SCS- and PSS – Scales explaining the before and after effects of the seminar.*

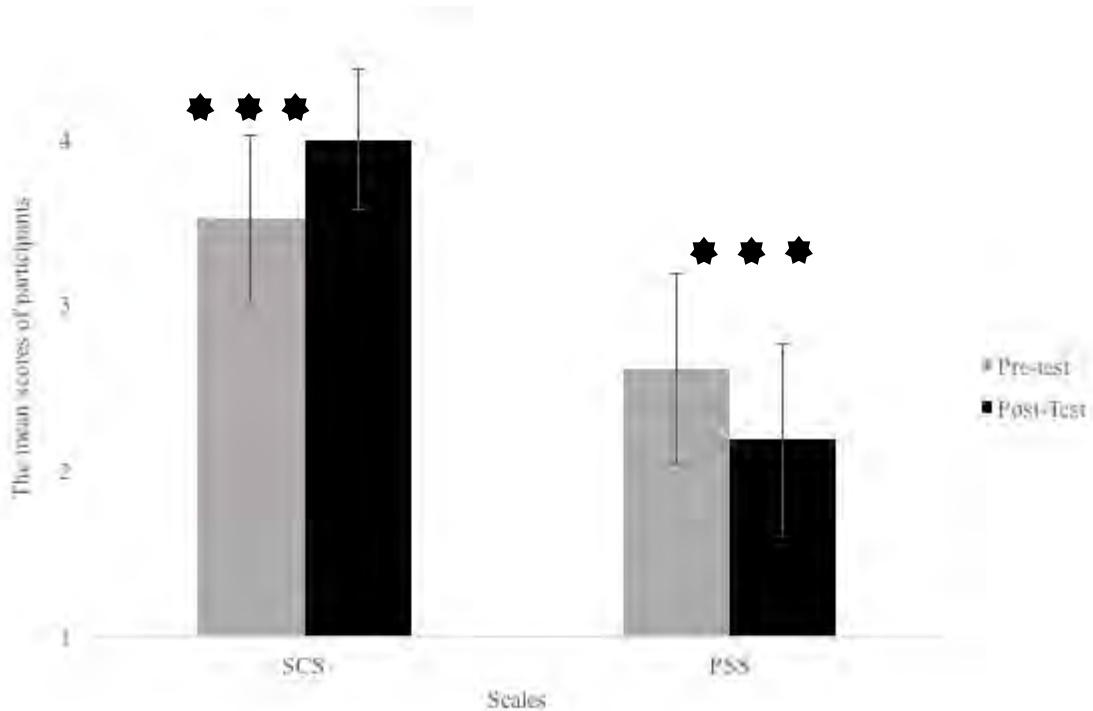
	df	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
<b>All</b>					
(N=32)					
<b>SCS-Scale</b>					
Pre-SCS	31	3.52	.50	4.455***	.000
Post-SCS		3.99	.42		
<b>PSS-Scale</b>					
Pre-PSS	31	2.61	.57	-4.267***	.000
Post-PSS		2.18	.58		

\*\*\*  $p < .001$ .

As in Table 2, paired samples *t*-test was conducted on the pre-test and post-test scores for both the adapted SCS and PSS. As predicted, the researchers found a significant change between the pre-test scores on the adapted SCS ( $M = 3.52$ ,  $SD = .50$ ) and the post-test scores on the adapted SCS ( $M = 4.0$ ,  $SD = .42$ ) ( $t(31) = 4.455$ ,  $p < .001$ ). Furthermore, the researchers also found a significant change between the pre-test scores on the adapted PSS ( $M = 2.61$ ,  $SD = .57$ ) and the post-test scores on the adapted SCS ( $M = 2.18$ ,  $SD = .58$ ) ( $t(31) = -4.267$ ,  $p < .001$ ), confirming the second hypothesis. Each scale's reliability was also calculated using Cronbach's alpha. The pre-test adapted SCS was ( $\alpha = .73$ ), and the post-test adapted SCS was ( $\alpha = .67$ ). The pre-test adapted PSS was ( $\alpha = .78$ ), the post-test adapted PSS was ( $\alpha = .81$ ).

