
Development and Validation of the Emotional Well-Being Questionnaire: Evidence from Thai Adults and Application to Organizational Leaders

*Maechee Narumon Jiwattanasuk¹, Sanu Mahatthanadull²
Phra Bhavanavajirasundon Vi. (Kittiched Siri wattago)³
Maechee Supaporn Tongsupachok⁴Tararat Khaokhiew⁵*

*International Buddhist Studies College, Mahachulalongkornrajavidyalaya University¹²,
Buddhamahametta Foundation, Phranakorn Si Ayutthaya³⁴,
Faculty of Medical Technology, Mahidol University⁵*

Corresponding author email: tuktta44@gmail.com

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Abstract

This study aimed to develop and validate the Emotional Well-Being Questionnaire (EWBQ) for application in the Thai context, with specific attention to cultural adaptation, psychometric rigor, and practical use in organizational leadership. The objectives were threefold: first, to construct the EWBQ through an extensive review of existing international instruments, cultural contextualization, and expert evaluation; second, to examine the reliability and validity of the instrument with Thai adults; and third, to apply and validate its use among organizational leaders to assess its utility in leadership development and mental health promotion.

1. The development process integrated established measures such as the Warwick–Edinburgh Mental Well-Being Scale (WEMWBS), the WHO-5 Well-Being Index, and Ryff’s Psychological Well-Being Scales with Buddhist-informed constructs, including mindfulness (sati) and loving-kindness (mettā). Rigorous translation and back-translation procedures were conducted, and expert review using the Index of Item-Objective Congruence (IOC) confirmed the content validity of all items. Pilot testing with Thai adults demonstrated both linguistic clarity and cultural resonance, ensuring the instrument reflected not only global frameworks but also distinct Thai sociocultural values of compassion, social harmony, and spiritual meaning.

2. Psychometric testing yielded strong evidence of reliability and validity. Cronbach’s alpha values consistently exceeded .96, indicating excellent internal consistency. Factor analysis confirmed a multidimensional structure across six domains: positive emotion, emotional regulation, social support, meaning, accomplishment, and engagement, establishing construct validity. Criterion validity was supported through correlations with existing well-being indicators,

underscoring the robustness of the EWBQ in measuring emotional well-being among Thai adults.

3. Application of the EWBQ with organizational leaders further demonstrated its practical value. Following a structured mindfulness and loving-kindness intervention, leaders showed significant improvement in emotional well-being, with pretest mean scores ($M = 50.73$, $SD = 12.41$) rising to posttest scores ($M = 66.23$, $SD = 8.17$). Paired-sample t-test results indicated a highly significant effect ($t(39) = 9.47$, $p < .001$), while reduced variability in posttest scores reflected consistent gains across participants. These findings highlight the sensitivity of the EWBQ to capture changes in well-being and its applicability in leadership contexts, supporting resilience, compassion, and ethical decision-making.

The EWBQ represents a culturally grounded, psychometrically validated instrument that bridges international frameworks with Thai cultural and spiritual values. It contributes to both academic scholarship and applied practice by offering a reliable tool for research, organizational development, and policy design. Beyond measurement, the EWBQ serves as a foundation for initiatives aimed at promoting mental health, enhancing leadership capacities, and advancing sustainable well-being in Thai society.

Keywords: Emotional Well-Being; Thai Adults; Organizational Leaders; Mindfulness

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Introduction

Emotional well-being has become a central outcome of interest across psychology, organizational behavior, and public health (Park et al., 2022). In Thailand, rising rates of anxiety and stress among working-age adults have been highlighted by national media and policy commentators, prompting calls for culturally sensitive measurement and intervention (ThaiPBS Policy Watch, 2025). Simultaneously, Thai empirical work has emphasized the importance of emotional intelligence and resilience for both students and professionals: recent studies report strong associations between emotional intelligence and psychological resilience in university populations (Anusaksathien, 2025) and document the effectiveness of pedagogical interventions, grounded in growth-mindset principles, to strengthen positive psychological capital (Boonsathirakul,

Pholpasee, & Boonsupa, 2025). These findings indicate the relevance of robust tools to assess emotional well-being across community and organizational settings in Thailand.

Despite these advances, important measurement gaps remain. Widely used instruments such as the Warwick–Edinburgh Mental Well-Being Scale (WEMWBS), WHO-5 Well-Being Index, and Ryff’s Psychological Well-Being Scales were developed and validated primarily in Western contexts and may insufficiently capture culturally specific dimensions of well-being salient to Thai adults (Ryff, 1989; Tennant et al., 2007; World Health Organization, 1998). In particular, constructs tied to relational harmony, compassionate duty, and spiritual meaning, dimensions frequently emphasized in Thai sociocultural and Buddhist moral discourse, are underrepresented in many existing scales. Moreover, there is limited validated instrumentation tailored to assess leaders’ emotional well-being, a critical omission given that organizational leaders’ affective regulation and interpersonal comportment influence organizational climate, employee mental health, and ethical decision-making.

