

The Impact of Vipassana Meditation on Emotional Intelligence Across Gender and Different Nationalities

Oyuntungalag Ochirbat and Suresh M. Makvana

Sardar Patel University, Vallabh Vidyanagar, Anand, Gujarat

This study investigated the impact of Vipassana meditation practice, nationality, and gender on Emotional Intelligence among Vipassana meditators and non-meditators. The sample included 360 participants (180 from India, 180 from Mongolia; 240 Vipassana meditators, 120 non-meditators; 180 males, 180 females). The Emotional Intelligence Questionnaire (EIQ) developed by NHS Leadership Academia, including five competences—Self-Awareness, Managing Emotions, Motivation Oneself, Empathy, and Social Skill—was utilized. A 2 x 2 x 3 factorial design analysed using a three-way ANOVA considered nationality, meditation experience, and gender as independent variables, with Emotional Intelligence as the dependent variable. Vipassana meditation positively influences the Emotional Intelligence (7.60**) and its five competences. No significant differences were found in Emotional Intelligence based on Nationality alone. However, the interaction between nationality and meditation experience significantly affects overall EI (5.95**) and all competences except for Motivation one-self. Though gender alone did not reveal significant differences across all competences. The study concludes that Vipassana meditation practice significantly enhances Emotional Intelligence. While no differences were found in emotional intelligence based on solely on nationality, some differences emerge when considering the effects of Vipassana meditation. Moreover, interactions between Vipassana Meditation and gender do not affect Emotional Intelligence.

Keywords: Indian, Mongolian, Self-Awareness, Emotion regulation, Self-Motivation, Empathy, and Social Skill.

From the development and evolution of today's world, we can see how human intelligence reached a high level of advance. Although a human being has reached a high level of intelligence, our mental and emotional problems remain the same. Our emotional feelings, such as appreciation, amusement, anger, anxiety, fear, sadness, and disgust, and forgiveness are still there. Thus, a human being has been still seeking for ways to improve balanced calmness and Emotional Intelligence. There is a fundamental need that the ability to recognize, understand, and regulate own emotions at that moment, as well as understand other's emotion and respond quickly and properly it to maintain

relationships successfully for every individual. However, it can be difficult to be provided, and it is obvious that not every individual has the opportunity to access psychological training and therapy, and the ability to maintain the results of those things for a long time varies from person to person. In turn, the natural question of whether there is a practical way to continuously improve emotional intelligence in people's daily lives is for researchers and psychologists. The field of psychology offers a wide range of psychological counseling, therapy, and personal development methods for each of the subjects in which consider their most important. However, it is not always available to everyone and has a certain cost. In

addition of using the benefits of advanced technology and scientific achievements, modern psychology has been investigating also the techniques of ancient oriental teachings, rituals, and meditations that aimed at achieving peace and balance of one's soul as well as their significance and how they influence on human emotions. Instead, it should be a simple, easy-to-follow way that people can follow in their daily lives, but it can also improve their emotional intelligence. This method is suitable for people to follow and make a way of life, and it is important that the results are available to the person on a daily basis. Some people agree that such methods include ancient meditation techniques. One of them is Vipassana meditation which originated in ancient India 2500 years ago. The core technique can be summarized as follows: By observing one's bodily sensations, one can recognize the pleasant and unpleasant feelings and emotions that arise from the mental judgments made by external and internal stimuli, and maintain balance of mind to them in a moment-by-moment manner, and thus practice the develop equanimity, increasing the mental strength and intellectual resources to manage one's reactions.

In Vipassana meditation, human emotions are considered to be one of the basic mental processes common to all human being, and there is no such thing as Indian anger, Mongolian anger, male fear and female fear etc., therefore, Vipassana meditation should be equally applicable to everybody, as thought by Goenka S.N. (Goenka., 2001). However, Ethnographers consider emotions to be a factor that determines the psychological characteristics of a nation. The control, expressions, regulations and sharing of emotions are clearly different for each nation, reflecting the culture, customs, mentalities have been passed down and maintained over a long periods of social and

history. (Urantstesteg L., Tserenkhand G., 2006). Therefore, EI may show the different result by nationality.

India is the birthplace of this meditation, and with thousands of years of experience in developing various meditation practices, it can be said that it has an environment that provides the mental, social, and cultural support for meditation to spread among the masses, including its natural climate, culture, mentality, and sedentary lifestyle.