Additionally, for the open-ended survey, participants' responses were inclusive of the benefits they felt they received. Some of the responses to the benefits they received were, "Good communication is not only defined by good actions/words, but it should come from wishful

intentions and good feelings.” There was some negative feedback too, such as, “I wanted the seminar to be more interesting as I sort of felt sleepy throughout the session. I wanted more engaging activities.” These responses denote their understanding that they grasped through the workshop (See Appendix B).



*Figure 1.* Participants’ pre-test and post-test scores on the adapted SCS-scale and PSS-scale.

As shown in the figure above, participants’ scores on the SCS was significantly higher in the post-test when compared to the pre-test, and PSS scores were significantly lower in the post-test when compared to the pre-test at a significance level of  $p < .001$ .

## Chapter 4: Discussion

### Discussion

The aim of the study is to examine the effects of ‘Power of Self-Awareness’ workshop on stress and self compassion of participants who attended the workshop. The findings of this study suggest that the ‘Power of the Self-awareness’ as taught by BKWSU may reduce stress and increase self-compassion for an individual, based on our significant results. The activities and the topics that were communicated by the teachers to the participants in the workshop are relevant to the virtues emphasized in oneself. Somewhere along the way, this provoked the participants to view themselves in a different manner. Particularly, the topics such as understanding the power of the mind, doing the activity of Virtue Cards, and other activities as a whole provided the participants a chance to observe themselves during challenging times; not as someone with weaknesses, but as virtuous individuals. This can be applied practically into daily situations and lives.

‘The Power of Self-awareness’, such as realizing the self to be virtuous and basing one’s values, self-esteem, and self-confidence on those virtues has the power to alter one’s capacity to cope with stress and strengthen one’s self-compassion. This implies that prior to meditating, recognition of the self in terms its innate qualities and virtues, or self-awareness, as taught by BKWSU, is helpful in dealing with stress as well as increasing compassion toward oneself.

A strength of our research is that we used highly reliable scales for our survey and both of our hypotheses were significant. In addition to that, our intervention was considerably comprehensive - a 12 hour long workshop, which could have produced real positive benefits to the participants even after the workshop had ended.

However, our research had some limitations as well. A lack of an active control group and randomized controlled trials may have affected the overall reliability of our research,

since the lack of these measures in our research could introduce a number of external influences to our results, such as novelty effects and researcher bias effects.

Although both of our scales demonstrated acceptable reliability, the PSS-10 scale did not have their questions randomized in the post-test.

Also, the longevity of the effects of our workshop cannot be determined, since there was no follow-up research conducted. Such that, we are unsure whether our workshop produced a long-term or a short-term effect.

The population sample used in the research may also be an issue to the generalizability of the research, since there was small variation in age, the participants were mainly female, and all participants were university students.

Lastly, reproducibility of the intervention, to new practitioners or non-professionals has not been demonstrated by our research, since the workshop leader was an experienced individual in the field for over 20 years. Future research to address these limitations and more are discussed in the section below.

### **Future Research**

As aforementioned by the BKWSU, Rajayoga meditation is taught in the second part of their education. The second part which comprised of the meditation and 7-days course could not be used in this study because this meditation was only allowed to be taught at the Brahma Kumaris centre. Since, this study was conducted outside the premises of the centre, future research may be directed towards participants who have completed the second part of RajaYoga study and examining the effects of the meditation on stress and self-compassion.

A second revision of this research may be done, taking in considerations of methodology. As such, the new research would have an active control group, an experimental group, as well as an “established” treatment group, with randomized controlled trials, in order to control for extraneous influences to the results. The active group would be doing a non-

related activity with the workshop leader, while the other two groups would be doing their respective interventions. These methodology changes could aid the researchers in producing a more robust finding.