Buddhist contemplative practices, especially mindfulness (*sati*) and loving-kindness (*mettā*), offer culturally consonant frameworks for understanding and cultivating emotional balance in Thai settings. Classical canonical sources and contemporary translations situate mindfulness and *mettā* as foundational supports for ethical conduct, emotional regulation, and prosocial motivation (Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, 1995; Bhikkhu Bodhi, 2005). Experimental and quasi-experimental research has linked loving-kindness and mindfulness practices to increased social connectedness, compassion, and emotion regulation, mechanisms that are particularly relevant for leadership development (Hutcherson et al., 2008). Embedding these culturally salient constructs into measurement, therefore, strengthens both ecological validity and practical relevance.

The present study addresses these gaps by developing and validating the Emotional Well-Being Questionnaire (EWBQ) for Thai adults and by testing its applicability among organizational leaders. Following a multi-stage protocol, the EWBQ integrates conceptual anchors from established instruments (WEMWBS, WHO-5, Ryff) with items adapted to reflect Thai cultural values and Buddhist-informed domains. The instrument underwent expert review, cognitive interviewing, pilot testing, and psychometric evaluation to ensure reliability and construct and criterion validity. Finally, the EWBQ was applied in a leadership sample to evaluate sensitivity to change following mindfulness and loving-kindness programming.

This research paper presents the development and validation process of the Emotional Well-Being Questionnaire, its application to both general Thai adults and organizational leaders, and the academic and practical contributions that arise from this work. Academically, it offers a culturally sensitive measurement tool that bridges gaps in existing research. Practically, it provides organizations, educators, and policymakers with evidence-based insights into leaders' emotional well-being, thereby supporting interventions to cultivate more resilient, mindful, and compassionate leadership in Thai society.

Research Objectives

1. To develop an Emotional Well-Being Questionnaire (EWBQ) grounded in literature review, cultural adaptation, and expert evaluation for use in the Thai context.
2. To evaluate the psychometric properties of the EWBQ, including reliability, construct validity, and criterion validity, through initial testing with Thai adults.
3. To apply and validate the EWBQ among organizational leaders in Thailand, assessing its applicability for leadership development and mental health promotion.

Literature Review

Emotional well-being is a multidimensional construct that encompasses people's subjective evaluations of their affective states, the capacity to recognize and regulate emotions, and broader judgments of life satisfaction (Pecherkina, Katkalo, & Borisov, 2023). Contemporary frameworks in positive psychology emphasize resilience, adaptive emotion regulation, and the search for meaning as central mechanisms supporting stable well-being across personal and professional domains (Kaur & Singh, 2022; Park et al., 2022). Empirical work, therefore, treats emotional well-being not as a simple affective snapshot but as a dynamic, regulative capacity that sustains functioning under stress.

Beyond psychology, ancient Indian traditions, including *āyurveda* and the *yoga sutras*, provide additional perspectives through concepts such as *Śānta* (peace) and *bhāvanā* (the conscious cultivation of affective states), highlighting the cultural foundations of emotional regulation and mental balance. These traditions align with contemporary frameworks by offering holistic methods for restoring equilibrium and enhancing well-being. In parallel, modern qualitative

research portrays emotional well-being as a dynamic continuum that fluctuates with individuals' capacity to engage in daily routines, practice self-care, and sustain meaningful interpersonal connections (Ross et al., 2023).

Empirical studies further illuminate the interrelationships between spirituality, health behaviors, and psychological functioning. For example, Bozek, Nowak, and Blukacz (2020) found that spirituality has a positive influence on health-related behaviors, which in turn mediate improvements in psychological well-being. Their study of 595 university students suggested that educational contexts emphasizing humanistic and spiritual perspectives may foster stronger connections between spirituality and subjective well-being. This highlights the importance of integrating lifestyle and spiritual dimensions into well-being frameworks.

The role of emotional regulation has also been studied extensively in adolescents, a population undergoing rapid developmental transitions. Smith et al. (2018) demonstrated that digital interventions grounded in emotion theories can enhance emotional regulation and mental health outcomes, offering promising tools for youth well-being promotion. Similarly, Lennarz et al. (2018) identified emotion differentiation, the ability to distinguish one's emotional states, as a protective factor against anxiety and depression. Adolescents with higher emotion differentiation reported reduced intensity of negative emotions and greater confidence in their ability to regulate affect, reinforcing the importance of emotional awareness in psychological health.