For Mongolians, however, the nomadic culture, harsh natural and climatic conditions, and lifestyle that have been passed down for thousands of years may not have been conducive to the spread of meditation. However, in the last 100 years, as they have transitioned to a sedentary lifestyle and culture, most of the population has concentrated in urban areas. Therefore, this meditation is one of the many types of meditation that have been introduced in the past 30 years.

Regarding the both countries, according to the classification proposed by Hofstede G. (1980) and Triandis H. (1995), they belong to countries with collectivistic culture, where empathy and social skills are more developed and individuals tend to regulate emotions in order to maintain group unity and communication. Although there are differences in lifestyle and meditation practices, the similarity in cultural orientations, which are centred on family and groups, raises the question of whether differences in emotional intelligence can be eliminated by meditation which is teaching to work one's sensations, emotions and reactions. Therefore, it is important to study how Vipassana meditation affects ethnic differences in emotional intelligence.

Hoffman (1977), Gilligan (1982), Goleman (1995), and Baron-Cohen (2002) have studied some differences in emotional

intelligence between men and women, finding that women are more capable of understanding, and empathizing with other people than men. However, Lazarus and Folkman (1984) found that men tend to focus on problem-solving while women tend to regulate their emotions when managing stress. Gross (1998) and Eagly (1987) found that men tend to suppress their emotions, while women tend to express and re-regulate their emotions, and society expects them to do so. Thus, are there clear gender differences in emotional intelligence? Can these differences be eliminated through meditation practice? The questions arise.

There are no any cross-cultural differences of India and Mongolian Vipassana meditators and non- meditators participants in the outcomes of Vipassana meditation on emotional Intelligence. Whereas, the study of Walter, O., Shenaar-Golan, & Routray, (2021) found that Mind-Body Practice (MBP) differently affected EI in both countries Israeli and Indian participants. Although total Israil participants scored higher than total Indians on EI, there were significant cultural differences that Indian participants who engaged in the MBP indicated higher EI compared to their Israeli counterparts who engaged in the MBP. Pradhan Seema, Ajithkumar (2017) revealed the higher scores for Vipassana meditator group in all the five factors; Interpersonal Skills, Empathy, Self-Awareness, Equanimity, and Self Confidence indicated and differences in the mean values are significant at $p < 0.01$ between Vipassana meditator and non-meditator employees. As well as, there are positive effect of Vipassana meditation on Self-awareness, self-responsibility, emotion regulation, communication and Interpersonal skills Bhalerao, (2021), Sulianta, F. (2024), and Babchuk, (2024). The results of this studies revealed enhancing emotional regulation, emotional balance, Marques, & Dhiman,

(2009), Laleh MehdiNejad, (2020), Mani, & Mishra, (2022), emotional recognition Perelman, Miller, Clements, Rodriguez, Allen, & Cavanaugh, (2012), emotional stability, Betal, (2016), As well as, positive effects of Vipassana on reduces mood of anxiety, stress, depression, regression, fatigue, guilt, extraversion, and arousal Bhutekar (2018).

Objective

To study the impact of Vipassana meditation practice, nationality, and gender on Emotional Intelligence among Vipassana meditators and non-meditators.

Hypotheses

- H1 There is no any impact of Vipassana meditation experience on Emotional Intelligence and its competencies.
- H2 There is no difference of Emotional Intelligence and its competencies between Vipassana meditators and non-meditators.
- H3 Vipassana meditation experience does not affect difference of nationality in Emotional Intelligence and its competencies
- H4 Vipassana meditation experience does not affect gender difference in Emotional Intelligence and its competencies

Methods

Research design

This study follows the A 2 x 2 x 3 factorial design analysed using a three-way ANOVA considered nationality, meditation experience, and gender as independent variables, with Emotional Intelligence as the dependent variable among Indian and Mongolian Vipassana meditators and non-meditators. In addition, a moderated regression analysis was utilized to reveal the moderating effect of Vipassana meditation experience on those. The questionnaire was

conducted according to method of convenient sampling. The selected criteria were, firstly, that all meditators practice regular meditation, and secondly, that meditators accept Vipassana meditation is part of their life.

Sample:

The sample included 360 participants (180 from India, 180 from Mongolia; 240 Vipassana meditators, 120 non-meditators; 180 males, 180 females). Vipassana meditators; group were divided by Vipassana practice's years which 5> years (N=60) and 5 d" years (N=60). In India, majority of Vipassana meditators' sample belong Anand and Vadodara district and minority of them were selected from Vipassana centres that Ahmedabad and Kutch in Gujarat state. In Mongolia, Vipassana meditators' sample was collected from Mega course of Vipassana meditation and most of them are belong Ulaanbaatar city. In both countries, a random sample of those who volunteered to participate and agreed to participate in the survey was taken based on the open announcement of the questionnaire on social media.

