

## Research Paper

## AN EFFECT OF ANAPANA MEDITATION ON THE PERSONALITY OF COLLEGE STUDENTS

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### ABSTRACT

*The present study was conducted on college students. The total sample was 39 S.Y.B.A. class and it was comprised from Shirpur Tahashil, Dist Dhule, and Maharashtra. Out of 39 students 22 were girls & 17 were boys, and 12 students were from rural and 27 students were selected from urban area randomly. The Anapana Meditation is a primary part of Vipassana Meditation technique. Hence, Anapana meditation was imparted daily one hour and for one month regularly, mainly for increasing concentration which will be resulting in increasing the Personality of the college students. Before and after conducting the Anapana Intervention Programme pretest scores and post test score of all subjects were obtained.*

NEO-FFI-Five Factor Inventory is developed by Costa, P.T., & McCrae, R.P., (1991) was used to assess the five factors of college student's personality. The pretest posttest control group design was employed. It was found that the personality development was found after Anapana Intervention programme. It was also found that both boys and girls, urban and rural students differ significantly on Personality.

**Key Terms:** Anapana Meditation, Vipassana Meditation, Personality.

### INTRODUCTION

Today's age is known as age of information & technology as well as of power. The whole world is coming together through the internet, television and telephone as well as mobiles. These things are becoming essential parts of our daily life. The internet is identifying as a super highway of the information process such as obtaining and transforming the information through various sources. E-mails, SMS, Website, Webpage, and Download are the words that are extremely used in our daily life. The internet has made it possible for people all over the world to communicate with one another effectively and inexpensively. No human being has remained unaffected by the information technology. Today mobile and television also affects our life positively and negatively also. Today so many options have appeared to people as well as students to change their personality traits quickly. All these things are not bad but the student could not understand the proper purpose and use of these particular things respectively. Hence, various college students have been playing with the mobile handset, video games either house or shops. Some college students are becoming addict of the video games and mobile also. They extremely listening songs and playing games on mobile hours to hours instead of studying and reading. They are extremely waste their time to chat on Facebook unnecessarily. Basically these things are tools; their applicability depended on purpose of the users. So many college students are suffering from the different stressors. In short, today tremendous opportunities are available to raise imbalance in the personality of college students. Due to above reasons their academic performance is seems to be decreasing speedily. The majority of college

students are experiencing frustration and confusion in taking decisions while passing through their college life.

Today everyone is being agreed with mind and body, both is essential in all human activities. The 'anapana' is an initial part of the Vipassana Meditation which is most famous tradition of meditation in ancient India. The Anapana technique provides knowledge to us about our mind and body phenomena. Anapana means the objectively observation of one's own respiration. The focus of Anapana meditation technique is on observation of natural respiration to make our mind sharp and peaceful. A good student is one who does not harm others by mental, vocal or actions, who help others, who has mastery over the study skills and respect to others. The Anapana meditation provides an appropriate opportunity for the students to be aware about their mind and body phenomena with all hidden abilities and understood their complexities. Thus, the main objective of the present research was to investigate the effect of Anapana Meditation on increasing concentration thereby resulting personality changes of college students.

### BASIC CONCEPTS

#### ANAPANA MEDITATION

Anapana Meditation is an initial part of the Vipassana Meditation. "The Vipassana means promotes conscious life style changes, enhances concentration of mind and simplify process deeper psychological introspection to bring about lifelong behavioral changes" (Kishore Chandiramani & Verma, 1998). Vipassana Meditation is a basic residential course for ten days. There are basic three stages of this technique. The first one is an observation of five fundamental principles of morality. In 'Pali Literature' these five principles known as 'Panchashila', which means abstention from violence, lying, theft, sexual misconduct and the use of alcohol or any other intoxicants. Whenever somebody tries to violate these five principles (Panchashila), then various impurities are overcoming through ones mind. These impurities are the root causes of the stresses and strains from which one tries to be free.