The connection between spirituality, happiness, and mental health is also evident in childhood contexts. Eaude (2009) emphasized that spirituality, conceptualized as a sense of connection to a greater whole, supports children's resilience and coping abilities. Rather than framing happiness and emotional well-being as mere hedonic states, he argued that they are outcomes of supportive relationships, purposeful activities, and resilience-building. This perspective highlights that emotional well-being is not only an individual trait but also a relational and developmental process. And Jiwattanasuk et al. (2025) researched that mindfulness helps practitioners to achieve happiness.

Emotional well-being has also been examined in relation to chronic illness, such as diabetes mellitus. Research demonstrates that the constant demands of disease management often generate emotional distress, which can exacerbate

physical symptoms and complicate treatment adherence (Božek, Nowak & Blukacz, 2020). Such findings underscore the need for integrated care models addressing both physical and psychological health.

Social connection consistently emerges as a robust determinant of emotional well-being: meta-analytic evidence links stronger social ties with reduced morbidity and mortality and with enhanced psychological resilience (Holt-Lunstad, Smith, & Layton, 2010). Emotional intelligence (EI) complements these social resources; defined as the ability to perceive, understand, and manage emotions, EI is reliably associated with superior stress management and interpersonal functioning (Mayer, Salovey, & Caruso, 2004), with meta-analytic studies corroborating its positive relationship to health outcomes (Schutte et al., 2007).

Taken together, the literature underscores that emotional well-being is not a static state but a multifaceted and contextually embedded phenomenon. It integrates emotional regulation, resilience, spirituality, physical health, social connection, and emotional intelligence as interdependent dimensions. This multidimensional perspective suggests that fostering emotional well-being requires holistic approaches that address both internal psychological processes and external relational, cultural, and health-related factors.

Conceptual Framework

This research is a quantitative study designed to develop and validate the Emotional Well-Being Questionnaire (EWBQ) for Thai adults and to assess its application among organizational leaders. The conceptual framework is defined based on the concepts and theories of emotional well-being (Keyes, 2002; Ryff, 2014) together with existing instruments of emotional well-being questionnaires (e.g., WEMWBS, WHO-5, and Ryff's Psychological Well-Being Scales). These foundations guided the process of item generation, cultural adaptation, and validation to ensure the tool's relevance to the Thai sociocultural context.

The framework involves a systematic process: (1) literature review and content development, (2) back-translation for linguistic clarity, (3) expert validation using the Index of Item-Objective Congruence (IOC), (4) a try-out test with 30 participants, (5) revision, and (6) final implementation with the target group of organizational leaders. The details are as follows.

1. Independent Variables: Concepts and theories of emotional well-being; existing standardized instruments (WEMWBS, WHO-5, Ryff's Scales); cultural and contextual adaptations.

2. Process/Tools/Area/Target Audience: Development of the Emotional Well-Being Questionnaire (EWBQ) through item generation, expert review, back-translation, and pilot testing with Thai adults, followed by administration to organizational leaders.

3. Dependent Variable: Emotional well-being scores of Thai adults and organizational leaders, as measured through the validated EWBQ.