Sample criteria: Vipassana meditation experience was measured by the number of years the participants had practiced. Practicing meditation in their lives was measured by comparing participants' years of meditation practice with the number of 10-day courses they attended, and asking whether the fully accepted that the Vipassana meditation had become a part of their lives.

Tool:

The Emotional Intelligence questionnaire, developed by NHS Leadership, is based on Daniel Goleman's emotional intelligence theory. It consists 5 components with a 50-item, 5-point Likert-type scale; Self-awareness (SA), Managing emotion (ME), Motivation Oneself (MO), Empathy (E), and Social skills (SS). The total scores range is 50 – 250 and components 10 – 50.

Reliability

In India, Reliability of the Gujarati version EI was $\alpha=0.93$, English version EI $\alpha=0.97$, In Mongolia, For Non-meditators EI was $\alpha=0.94$, for Vipassana meditators EI was $\alpha=0.95$.

Result

Table 1. Emotional Intelligence: Nationality, Gender, and Meditation experience

		Indian		Mongolian	
		Male	Female	Male	Female
Non - meditators – non-experienced	Mean	162.70	172.50	188.20	180.33
	St.D	32.36	41.15	20.28	25.54
Vipassana meditators - Experienced below 5 years	Mean	193.86	189.70	182.36	182.73
	St.D	30.92	32.00	27.20	33.61
Vipassana meditators - Experienced more than 5 years	Mean	182.60	194.70	195.86	185.73
	St.D	26.22	26.80	26.31	20.91
Total		90	90	90	90

This table showed the mean scores of Emotional Intelligence across different groups categorized by nationality, gender, and Vipassana meditation experience. A trend is generally

observed that mean score of non-meditator is lower than both groups of Vipassana meditators for all groups of nationality and gender.

Table 2. Mean scores and “t” value of Vipassana meditators and Non-meditators on Emotional Intelligence and competences

	Emotional Intelligence	COMPETENCIES				
		Self-Awareness	Managing Emotion	Motivation Oneself	Empathy	Social Skill
t value	3.78**	3.56**	3.33**	3.69**	3.98**	1.88
VM	188.44	39.07	35.08	38.27	38.98	37.02
NM	175.03	36.36	32.06	35.36	36.07	35.52

Level of significant; *= $pd > 0.05$; **= $pd > 0.01$; No mark=Not significant VM- Vipassana meditators, NM – Non-meditators

In the table No. 2, an independent t-test was categorized into Vipassana meditators and non-meditators to evaluate Emotional Intelligence and its competencies. The mean score of Vipassana meditators higher than

non-meditators' on all. There were significant differences between Vipassana meditators and Non-meditators on EI (3.78**) and all competencies with statistically significant level of < 0.01 except Social Skill.

Table 3. Nationality, Gender and Meditation experience (2 x 2 x 3) Summary of ANOVA for Emotional Intelligence and competences

Independent variables	Emotional Intelligence	Competencies				
		Self-Awareness	Managing Emotion	Motivation One-self	Empathy	Social Skill
F – value						
Nationality (A)	1.08	3.35	2.53	0.03	0.02	1.10
Gender (B)	0.00	0.28	0.05	0.41	0.03	2.31
Meditation experience (C)	7.60**	6.80**	5.99**	7.90**	8.39**	2.05
A x B	3.68	3.40	2.48	2.72	3.33	2.002
A x C	5.95**	7.51**	3.08*	2.49	5.30*	6.77**
B x C	0.09	0.08	1.56	0.32	0.35	0.61
A x B x C	1.81	0.41	1.47	1.21	2.03	2.66

Level of significant; *= $pd > 0.05$; **= $pd > 0.01$; No mark=Not significant F-critical values: $pd > 0.05 = 3.8$ (df=1), 3.00 (df=2); $pd > 0.01 = 6.70$ (df=1), 4.61 (df=2)