Follow-up research is also recommended to determine the longevity of the effects produced by the workshop. In the revised version of the research mentioned above, interested researchers may also compare the effectiveness of this intervention with other types of established interventions, such as Mindfulness-based Stress Reduction (MBSR).

The reproducibility of the intervention may also be investigated by further research conducted by non-professionals, following the exact procedures of the seminar, and comparing the magnitude of the effects, if significant, to research conducted by veterans of the field to see if experience is also a moderator of the effects produced.

To look deeper into our results, future research could investigate the levels of mindfulness in participants as well, since self-awareness seems to be increased as mindfulness increases as well.

Furthermore, researchers could investigate the generalizability of our results by using a different population sample than the one in this research. For example, the same workshop may be given to older and younger aged individuals in order to see if age has an effect on our results. Also, the research may be conducted in different cultures and countries, to see whether a workshop such as this would have a reproducible effect across different countries and cultures. Lastly, researchers could also conduct the same research with males, since the participants of our research were mainly female, to see if gender has any effects on the results as well.

## **Conclusion**

On the whole, the effects of ‘The Power of Self-awareness’ workshop infer to the explanation of seeing oneself as a being untouched by the physical realm, one who has



virtues like, merciful, strong, peaceful, and etc. rather than labels that weaken the self-confidence. As hypothesized, individuals' scores on the PSS scale were decreased after the workshop, and their scores on the SCS scale were increased after the workshop. These results may indicate that BKWSU teachings – one of which is self-awareness as in this study, may be beneficial in reducing an individual's stress, as well as increasing one's self-compassion. There have been several studies that examine the effect of meditation with regards to coping with stress or self-compassion. Nevertheless, the understanding of the self is like laying a foundation to build the building of the practice of meditation.

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## Appendix A

## Perceived Stress Scale

## PERCEIVED STRESS SCALE

The questions in this scale ask you about your feelings and thoughts during the last month. In each case, you will be asked to indicate by circling *how often* you felt or thought a certain way.

Name \_\_\_\_\_ Date \_\_\_\_\_

Age \_\_\_\_\_ Gender (Circle): **M** **F** Other \_\_\_\_\_

**0 = Never 1 = Almost Never 2 = Sometimes 3 = Fairly Often 4 = Very Often**

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. In the last month, how often have you been upset because of something that happened unexpectedly?                 | 0 | 1 | 2 | 3 | 4 |
| 2. In the last month, how often have you felt that you were unable to control the important things in your life?     | 0 | 1 | 2 | 3 | 4 |
| 3. In the last month, how often have you felt nervous and "stressed"?  | 0 | 1 | 2 | 3 | 4 |
| 4. In the last month, how often have you felt confident about your ability to handle your personal problems?         | 0 | 1 | 2 | 3 | 4 |
| 5. In the last month, how often have you felt that things were going your way?                                       | 0 | 1 | 2 | 3 | 4 |
| 6. In the last month, how often have you found that you could not cope with all the things that you had to do?       | 0 | 1 | 2 | 3 | 4 |
| 7. In the last month, how often have you been able to control irritations in your life?                              | 0 | 1 | 2 | 3 | 4 |
| 8. In the last month, how often have you felt that you were on top of things?  | 0 | 1 | 2 | 3 | 4 |
| 9. In the last month, how often have you been angered because of things that were outside of your control?           | 0 | 1 | 2 | 3 | 4 |
| 10. In the last month, how often have you felt difficulties were piling up so high that you could not overcome them? | 0 | 1 | 2 | 3 | 4 |

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The PSS Scale is reprinted with permission of the American Sociological Association, from Cohen, S., Kamarck, T., and Mermelstein, R. (1983). A global measure of perceived stress. *Journal of Health and Social Behavior*, 24, 386-396.  
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## Appendix B