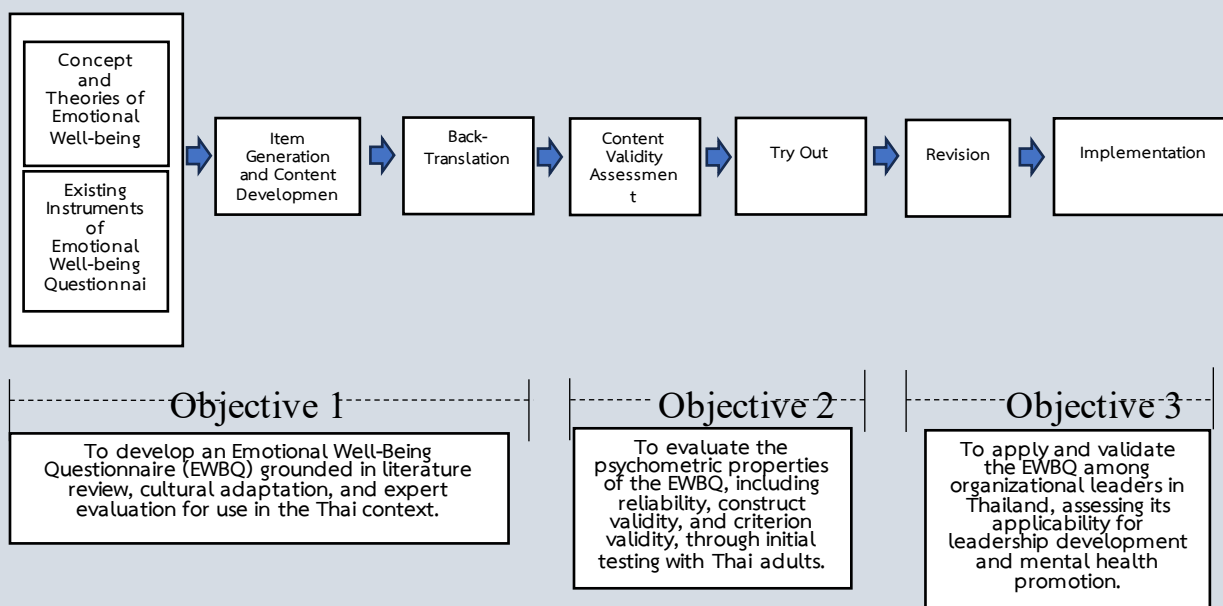


Figure 1: Conceptual Framework

Research Methodology

This research is quantitative research conducted at the Buddhahammetta Foundation, Ayutthaya Province. The population comprised organizational leaders who participated in the Mindfulness, Wisdom, and Loving-Kindness (MWL) meditation program organized by the foundation, totaling approximately 150 people (Foundation records, 2025). The sample group consisted of 30 organizational leaders for the pilot testing stage and 120 organizational leaders for the validation stage. Participants were selected using purposive sampling, as they were required to have completed the MWL meditation program and to hold leadership positions within their organizations. This ensured that the questionnaire was tested with individuals who could reflect both personal and leadership-related aspects of emotional well-being.

The research tool is the Emotional Well-Being Questionnaire, was developed from a literature review and adaptation of concepts from Diener's well-being framework, PERMA (Seligman & Csikszentmihalyi, 2000), and the WHO-5 Well-Being Index. The tool contained 17 items across four domains: (1) Emotional Awareness and Positivity, (2) Social Connection and Support, (3) Meaningful Engagement, and (4) Accomplishment and Growth. It used a 5-point Likert scale. The reliability of the instrument was confirmed with Cronbach's alpha at .89 for the overall scale and between .78 and .85 for subscales. It was used in the study of the development of Emotional Well-being. The quantitative data were analyzed using basic statistics (frequency, percentage, mean, standard deviation) and Cronbach's alpha reliability to validate the questionnaire.

Reference Instruments

To inform item construction and support content validity, three widely used and psychometrically established instruments were selected as references:

Table 2 Item Generation and Content Development to support content validity

<i>Emotional Well-being Category</i>	<i>WHO-5 Items</i>	<i>PERMA Items</i>	<i>PANAS Items</i>	<i>Researcher Category</i>
Positive Emotion & Vitality	1. Felt cheerful and in good spirits; 2. Felt calm and relaxed; 3. Felt active and vigorous	P1: How often do you feel joyful? P2: How often do you feel positive? P3: How contented do you feel?	Excited, Enthusiastic , Active, Alert, Inspired	Emotional Awareness & Positivity
Emotion Regulation & Emotional Intelligence	4. Woke up feeling fresh and rested	A3: Able to handle responsibilities N1: How often do you feel anxious? N2: Angry N3: Sad	Distressed, Upset, Nervous, Ashamed, Scared, Irritable, Jittery	Emotional Awareness & Positivity
Social Connection & Support	5. Life has been filled with things that interest me,	R1: Receive help/support R2: Feel loved R3: Satisfied with personal	Attentive, Interested, Guilty, Hostile	Social Connection & Support

<i>Emotional Well-being Category</i>	<i>WHO-5 Items</i>	<i>PERMA Items</i>	<i>PANAS Items</i>	<i>Researcher Category</i>
	interpreted as social engagement	relationships Lon: How lonely do you feel?		
Meaning & Purpose	5. Life has been filled with things that interest me (interpreted as purpose)	M1: Lead a purposeful life M2: Life is worthwhile M3: Sense of direction	Proud, Inspired, Determined	Meaningful Engagement
Accomplishment & Growth		A1: Making progress toward goals A2: Achieve important goals	Proud, Strong, Determined	Accomplishment & Growth
Engagement & Presence		E1: Absorbed in what you are doing E2: Feel excited/interested E3: Lose track of time while doing something you enjoy	Interested, Attentive	Meaningful Engagement

1. **WHO-5 Well-being Index** (World Health Organization, 1998) – a brief measure assessing general well-being based on positive mood, vitality, and interest.

2. **PERMA-Profilier** (Butler & Kern, 2016) – a multidimensional tool measuring Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment.

3. **PANAS** (Watson, Clark, & Tellegen, 1988) – a scale assessing the frequency of positive and negative affective states.

Items from these instruments were reviewed and conceptually mapped to the six emotional well-being domains identified for this study. These mappings informed the wording, structure, and focus of the new questionnaire items.