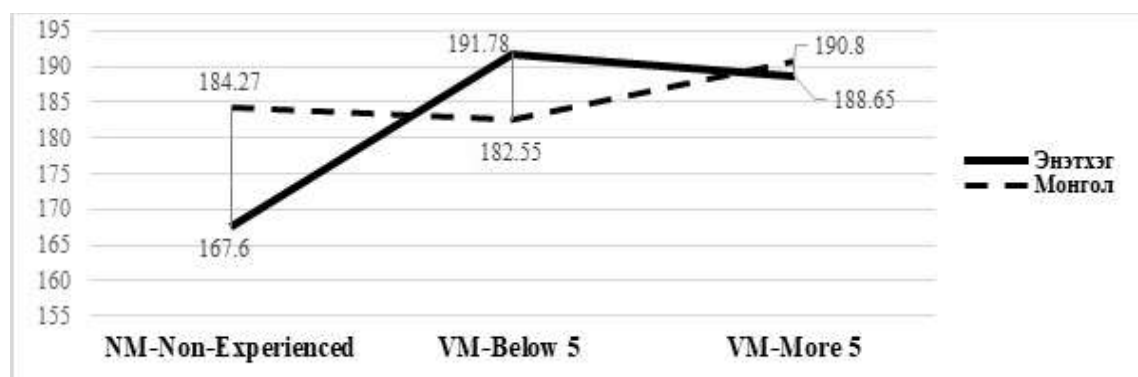
The table No. 3. provides an ANOVA summary examining the effects and interaction effects of nationality, gender, and meditation experience on Emotional Intelligence and its competencies. There were not significant differences of Nationality

and Gender on those dependent variables. Whereas, Meditation experience indicated statistically significant level of < 0.01 differences on EI (7.60**) and all its competencies except Social Skill.

The interaction of Nationality and Gender (AxB) effected nearly statistically significant level of < 0.056 on EI (3.68), but it is not significant, as well as, there were no effects on competencies. The interaction of Nationality and Vipassana meditation experience (AxC) effected statistically

significant on EI (5.95**), and on all competencies except Motivation oneself. The Interaction of Gender and Meditation experience (BxC) and Nationality, Gender, and Meditation Experience (AxBxC) did not indicate any effects on Emotional Intelligence and its competencies.

Graph 1. Interaction effect of Nationality and Meditation experience on Emotional Intelligence



For both countries, non-meditators have the highest mean score gap, while Vipassana meditators with more than 5 years of experience have lowest mean score gap. Mean scores of Mongolian Non-meditators (184.27) and Vipassana meditators more than 5 years (190.8) are higher than that their Indian counterparts. However, mean score of Indian Vipassana meditators with below 5 years of experience (191.78) is

higher than that their Mongolian counterparts.

It is observed that there can be effect Vipassana meditation may have a moderating effect on the relationship between Nationality and Emotional Intelligence. Therefore, it is examined that whether Vipassana meditation can act as a moderator in influencing to Nationalities differences.

Table 4. Moderation regression analysis on Emotional Intelligence

Predictor	R ²	ΔR ²	B	SE	t	P	VIP
Nationality	.003	.000	.064	.064	1.006	NS	2.5
VME	.038	.032	.138	.038	3.604	<0.01	2.0
N & VME	.048	.039	-.145	.076	-1.904	=0.058	3.5

This table shows that moderation regression analysis indicated whether Vipassana meditation experience can act as a moderator to influence nationality differences on Emotional Intelligence. According to result of ANOVA, the relationships Nationality and Vipassana Meditation experiences F value = 5.95** on Emotional Intelligence with statistically

significant. For one-unit change in Nationality, EI increases by 64 unites, when Vipassana meditation experience increases by one-unit, EI increases by 138 unites on average. Although, the relationship between Nationality and EI decreases by -145 units for one-unit increase in Vipassana meditation Experiences, it is not statistically significant, but nearer the level of 0.05.

Table 5. Moderation Regression Analysis on Competencies of Emotional Intelligence

	Predictor	R ²	ΔR ²	B	SE	t	P	VIP
Self-Awareness	Nationality	.009	.006	.129	.073	1.77	NS	2.5
	VME	.040	.035	.150	.044	3.42	<0.01	2.0
	N & VME	.053	.045	-.188	.087	-2.16	<0.05	3.5
Managing Emotion	Nationality	.007	.004	.111	.071	1.55	NS	2.5
	VME	.036	.030	.141	.043	3.28	<0.01	2.0
	N & VME	.036	.028	-.025	.086	.291	NS	3.5
Motivation Oneself	Nationality	.000	-.003	.014	.075	.184	NS	2.5
	VME	.041	.036	.177	.045	3.91	<0.01	2.0
	N & VME	.051	.043	-.171	.090	.059	0.059	3.5
Empathy	Nationality	.000	-.003	-.011	.071	-.158	NS	2.5
	VME	.039	.033	.161	.042	3.79	<0.01	2.0
	N & VME	.054	.046	-.200	.084	-2.37	<0.05	3.5
Social Skill	Nationality	.003	.000	.077	.075	1.02	NS	2.5
	VME	.008	.002	0.61	.046	1.321	NS	2.0
	N & VME	.014	.006	-.142	.092	-1.54	NS	3.5