The next stage is to obtain mastery on our unruly mind through the objective observation of natural and normal breath (Not controlled and regulated breath as 'pranayama'). In Pali literature this stage is known as

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'Anapana Sati', which means awareness of our respiration. In this stage participants have to observe their breath in natural and normal form. This practice of Anapana Meditation would help to be sharpen and peaceful mind of participants for the next step of vipassana meditation. The third stage is known as 'Vipassana' which means to observe things as they really are in their natural and their true characteristics of impermanence. Where the participants should observe all kinds of 'sensations' which will be arising into their entire body at every moment during the meditation. As a result of these sensations constant and continuous interaction with our 'mind' and 'matter'; our mind constantly is reacting to pleasant and unpleasant whatever happened in outside of the world. But, when we are performing on deep investigation of our mind through the Vipassana meditation, then we come to know, actually we reacting to our 'body sensation' not with outside of the world. When thoughts arise in our mind, they manifest sensations on the entire body in the pleasant and unpleasant forms then we start to feel like or dislike. Due to these feeling we immediately begin to combine to develop negativities of craving (like) and aversion (dislike). We create misery for ourselves and for other as a result of continuous reacting to such sensations.

In this technique we train our mind to observe overall sensations with full 'detachment' and 'equanimity'. It means without production craving for pleasant sensations and aversion with unpleasant sensations. When somebody walks on this path, he will experience all that sensations, either pleasant or unpleasant continuously in changing form. They are 'impermanent' (Anicca) and essence less (Anatta) without any substance. This is natural disposition of everything which are existing in this world, whether they are animates or inanimate. Someone may be understood it on actual (practical) experience level not only on intellectual and philosophical. If anybody practices of vipassana meditation in its proper way definitely he may be a better individual.

The course concludes at the morning of the 11th day with the practice of 'Metta Bhavana'. The mettabhavana is eventually part of vipassana meditation, which means love and good-will towards all elements which are existed in this world. But the scope of the present research is limited with the Anapana meditation only.

#### PERSONALITY:

The term personality meant overt, observable behavior. However, it is a narrow meaning of personality. Personality does not only comprise overt behavior, but also covert behavior. According to Ryckman R. (2004) "personality is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, motivations, and behaviors in various situations". Similarly, G.W. Allport (1961) has studied various definitions of personality, and ultimately he proposed a comprehensive definition; which is accepted even today. "Personality is the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought". In this definition there are three key terms: psychophysical systems, characteristic behavior and thought, and dynamic organization.

Theorists emphasize different aspects of personality and disagree with its organization, development, and manifestation in behavior. One of the most influential theoretical systems is the psychoanalytic theory of Sigmund Freud and his followers. Freud believed that unconscious processes direct a great part of a person's behavior. Although

a person is unaware of these impulses and drives, they strive to emphasize themselves. Another influential theory of personality is derived from behaviorism. This view represented by thinkers such as the American psychologist B.F. Skinner gave primary emphasis on learning. Skinner sees human behavior as determined largely by its consequences. The behavior if rewarded it will be repeated and if punished it will be less likely to repeat. Further one more theory of personality is self-theory uses the concept of self-actualization. But it assumes that people have two major needs: a need for positive regard by other and a need for self-regard (Rogers, C.R., 1961). Self-theory also assumes that each person has a perceived self and ideal self. If a person does not receive positive regard from others, that individual's self-regard is prejudiced, creating a discrepancy between the ideal self and perceived self. Such disagreement known as dissimilarity makes the person anxious and uncomfortable. One more important theory is related to personality measurement that is trait theory. Trait theorists try to find a limited number of traits and measure them, ordinarily with tests or ratings of behavior. They attempt to describe a person by measuring distinctive characteristics of his behavior (Allport, G.W., 1961).

#### REVIEW OF LITERATURE

A number of studies have been carried out to investigate the effects of Vipassana Meditation on various psychological factors. To assess the effects of Vipassana Meditation two study series were conducted on inmates by Dhar P.L. (1994) in the Tihar Jail Delhi, under the support of the Department of Psychiatry, AIIMS. Both the studies have been showing similar results. Immediately after the course, the subjects were found to be less hostile toward their environment and felt less helpless. The psychiatric patients total reported that improvement in their anxiety and depressive symptoms. The subjects who were without psychiatric patients also reported improvement in the form of enhanced well-being and a sense of hope for the future. Their sense of separation from the mainstream, though unchanged immediately after the course was found to be lower after three months. The follow-up evaluations at three and six month intervals revealed further improvement in many of these dimensions.

Kochargaonkar, S.H. (2005) was conducted a study to investigate the effects of Vipassana meditation on Subjective Well-Being (SWB) and Academic Performance (AP) of adolescents. The sample comprised of 100 adolescents, 50 girls and 50 boys in two groups i.e. Experimental Group and Control Group. In this study the researcher concluded that Vipassana Meditation had significantly affected the Subjective Well-Being (SWB) and also contributed towards enhancement of Academic Performance (AP) of the adolescents. Furthermore, it can be added herewith that Vipassana had similar effects on Subjective Well-Being (SWB) and Academic Performance (AP) of adolescents irrespective of their gender.