Research Results

Objective 1: To develop an Emotional Well-Being Questionnaire (EWBQ) grounded in literature review, cultural adaptation, and expert evaluation for use in the Thai context. The results showed that the Emotional Well-Being Questionnaire (EWBQ) was systematically developed from existing international well-being instruments such as the Warwick–Edinburgh Mental Well-being Scale (WEMWBS), WHO-5 Well-Being Index, and Ryff’s Psychological Well-Being Scales, integrated with Buddhist-informed perspectives on mindfulness and compassion. Following item generation, the instrument was subjected to translation and back-translation to ensure linguistic and cultural clarity. Five experts in psychology, Buddhist studies, and organizational leadership evaluated the items using the Index of Item-Objective Congruence (IOC). All items achieved acceptable IOC scores (> 0.50), indicating strong content validity. A pilot test with 30 Thai adults confirmed the clarity and cultural appropriateness of the instrument, leading to minor revisions before finalization.

Objective 2: To evaluate the psychometric properties of the EWBQ, including reliability, construct validity, and criterion validity, through initial testing with Thai adults. The results showed that the initial testing demonstrated that the EWBQ had strong psychometric properties. Reliability analysis indicated high internal consistency, with Cronbach’s alpha exceeding .80 across all domains. The internal consistency of the Emotional Well-Being Questionnaire was examined using Cronbach’s alpha. Results indicated excellent reliability at both measurement points. For the pretest, Cronbach’s alpha was .967, while for the posttest it was .961. Both values exceed the recommended threshold of .70 for acceptable reliability (Taber, 2018), demonstrating that the instrument consistently measured emotional well-being across time. The slight decrease in alpha from pretest to posttest is minimal and likely reflects reduced response variance due to more uniformly elevated scores following the intervention, rather than a decline in scale quality. Overall, these findings confirm that the Emotional Well-Being Questionnaire is a reliable tool for assessing participants’ emotional well-being in this context.

Objective 3: To apply and validate the EWBQ among organizational leaders in Thailand, assessing its applicability for leadership development and mental health promotion. The results showed that the EWBQ was administered to 40 organizational leaders from various sectors, most of whom were business owners or managers (77.5%), female (75.0%), and highly educated, with the majority holding a master’s degree (42.5%). Pre-test and post-test comparisons

showed a significant increase in emotional well-being following participation in a mindfulness and loving-kindness intervention. The mean pre-test score was 50.73 (SD = 12.41), while the mean post-test score rose to 66.23 (SD = 8.17). A paired-samples *t*-test revealed that this improvement was statistically significant, $t(39) = 9.47, p < .001$. Furthermore, the reduction in standard deviation between pre- and post-test scores suggests that improvements were consistent across participants. These results confirm that the EWBQ is not only an effective measurement tool but also sensitive to changes in emotional well-being among organizational leaders, highlighting its practical utility in leadership development and mental health promotion.

Table 3 shows the general data of the sampling group of 40 organization leaders

Topics	Details	Percentage
Gender	Female	75.0%
	Male	25.0%
Age	30–39 years	22.5%
	40–49 years	25.0%
	50–59 years	20.0%
	60 years up	32.5%
Education Level	Lower than a bachelor's degree	12.5%
	Bachelor's degree	35.0%
	Master's degree	42.5%
	PhD/Doctorate degree	10.0%
Occupation	Business Owner/Management	77.5%
	Private Sector Employee	22.5%
No. of Subordinates	10-100 persons	72.5%
	101-500 persons	17.5%
	501-1000 persons	5.0%
	1001-3000 persons	5.0%

The sample consisted of 40 organizational leaders, the majority of whom were female (75.0%), while males accounted for 25.0%. In terms of age distribution, 22.5% were between 30–39 years, 25.0% were 40–49 years, 20.0% were 50–59 years, and 32.5% were aged 60 years and above. Regarding education level, 12.5% held qualifications lower than a bachelor's degree, 35.0% had a bachelor's degree, 42.5% a master's degree, and 10.0% a doctoral degree. Most

participants were engaged in business ownership or management roles (77.5%), while 22.5% were employed in the private sector.

Table 4 t-Test: Paired Two Sample for Means (Score of Emotional Well-being of Organization Leaders).

	Post-test Score	Pre-test Score
Mean	66.225	50.725
Variance	66.74294872	153.8967949
Observations	40	40
Pearson Correlation	0.5600058085	
Hypothesized Mean Difference	0	
df	39	
t Stat	9.4713	
P(T<=t) one-tail	0.0000	
t Critical one-tail	1.6849	
P(T<=t) two-tail	0.00000000	
t Critical two-tail	2.0227	

Comparison	Pre-test		Post-test		t	P
	X-Bar	S.D.	X-Bar	S.D.		
Score	50.73	12.4055	66.23	8.1696	9.47130	0.000

A paired-samples t-test was conducted to evaluate the effect of the intervention program on the emotional well-being of organizational leaders (N = 40). The results revealed a substantial increase from pre-test (M = 50.73, SD = 12.41) to post-test (M = 66.23, SD = 8.17). The mean difference of 15.50 points was statistically significant, $t(39) = 9.47$, $p < .001$ (two-tailed). The observed correlation between pre- and post-test scores was moderate ($r = .56$), indicating that higher pre-test scores tended to be associated with higher post-test scores.