### Self-Compassion Scale

#### HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

<b>Almost never</b>					<b>Almost always</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	

- \_\_\_ 1. When I fail at something important to me I become consumed by feelings of inadequacy.
- \_\_\_ 2. I try to be understanding and patient towards those aspects of my personality I don't like.
- \_\_\_ 3. When something painful happens I try to take a balanced view of the situation.
- \_\_\_ 4. When I'm feeling down, I tend to feel like most other people are probably happier than I am.
- \_\_\_ 5. I try to see my failings as part of the human condition.
- \_\_\_ 6. When I'm going through a very hard time, I give myself the caring and tenderness I need.
- \_\_\_ 7. When something upsets me I try to keep my emotions in balance.
- \_\_\_ 8. When I fail at something that's important to me, I tend to feel alone in my failure.
- \_\_\_ 9. When I'm feeling down I tend to obsess and fixate on everything that's wrong.
- \_\_\_ 10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.
- \_\_\_ 11. I'm disapproving and judgmental about my own flaws and inadequacies.
- \_\_\_ 12. I'm intolerant and impatient towards those aspects of my personality I don't like.

## Appendix C

## Pre-test and Post-test

**QUESTIONNAIRE**  
แบบสอบถามการร่วมสัมมนา

This questionnaire is conducted as part of our research project at Chulalongkorn University.

The research aims to observe the before and after effects of the seminar. All participation is voluntary; you are allowed to withdraw from the questionnaire at anytime without any penalty.

If there was any question you do not understand about this questionnaire, please do not hesitate to ask the researchers. Thank you for your participation.

วัตถุประสงค์ของแบบสอบถามนี้จัดขึ้น เพื่อการรวบรวมข้อมูลการศึกษาของนิสิตระดับปริญญาตรี จุฬาลงกรณ์มหาวิทยาลัย โดยมีวัตถุประสงค์เพื่อการศึกษาผลของการค้นพบตนเองก่อนและหลังการเข้าร่วมสัมมนา

และข้อมูลของแบบสอบถามนี้จะนำไปใช้ประโยชน์ในการศึกษาเท่านั้น

ทั้งนี้หากจะผู้วิจัยขอขอบพระคุณทุกท่านอย่างยิ่งที่กรุณาใช้เวลาเพื่อให้ความร่วมมือในการตอบแบบสอบถามมา ณ โอกาสนี้

## Objectives คำชี้แจง แบบสอบถาม

1. Please mark an appropriate symbol next to your answer choice and answer all the questions provided prior to the completion of the questionnaire.

โปรดทำเครื่องหมายหน้าคำตอบที่ท่านต้องการ และกรอกข้อความโดยสมบูรณ์

2. This questionnaire is composed of 4 sections:

แบบสอบถามมีทั้งหมด 4 ตอน:

- **Section 1** Demographic Questions  
ส่วนที่ 1 ข้อมูลทั่วไปของผู้ตอบแบบสอบถาม
  - **Section 2** 22 questions about how you feel towards yourself and the surrounding **BEFORE** the seminar  
ส่วนที่ 2 22 คำถามเกี่ยวกับความรู้สึกต่อตนเอง และสภาพแวดล้อมก่อนได้รับฟังสัมมนา  
\*\*\*\*\***SECTION 1 & 2 should be completed before the seminar**  
กรุณาทำส่วนที่ 1 และ 2 ให้เสร็จก่อนสัมมนาจะเริ่ม\*\*\*\*\*
  - **Section 3** Another set of 22 questions **AFTER** the seminar  
ส่วนที่ 3 22 คำถามเกี่ยวกับความรู้สึกต่อตนเอง และสภาพแวดล้อม หลังได้รับฟังสัมมนา
  - **Section 4** Open ended questions/feedback  
ส่วนที่ 4 คำถามปลายเปิด เกี่ยวกับความคิดเห็นและข้อเสนอแนะ
3. All participation will be kept **anonymous**  
ข้อมูลของท่านจะถูกเก็บไว้เป็นความลับ



Approval ข้อตกลง

I have read the information above and willing to participate in this research project by completing this questionnaire.