Amulya Khurana and P.L. Dhar (2002) were accomplished a study at Tihar Jail, Delhi. The main purpose was to investigate the effects of Vipassana Meditation on Quality of life, Subjective Well-Being, and Criminal Propensity among inmates of Tihar Jail, Delhi. They concluded as the experimental (Vipassana) group's Criminal Propensity decreased and Subjective Well-Being increased significantly as compared to control (Non-Vipassana) group. They further suggested that the Vipassana Meditation has similar effects on Subjective Well-Being and Criminal

Propensity of participants regardless of their gender. They also observed that the Vipassana meditation could not effect on Life Satisfaction because of difficulty of life satisfaction questionnaire.

#### METHODOLOGY OBJECTIVES

To find out an effect of Anapana Meditation in terms of the Personality changes of college students.

#### HYPOTHESES

There is no significant difference between Pre-Test and Post-Test scores in terms of personality of the college students.

#### SAMPLE

The total sample of the present study was 39 college students of S.Y.B.A. class comprised from S.P.D.M. College ShirpurTahshil, Dist- Dhule, Maharashtra was randomly selected. Out of 39 Students, 22 students were females and remaining 17 were males. The age group of sample was 20-25 years. The mean age of girl's was 22.12, and boy's was 22.34. In order to determine the impact of Anapana Meditation on personality changes of participants they were imparted the practice of Anapana Meditation for one month regularly.

#### DESCRIPTION OF THE RESEARCH TOOL

NEO-FFI by Costa and McCrae (1992): NEO-Five Factor Inventory is developed by Costa, P.T., & McCrae, R.P., (1991) was used to assess the five factors of personality. This scale consist of sixty items to measure five dimensions of personality i.e., neuroticism, extraversion, openness, agreeableness and conscientiousness. For each domain twelve items having the highest positive and negative loading on corresponding factors were selected as preliminary items. The higher score indicates high agreeableness and low score indicates low level of agreeableness. Validity values are 0.92, 0.90, 0.91, 0.77 and 0.87 for neuroticism, extraversion, openness, agreeableness and conscientiousness domain respectively. Internal consistency for the NEO-FFI scale was calculated using alpha co- efficient. The co- efficient was 0.86, 0.77, 0.73, 0.68 and 0.81 for Neuroticism, Extraversion, Openness, Agreeableness and Conscientiousness respectively.

**DESIGN:** In this present study pretest posttest control group design was used.

**STATISTICAL ANALYSIS:** The statistical analysis of the data was carried out in order to test two hypotheses formulated at initial stage of present study. Various unvaried statistical techniques such as mean, standard deviation, and 't' tests were used to analyze obtained data.

#### RESULTS AND DISCUSSION:

The purpose of present study was to find out an effect of Anapana Meditation on the personality of the college students. To fulfill this purpose researchers have imparted the practice of Anapana Meditation at every evening for an hour during one month. Before imparting the practice of Anapana, researcher has taken pre-test score on the personality test NEO-FFI. Then the intervention program of Anapana Meditation was imparted to the student for one month. After completing the intervention program researcher has taken posttest score measurement on the same personality test. Results were analyzed by using the Statistical Package of the Social Sciences for Window (SPSS PC-19 version). Using scores of 39 participants, the following statistical calculations are computed. The descriptive statistics, such as, Mean and SD were calculated, normality's of the data were tested. It was found that almost all the variables were normally distributed. Then the paired

sample 't' test was performed to find out any significant differences between pre-test and post-test assessment scores personality variables. The significance level was set at a P value of 0.05 and 0.01. The details table wise results and discussion researcher has given below.

Table No. 1: Showing mean, SD and 't' ratio for personality factors such as neuroticism, extraversion, openness, agreeableness & conscientiousness between pre-test and post-test scores of college students.