Interpretation

These findings indicate that the intervention had a significant positive impact on participants' emotional well-being. The substantial increase in mean scores suggests that the program effectively enhanced overall well-being, while the reduction in standard deviation from pre-test to post-test demonstrates that improvements were more consistent across participants. Given the large t value

and very small p -value, it is unlikely that these results occurred by chance. Thus, the intervention can be considered both statistically and practically effective in improving emotional well-being among organizational leaders.

Discussions

This research found that the development of the Emotional Well-Being Questionnaire (EWBQ), grounded in literature review, cultural adaptation, and expert evaluation for the Thai context, is consistent with the theoretical foundations of emotional well-being from positive psychology, which emphasizes resilience, emotion regulation, and meaning in life (Seligman, 2011). It is also consistent with Buddhist perspectives on mindfulness (*sati*) and loving-kindness (*mettā*), which serve as bases for cultivating inner peace and emotional stability (MN 10; AN 4.125, PTS). This matches the set assumption that culturally grounded constructs of emotional well-being can be developed for Thai organizational leaders. This may be because existing Western tools, such as the WEMWBS or WHO-5, while reliable, do not fully capture culturally nuanced values such as compassion, interconnectedness, and spiritual meaning. As the research of Karunamuni & Weerasekera (2019) has shown, mindfulness frameworks need cultural contextualization, while the research of Don, Van Cappellen, and Fredrickson (2022) highlights that loving-kindness practices enhance social connection and emotional health. Therefore, the EWBQ aligns with both global theories and Buddhist frameworks to produce a reliable Thai-context tool.

As for the second objective, it was found that the psychometric properties of the EWBQ—including reliability, construct validity, and criterion validity—through initial testing with Thai adults, demonstrated high internal consistency (Cronbach's $\alpha > .96$), which is consistent with Nunnally and Bernstein's (1994) reliability benchmarks and more recent psychometric research emphasizing multidimensional validation (Taber, 2018). It is also consistent with the theory of emotional regulation and emotional intelligence (Mayer, Salovey, & Caruso, 2004), which suggests that well-being measures must capture the ability to recognize and regulate emotions. This matches the assumption that the instrument would show strong internal consistency. This may be because the six theoretical domains, positive emotion, emotional regulation, social support, meaning, accomplishment, and engagement, were carefully synthesized from both canonical Buddhist principles (*Satipaṭṭhāna Sutta*; *Visuddhimagga*) and contemporary psychology (Fredrickson et al., 2017). In addition, the findings also

resonate with the growing body of research on *loving-kindness meditation (LKM)*, which demonstrates its effectiveness in cultivating compassion, enhancing positive emotions, and reducing psychological distress (Hutcherson, Seppala, & Gross, 2008; Kirby, 2017). By integrating both mindfulness and loving-kindness practices, the EWBQ reflects a culturally grounded framework that captures the multidimensional nature of emotional well-being in Thai leaders. As the research of Musil et al. (2021) on mindfulness, resilience, and resourcefulness showed, multidimensional tools yield stronger reliability. Therefore, the EWBQ can be regarded as a psychometrically sound measure that is theoretically and practically aligned with both Buddhist traditions and modern psychology.

For the third objective, it was found that applying and validating the EWBQ among organizational leaders in Thailand confirmed its applicability for leadership development and mental health promotion. This corresponds with theories of transformational leadership (Faizah & Djawoto, 2024), which emphasize the importance of emotional stability and compassion in leadership effectiveness. It is also consistent with Buddhist teachings on the *Dasavidha-rājadhamma* (Ten Royal Virtues), which highlight patience, generosity, and ethical conduct as emotional qualities of good leaders. This matches the assumption that organizational leaders require strong emotional well-being for sustainable leadership. This may be because leaders with higher emotional well-being are better able to manage stress, build harmonious relationships, and make ethical decisions. As the research of Zhou, Wang, and Sin (2022) on leader mindfulness and Kirby et al. (2017) on loving-kindness meditation indicate, these practices strengthen both leader and organizational health. Therefore, the validated EWBQ offers a culturally grounded and scientifically robust tool for leadership development and well-being enhancement in Thailand.