ฉันได้อ่านข้อมูลข้างต้น และยินยอมให้มีการศึกษาข้อมูลดังกล่าวรวมถึงรับประกันว่าข้อมูลที่ให้ไว้ั้นถูกต้อง

YES! ตกลง

## SECTION 1

### ส่วนที่ 1 ข้อมูลทั่วไปของผู้ตอบแบบสอบถาม

1. Gender เพศ  Male ชาย  Female หญิง
2. Age อายุ .....
3. Occupation สถานะ
  - Student นักศึกษา  Professor อาจารย์/บุคลากร
  - General Public ประชาชนทั่วไป  Others โปรดระบุ .....
4. Education วุฒิการศึกษา
  - Lower than Bachelor's ต่ำกว่าปริญญาตรี  Bachelor's Degree ปริญญาตรี
  - Higher than Bachelor's Degree สูงกว่าปริญญาตรี
5. Have you ever attended the seminar similar to this before?  
คุณเคยเข้าร่วมสัมมนาแบบนี้หรือไม่?
  - Never ไม่เคย  Once เคยครั้งหนึ่ง  More than once เคยมากกว่าหนึ่งครั้ง

## Section 2

ส่วนที่ 2 กรุณาตอบคำถาม 22 ข้อเกี่ยวกับความรู้สึกต่อตนเอง และสภาพแวดล้อม ก่อน ได้เข้ารับการสัมมนา

Please read each statement carefully before answering. To the left of each item indicate how you feel towards yourself and the surrounding in stated manner **before** the seminar, using the following rating scale:

ระดับความรู้สึก 1 = Not True at all ไม่จริงเลย 2 = Somewhat not true ค่อนข้างไม่จริง  
3 = Neutral ปกติ 4 = Somewhat true ค่อนข้างจริง 5 = Very true จริงที่สุด

โปรดระบุระดับความรู้สึกของคุณ	ระดับความรู้สึก				
	1	2	3	4	5
<b>How I would act towards myself in difficult times</b>					
ฉันปฏิบัติต่อตนเองอย่างไรเมื่อตกอยู่ในสภาวะที่ยากลำบาก					
1. When I fail at something important to me I become consumed by feelings of inadequacy ฉันจะจมอยู่กับความรู้สึกแย่ต่อตนเองเมื่อทำสิ่งสำคัญบางอย่างพลาดไป					
2. I try to be understanding and patient towards towards those aspects of my personality I don't like ฉันพยายามที่จะเข้าใจและยอมรับข้อบกพร่องของตนเอง					
3. When Something painful happens I try to take a balances view of the situation. ฉันใช้เหตุผลและผลเพื่อพิจารณาถึงสาเหตุของความไม่พอใจที่เกิดขึ้น					
4. When I'm feeling down, I tend to feel like most other people are probably happier than I am เมื่อฉันมีความทุกข์ฉันจะคิดว่าคงมีคนอื่นที่กำลังมีความสุขมากกว่าฉัน					
5. I try to see my failings as part of the human condition. ฉันเห็นข้อผิดพลาดของตนเองเป็นเรื่องธรรมดาที่สามารถเกิดขึ้นได้กับทุกคน					
6. When I'm going through a very hard time, I give myself the caring and tenderness I need. ฉันรู้จักที่จะให้อภัยตนเองเมื่อตกอยู่ในสถานการณ์ที่ยากลำบาก					