Sr.No.	Group	Variables	Mean	SD	Std. Error Mean	't'	p
1.	Pre Test	Neuroticism	56.25	14.62	1.31	11.16	>.01
	Post Test	Neuroticism	41.00	11.82	1.06		
2.	Pre Test	Extroversion	40.96	10.79	0.96	.37	NS
	Post Test	Extroversion	40.40	12.90	1.15		
3.	Pre Test	Openness	40.19	12.44	1.11	-6.94	>.01
	Post Test	Openness	49.65	11.31	1.01		
4.	Pre Test	Agreeableness	37.34	12.19	1.09	-	>.01
	Post Test	Agreeableness	52.06	12.60	1.13		
5.	Pre Test	Conscientiousness	41.05	12.94	1.16	-7.43	>.01
	Post Test	Conscientiousness	50.95	13.00	1.16		
**0.01 *0.05							

The above table No. 1 showing the difference between pre-test and post-test assessment score of personality variable such as Neuroticism. The pre-test mean of Neuroticism is 56.25 and SD is 14.62, and post-test mean is 41.00 and SD is 11.82. The calculated 't' value is 11.16 ( $t = 11.16 > 2.61$ ) which is significant at 0.01 level. The mean and SD values of Neuroticism is significantly decreased in the post-test assessment than the pre-test.

The above table No. 1 showing the difference between pre-test and post-test assessment score of personality factor such as Extroversion. The pre-test mean of Extroversion is 40.96 and SD is 10.79, and post-test mean is 40.40 and SD is 12.90. The calculated 't' value is 0.37 ( $t = 0.37 < 1.98$ ) which is not significant at the 0.05 level. Basically, Anapana Meditation is psychological introspection through the natural and normal breath. All students must observe noble silence from the beginning of the course until the morning of the last full day. Noble silence means silence of body, speech, and mind. Any form of communication with fellow student, whether by gestures, sign language, written notes, etc., is prohibited. Therefore, there is great opportunity for meditators to become introversion than the extraversion. That's why the Anapana Meditation do not increased in the extraversion factor of personality.

The above table No. 1 showing the difference between pre-test and post-test assessment score of personality factor such as openness. The pre-test mean of openness is 40.19 and SD is 12.44, and post-test mean of Openness is 49.65 and SD is 11.31. The obtained 't' value of Openness is 6.94 ( $t = 6.94 > 2.61$ ) which is significant at 0.01 level. Therefore, it interprets the Anapana Meditation has a great impact on the openness.

The above table No. 1 showing the difference between pre-test and post-test assessment score of personality factor such as Agreeableness. The mean and SD values of Agreeableness is significantly increased in post-test assessment than the pre-test. The pre-test mean of Agreeableness is 37.34 and SD is 12.19, and post-test mean is 52.06 and SD is 12.60. The obtained 't' value is 12.73 ( $t = 12.73 > 2.61$ ) which is significant at 0.01 level. Therefore, it interprets the Anapana Meditation a great positive impact on the Agreeableness.

The above table No. 1 showing the difference between pre-test and post-test assessment score of

personality factor such as Conscientiousness. The mean and SD values of Conscientiousness is significantly increased in post-test assessment than the pre-test. The pre-test mean of Conscientiousness is 41.05 and SD is 12.94, and post-test mean of Conscientiousness is 50.95 and SD is 13.00. The obtained 't' value of Conscientiousness is 7.43 ( $t = 7.43 > 2.61$ ) which is significant at 0.01 level. Therefore, it interprets the Anapana Meditation has a great impact on the Conscientiousness.

The hypothesis first stating that 'There is no significant difference between pre-test and post-test in terms of personality after imparting Anapana Meditation intervention program' was rejected. It was noted that the personality factors such as neuroticism, openness, agreeableness, conscientiousness exceptional to extraversion were increased after imparting Anapana Meditation intervention program. It was noted that the Anapana Meditation has positive impact on the personality development of college students. This result was consistent with the finding of that by Ahmad, S., Ahmad, H., & Sumboo, S. S. (1988). They found that the overall adjustment and personality organization were higher amongst those practicing Vipassana meditators than those do not. This result was also in same direction as that of the findings of Kochargaonkar, S. H. (2005), George, A., & et al (2003), Joshi, S.S. (2010), Amulya Khurana & Dhar, P.L. (2002), Kela Akanksha (2003), Chandiramani, Kisore, Verma, S. K., and Dhar, P.L. (1995) and Bowen Sarah, Witkiewitz & et al (2006). They have concluded that the significant improvement in personality factors, alcohol related problems, work environment and productivity after imparting Vipassana Meditation.

#### CONCLUSION:

The Anapana Meditation intervention programme had made positive impact on the personality of the college students.

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1. The sample size of the present study was very small.
2. The students were considered one from Art faculty.
3. The study was restricted to Shirpur Tahashil of Dhule District of Maharashtra only.
4. The further study can be conducted on various streams.
5. In the further study gender differences should consider.

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