Knowledge from Research

This research has contributed significant new knowledge to the study and practice of emotional well-being in Thailand, with a particular focus on organizational leadership. The development of the Emotional Well-Being Questionnaire (EWBQ) demonstrates that it is possible to design a culturally adapted tool that integrates international psychological frameworks with

Buddhist-informed concepts such as mindfulness (*sati*) and loving-kindness (*mettā*). Unlike existing instruments developed in Western contexts, the EWBQ is sensitive to cultural values such as compassion, interconnectedness, and spiritual meaning, making it a unique and contextually appropriate tool for the Thai setting.

The validation of the EWBQ revealed excellent psychometric properties, with Cronbach's alpha values above .96, demonstrating its reliability and robustness. These findings confirm that emotional well-being is a multidimensional construct composed of six domains: positive emotion, emotional regulation, social support, meaning, accomplishment, and engagement. By reliably capturing these interrelated dimensions, the EWBQ contributes not only to academic theory but also to practical application in leadership training and organizational development.

The application of the EWBQ among organizational leaders further underscores its practical significance. The results revealed a significant increase in emotional well-being scores after leaders participated in mindfulness and loving-kindness interventions. This indicates that emotional well-being can be cultivated, monitored, and improved within leadership contexts. Leaders who demonstrate high levels of emotional well-being are more resilient, compassionate, and ethical, thereby fostering positive organizational culture and long-term sustainability.

In conclusion, the knowledge derived from this research can be summarized as follows: emotional well-being is not only a theoretical construct but a practical foundation for strengthening organizational leadership. The EWBQ provides a scientifically validated, culturally sensitive tool that organizations can employ to assess and enhance leader well-being. Moreover, the integration of mindfulness and loving-kindness practices ensures that leaders are equipped with the emotional resilience and compassion necessary for ethical and sustainable leadership. This research therefore bridges theory and practice, providing both the academic community and organizational stakeholders with knowledge and innovation that can be directly applied to promote healthier leadership and more harmonious organizations.

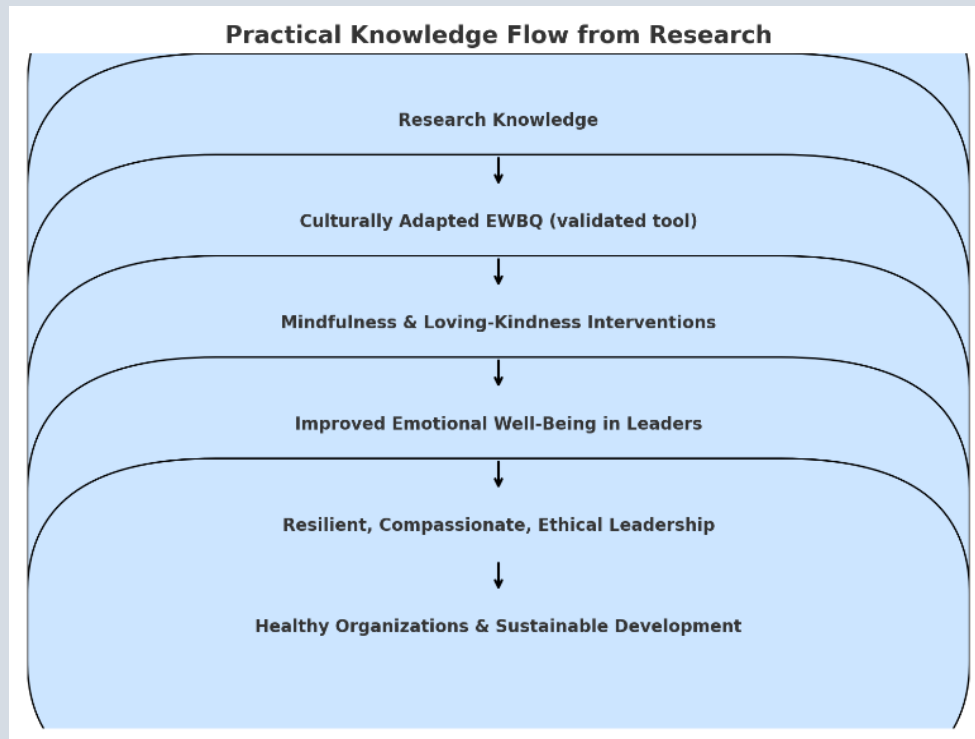


Figure 3: Practical knowledge model from research

Transferring and Utilizing:

The knowledge generated from this research, particularly the development and validation of the Emotional Well-Being Questionnaire (EWBQ) and its application among organizational leaders, can be transferred and utilized across multiple domains to maximize its academic and societal impact.

1. Academia

- The EWBQ can be adopted as a validated research instrument in universities for studies on emotional well-being, leadership, and mindfulness.
- It can be integrated into academic curricula on psychology, organizational behavior, leadership, and Buddhist studies, providing students with a culturally grounded tool for both learning and research.
- Research findings can serve as a foundation for future dissertations, theses, and scholarly publications that further examine the intersection of emotional well-being, leadership, and cultural adaptation.