7. When something upsets me I try to keep my emotions in balance. ฉันรู้จักที่จะควบคุมอารมณ์ตนเองเมื่อมีสิ่งที่ไม่พอใจเกิดขึ้น					
8. When I fail at something that's important to me, I tend to feel alone in my failure. ฉันรู้สึกไร้ที่พึ่งเมื่อฉันประสบปัญหาที่เกิดขึ้นกับตนเอง					
9. When I'm feeling down I tend to obsess and fixate on everything that's wrong. เวลาฉันรู้สึกไม่ดีฉันจะครุ่นคิดและจมปลักอยู่กับข้อผิดพลาดที่เกิดขึ้น					
10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people. ฉันเตือนตนเองว่าความทุกข์ของฉันสามารถเกิดขึ้นได้กับผู้อื่น					
11. I'm disapproving and judgmental about my own flaws and inadequacies. ฉันไม่สามารถให้อภัยตนเองต่อความผิดพลาดหรือความทุกข์ที่เกิดขึ้นได้					
12. I'm intolerant and impatient towards those aspects of personality I don't like. ฉันไม่สามารถทนเห็นข้อบกพร่องของตนเองได้					
<b>How do you feel about your life recently?</b> ช่วงนี้คุณรู้สึกว่าคุณเป็นอย่างไร?					
13. I have been upset about something that happened unexpectedly. ฉันไม่พอใจกับสิ่งที่เกิดขึ้นโดยไม่คาดคิดในชีวิตของฉัน					
14. I was unable to control the important things in my life. ฉันไม่สามารถที่จะควบคุมสิ่งที่สำคัญที่สุดในชีวิตของฉันได้					
15. I am feeling nervous and "stressed" ฉันรู้สึกกระวนกระวายใจ และเครียด					
16. I am confident about my ability to cope with my personal problems. ฉันมั่นใจว่าฉันจะจัดการกับปัญหาของตนเองได้					
17. I feel like things are going in my way. ฉันรู้สึกว่า สิ่งต่างๆ กำลังเป็นไปในแบบที่ฉันต้องการ					
18. I feel like I could not cope with all the things that I was supposed to do. ฉันรู้สึกวุ่นวายกับทุกสิ่งที่จะต้องทำในชีวิต					

## Continuation of Section 2

19. I was able to control irritations in my life. ฉันสามารถจัดการกับสิ่งที่ระคายเคืองของใจของฉันได้					
20. I feel like I am on top of things. ฉันรู้สึกว่าคุณสามารถที่จะจัดการทุกสิ่งในสิ่งที่ควรทำได้					
21. I was angry because of thing that were outside my control. ฉันรู้สึกโกรธที่ไม่สามารถควบคุมได้ทุกสิ่ง					
22. I cannot cope with any difficulties that are piling up so high. ฉันไม่สามารถที่จะจัดการกับอุปสรรคที่เพิ่มเข้ามาในชีวิตได้					

**\*\*\*\*\*Section 3 & 4 will  
be handed to you AFTER  
the break. ส่วนที่ 3 และ 4  
จะแจกให้หลังพัก 15 นาที  
รบกวนขอความร่วมมืออย่าเปลี่  
ยนที่นั่ง\*\*\*\*\***

### Section 3

ส่วนที่ 2 กรุณาตอบคำถาม 22 ข้อเกี่ยวกับความรู้สึกต่อตนเอง และสภาพแวดล้อม หลัง ได้ฟังสัมมนา

Please read each statement carefully before answering. To the left of each item indicate how you feel towards yourself and the surrounding in stated manner **after** the seminar, using the following rating scale: ระดับความรู้สึก 1 = Not True at all ไม่จริงเลย 2 = Somewhat not true ค่อนข้างไม่จริง 3 = Neutral ปกติ 4 = Somewhat true ค่อนข้างจริง 5 = Very true จริงที่สุด