This table shows that moderation regression analysis indicated whether Vipassana meditation experience can act as a moderator to influence nationality differences on competencies of Emotional Intelligence. According to result of ANOVA, the relationships Nationality and Vipassana Meditation experiences on subdimensions with statistically significant F values were chosen for it. The relationship between Nationality and Self-Awareness decreases by -188 units with statistically significant level of 0.05, Managing Emotion decreases by -25 units without statistically significant, Motivation One-self decreases by -171 units with close to the significant level of 0.05, Empathy decreases by -200 units with statistically significant level of 0.05, and Social Skill decreases by -142 units without significant for one-unit increase in Vipassana meditation Experiences.

Discussion

As shown in Table 1, the differences in Emotional Intelligence (EI) and its abilities between those who practice Vipassana meditation and those who do not practice it were found to be statistically significant. As a result, the null hypothesis stated in H1 was rejected and it was confirmed that Vipassana meditation has a significant effect on Emotional Intelligence and its abilities. This is supported by a study by Pradhan Seema and V.V. Ajithkumar (2017).

Nationality and gender were found to have no effect on Emotional Intelligence (EI), but Vipassana meditation experience had a significant effect on the dependent variable (EI and its abilities). As a result, the null hypothesis stated in H2 was rejected, and it was confirmed that Vipassana meditation experience has an effect on Emotional Intelligence and its competencies. However,

the interaction between nationality and gender was found to have an effect on Emotional Intelligence but not on its competencies.

Vipassana meditation experience has been shown to reduce the difference in emotional intelligence between nationality groups through moderated regression analysis. The difference in scores between ethnic groups on general emotional intelligence and managing emotion and social skills decreases with increasing meditation experience, but is not statistically significant. However, Table 4 shows that Vipassana meditation experience plays a statistically significant role as a moderator in reducing the difference in self-awareness, motivation one-self and empathy skills between nationalities. Therefore null hypothesis H3 was rejected. Vipassana meditation experience affects difference of nationality in Emotional Intelligence and its competencies. Although many studies mentioned in the literature review have reported improvements in emotion regulation, and our ANOVA analysis also supported these findings, the results of the moderation regression analysis did not show a significant level of effect. In other words, while Vipassana meditation experience has a positive impact on improving emotion regulation, there was no evidence found to support its role as a moderator in the differences between nationalities.

The results of ANOVA and Regression analysis revealed no statistically significant gender differences or significant interaction effects of gender and meditation experience. Thus, the null hypothesis H4 supported. Vipassana meditation experience does not affect gender difference in Emotional Intelligence and its competencies. There were no significant difference of Nationality (A) and Gender (B) on Emotional Intelligence. As well as, there were no any interaction effect between Gender and Meditation

experiences (B x C) and Nationality, Gender, and Meditation experience (AxBxC) on Emotional Intelligence and its competencies.

Limitation

The study included only Nationality and Gender and did not involve other socioeconomic factors such as age, education, income etc. Vipassana meditation experience was measured by only years of practice, did not calculate qualitative aspects of the experience. Data collection was limited only Anand, Vadodara district from India.

Suggestion

The study will be needed to measure socio-economic factors and qualitative aspects of the Vipassana meditation experience.

Implication

The results of the study suggest that practitioners and individuals can learn about themselves, manage their emotions, and improve their emotional intelligence by practicing this meditation in their daily lives. The fact that the meditation study included gender differences in India and Mongolia is important for future research.

Conclusion

Vipassana meditation effects positively on Emotional Intelligence and its competencies more than Nationality and Gender. Vipassana meditation experiences increase, effect of Vipassana meditation increase positively on Emotional Intelligence and its competencies. Vipassana meditation experience can act as a moderator to influence nationality differences.

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OYUNTUNGALAG Ochirbat, Department of Psychology, Sardar Patel University, Vallabh Vidyanagar, Anand, Gujarat

SURESH M. Makvana, Department of Psychology, Sardar Patel University, Vallabh Vidyanagar, Anand, Gujarat