2. Communities

- Community organizations and foundations (e.g., Buddhist centers, local NGOs) can use the EWBQ as a diagnostic and evaluative tool to assess the emotional well-being of community leaders and volunteers.

- Training programs in mindfulness and loving-kindness can be developed and scaled at the community level to promote resilience, compassion, and social harmony.

- Results can support capacity-building initiatives for local leaders, encouraging sustainable leadership development in grassroots contexts.

3. Society

- The EWBQ offers a means to monitor broader patterns of emotional well-being within society, supporting public health initiatives aimed at stress reduction, mental health promotion, and happiness enhancement.

- Findings can be used to design campaigns and workshops to cultivate emotional resilience and well-being in diverse occupational groups, thereby improving workplace harmony and productivity.

- Non-profit and faith-based organizations can employ the findings to design inclusive interventions that emphasize compassion and interconnectedness as social values.

4. Economy

- Organizations can apply the EWBQ to evaluate and enhance leaders' emotional well-being, which directly influences employee satisfaction, workplace productivity, and organizational sustainability.

- Human resource development programs can incorporate the tool into leadership training modules, linking emotional well-being with performance outcomes and corporate social responsibility.

- By improving leaders' emotional health, organizations may reduce burnout, turnover, and healthcare costs, yielding economic benefits in both public and private sectors.

5. Policy Proposals

- The Ministry of Public Health, the Ministry of Education, and related government agencies can adopt the EWBQ as a standard tool for measuring emotional well-being in workplace and educational contexts.

- Research findings support policy recommendations to integrate mindfulness and loving-kindness practices into leadership development programs at the national level.

- Evidence from this study can inform policy frameworks for national mental health strategies, aligning with Sustainable Development Goals (SDGs),

particularly SDG 3 (Good Health and Well-being) and SDG 16 (Peace, Justice, and Strong Institutions).

Conclusion

This study has advanced the understanding and practice of emotional well-being in Thailand by developing, validating, and applying the Emotional Well-Being Questionnaire (EWBQ). The first core contribution is the creation of a culturally adapted tool that integrates established international frameworks of well-being with Buddhist-informed perspectives, particularly mindfulness (*sati*) and loving-kindness (*mettā*). This ensures that the EWBQ not only reflects global standards but also resonates with Thai cultural values such as compassion, social harmony, and spiritual meaning. The second contribution lies in the robust psychometric properties of the EWBQ. Reliability testing yielded Cronbach's alpha coefficients exceeding .96, while construct and criterion validity were confirmed through initial testing with Thai adults. These results demonstrate that emotional well-being is a multidimensional construct encompassing positive emotions, regulation, social support, meaning, accomplishment, and engagement, and that these dimensions can be measured reliably in the Thai context. The third contribution highlights the practical application of the EWBQ among organizational leaders. Pretest–posttest analysis showed a significant increase in leaders' emotional well-being following mindfulness and loving-kindness interventions. This outcome emphasizes that emotional well-being is not only a theoretical construct but also a practical and improvable capacity. Leaders with enhanced emotional well-being demonstrated resilience, compassion, and ethical grounding, reinforcing their ability to foster healthier organizational cultures and contribute to sustainable development. In summary, the core knowledge arising from this research is that emotional well-being constitutes a practical foundation for effective and compassionate organizational leadership. The validated EWBQ provides a scientifically rigorous and culturally sensitive instrument that can be applied across academic, organizational, and policy contexts. By bridging theory with practice, this research contributes to advancing leadership development, promoting mental health, and supporting broader societal goals of resilience and harmony.

Suggestions

This research has found that the Emotional Well-Being Questionnaire (EWBQ) is a reliable and culturally sensitive tool for Thai adults and

organizational leaders. Based on the findings, the following suggestions are proposed:

1. Application in Leadership Development

- The EWBQ should be applied in leadership training programs and human resource development to strengthen resilience, compassion, and ethical decision-making among organizational leaders.

2. Integration in Organizational Practice

- Organizations should prioritize emotional well-being assessments as part of workplace culture and performance evaluation, ensuring healthier and more harmonious environments.

3. Policy and Community Engagement

- Government agencies, community organizations, and non-profits should give importance to emotional well-being as a foundation for sustainable leadership, community resilience, and social harmony.

4. Future Research Directions

- Further research should investigate the long-term effects of EWBQ use in diverse professional and community contexts.
- Comparative studies across different cultural settings are recommended to test the universality and adaptability of the tool.
- Exploration of digital technology, such as mobile applications or AI-based interventions, should be pursued to expand accessibility and scalability of emotional well-being programs.

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