โปรดระบุระดับความรู้สึกของคุณ	ระดับความรู้สึก				
	1	2	3	4	5
<b>How do you feel about your life after the seminar?</b>					
คุณมีความรู้สึกอย่างไรต่อชีวิตของคุณหลังจากที่ได้ฟังสัมมนา?					
1. I feel upset about something that happened unexpectedly. ฉันไม่พอใจกับสิ่งที่เกิดขึ้น โดยไม่คาดคิดในชีวิตของฉัน					
2. I am unable to control the important things in my life. ฉันไม่สามารถที่จะควบคุมสิ่งที่สำคัญที่สุดในชีวิตของฉันได้					
3. I am feeling nervous and "stressed" ฉันรู้สึกกระวนกระวายใจ และเครียด					
4. I am confident about my ability to cope with my personal problems. ฉันมั่นใจว่าฉันจะจัดการกับปัญหาของตนเองได้					
5. I feel like things are started to going in my way. ฉันรู้สึกว่า สิ่งต่างๆ กำลังเป็นไปในแบบที่ฉันต้องการ					
6. I feel like I could not cope with all the things that I was supposed to do. ฉันรู้สึกวุ่นวายกับทุกสิ่งที่ต้องทำในชีวิต					
7. I was able to control irritations in my life. ฉันสามารถจัดการกับสิ่งที่ระแคะระคายใจของฉันได้					
8. I feel like I am on top of things. ฉันรู้สึกว่าฉันสามารถที่จะจัดการทุกสิ่งในสิ่งที่ควรจะทำได้					

9. I felt angry because of thing that were outside my control. ฉันรู้สึก โกรธที่ไม่สามารถควบคุมได้ทุกสิ่ง					
10. I cannot cope with any difficulties that are pilling up so high. ฉันไม่สามารถที่จะจัดการกับอุปสรรคที่เพิ่มเข้ามาในชีวิตได้					
<b>How I would act towards myself in difficult times after this seminar</b> <b>หลังจากได้ฟังสัมมนา ฉันปฏิบัติต่อตนเองอย่างไรหากตกอยู่ในสภาวะที่ยากลำบาก</b>					
11. When I'm feeling down, I tend to feel like most other people are probably happier than I am. เมื่อฉันมีความทุกข์ฉันจะคิดว่าคงมีคนอื่นที่กำลังมีความสุขมากกว่าฉัน					
12. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people. ฉันเตือนตนเองว่าความทุกข์ของฉันสามารถเกิดขึ้นได้กับผู้อื่น					
13. When I'm going through a very hard time, I give myself the caring and tenderness I need. ฉันรู้จักที่จะให้อภัยตนเองเมื่อตกอยู่ในสถานการณ์ที่ยากลำบาก					
14. When I fail at something important to me I become consumed by feelings of inadequacy ฉันจะจมอยู่กับความรู้สึกแค้นต่อตนเองเมื่อทำสิ่งสำคัญบางอย่างพลาดไป					
15. When something upsets me I try to keep my emotions in balance. ฉันรู้จักที่จะควบคุมอารมณ์ตนเองเมื่อมีสิ่งที่ไม่พอใจเกิดขึ้น					
16. When Something painful happens I try to take a balances view of the situation. ฉันใช้เหตุผลและผลเพื่อพิจารณาถึงสาเหตุของความไม่พอใจที่เกิดขึ้น					
17. I try to see my failings as part of the human condition. ฉันเห็นข้อผิดพลาดของตนเองเป็นเรื่องธรรมดาที่สามารถเกิดขึ้นได้กับทุกคน					
18. I'm disapproving and judgmental about my own flaws and inadequacies. ฉันไม่สามารถให้อภัยตนเองต่อความผิดพลาดหรือความทุกข์ที่เกิดขึ้นได้					

## Continuation of Section 3

19. I'm intolerant and impatient towards those aspects of personality I don't like. ฉันไม่สามารถทนเห็นข้อบกพร่องของตนเองได้					
20. I try to be understanding and patient towards towards those aspects of my personality I don't like. ฉันพยายามที่จะเข้าใจและยอมรับข้อบกพร่องของตนเอง					
21. When I fail at something that's important to me, I tend to feel alone in my failure. ฉันรู้สึกไร้ที่พึ่งเมื่อฉันประสบปัญหาที่เกิดขึ้นกับตนเอง					
22. When I'm feeling down I tend to obsess and fixate on everything that's wrong. เวลาฉันรู้สึกไม่ดีฉันจะครุ่นคิดและจมปลักอยู่กับข้อผิดพลาดที่เกิดขึ้น					

## SECTION 4

Please write down your answer in the provided answer box about your personal experience on this seminar.

ส่วนที่ 4 กรุณาตอบ 4 คำถามสุดท้ายเกี่ยวกับประสบการณ์ของตนเองหลังจากที่ได้ฟังสัมมนา ลงในพื้นที่ด้านล่าง

QUESTION 4.1 Briefly describe, how did you find the seminar? คุณรู้สึกอย่างไรกับที่ได้เข้าร่วมสัมมนาในครั้งนี้?

QUESTION 4.2 Would you find this helpful to apply in disturbing or unfavourable that could possibly occur in real life situations?

จากการฟังสัมมนาในครั้งนี้คุณคิดว่ามีอะไรที่สามารถนำไปใช้ในการแก้ปัญหาในชีวิตประจำวันได้หรือไม่?



QUESTION 4.3 Please mention at least two benefits you feel you have received through this seminar session:

กรุณาระบุข้อคิดดีๆหรือข้อเสนอแนะในสัมมนาี้มาอย่างน้อย 2 ข้อ:

Thank you for participating in this study.

ขอขอบพระคุณที่สละเวลาในการร่วมตอบแบบสอบถาม  
Debriefing

The aim of this is to observe how the power of self-awareness can affect stress levels and self-compassion. Specifically, we propose that through the session the stress levels would decrease and self-compassion would increase

If you are interested to know more about this study, you may contact through email:  
supriya94@hotmail.com memieabakaz@gmail.com paeacademics@gmail.com

## Appendix D

## Contact Details of Baan Pinthu

# ราชาโยคะ

การค้นพบความสงบของจิตใจและพลังภายในจิตวิญญาณอีกครั้ง

ราชาโยคะ เป็นความรู้ทางจิตวิญญาณ ที่ทำให้เราตระหนักรู้ถึงตัวตนที่แท้จริง และล่วงรู้ว่าจะใช้ชีวิตอย่างมีความสุขและมีคุณค่าได้อย่างไร  
ราชาโยคะ ทำให้เรามีประสบการณ์ในธรรมชาติดั้งเดิมของความรัก ความสุข และความสงบที่แท้จริง การนำพลังภายในจิตวิญญาณมาใช้ เพื่อสร้างความเป็นหนึ่งเดียวกันในสังคมและโลก

## สาระของราชาโยคะ ประกอบไปด้วย...

1. การตระหนักรู้ในตนเอง
2. แหล่งพลังทางจิตวิญญาณ
3. สมานกับพลังทางจิตวิญญาณ
4. ปรัชญาของกรรม
5. วงจรเวลา
6. วัฏจักรแห่งการเปลี่ยนแปลง
7. ต้นไม้แห่งมวลมนุษย

สอบถามข้อมูลเพิ่มเติมได้ที่

## “บ้านพินทุ”

ศูนย์การเรียนรู้ของบราห์มา กุมารี มหาวิทยาลัยทางจิตของโลก  
220 หมู่บ้านอศิตวิลล่า ถ.ประดิษฐ์มหารธรรม  
เสียบทางด่วนรามอินทรา-อาจณรงค์ เขตวังทองหลาง กรุงเทพฯ 10310  
โทร. 084 692 2005, 081 567 0784  
Email: ladprao@th.bkwsu.org, bk.pinthu@gmail.com  
website: www.bkwsu.org

เยี่ยมชมและติดตามกิจกรรมต่างๆ ของบ้านพินทุได้ที่

[www.facebook.com/baanpinthu](http://www.facebook.com/baanpinthu)

[www.youtube.com/pompinthu](http://www.youtube.com/pompinthu)