Research Report

Mindfulness-Based Practice for Multicultural Meditation Practitioners to Develop Mental Well-Being

By

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Asst. Prof. Dr. Voranij Vasuratna

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Research Project Funded by Buddhist Research Institute

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Abstract

This study aimed to study 1) To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners, 2) To develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners, and 3) To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners. The research utilizes a mixed-methods approach structured across three phases. 1) qualitative research, 2) qualitative research, and 3) quantitative research(questionnaires for pre-test and post-test to measure the mental well-being of multicultural practitioners) and qualitative research (in-depth interview). There were 30 participants who represent various cultural backgrounds, including different religions, languages, and ethnicities.

The research results were as follows:

This study aimed to study 1) To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners, 2) To develop the process of mindfulness-based practice for the mental well-being of multicultural

meditation practitioners, and 3) To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners. The research utilizes a mixed-methods approach structured across three phases. 1) qualitative method, 2) action research, and 3) quantitative research method with questionnaires for pre-test and post-test of multicultural practitioners and qualitative research method with in-depth interview. The key informants, population, and sample group consist of 30 individuals selected through purposive sampling. This group is diverse, representing various cultural backgrounds, including different religions, languages, and ethnicities.

The research results were found that

1. The mental well-being circumstances and the problems of multicultural meditation practitioners, faced various personal challenges, including anger, stress, job instability, and relationship issues, leading to mental distress and self-doubt. Despite having good health or finances, many struggle with worries about their children's futures and their own life direction. Each participant sought relief and improved mental well-being through the course.

2. The process of developing mindfulness-based practices for the mental well-being of multicultural meditation practitioners stemmed from action research conducted during a one-day course. This study created a culturally sensitive mindfulness course, addressing key informants' empathy on comfort, inclusivity, and diverse activities. The course featured short, accessible sessions with effective language support, leading to the "Mindfulness Wisdom and Loving-kindness" (MWL) program, which aims to enhance mental health and inner peace in multicultural settings.

3. The process of mindfulness-based practices for the mental well-being of multicultural meditation practitioners' assessment is assessed through questionnaires and in-depth interviews. Questionnaires are developed based on WHO-5 (World Health Organization), GHQ (General Health Questionnaire) and Oxford Happiness Questionnaire. The data analysis showed that key informants their experienced improved mental well-being. The findings confirm that mindfulness-based practices can improve mental well-being. Such mindfulness activities are modified to accommodate various cultures, religions, languages, and ethnicities.

Acknowledgement

I would like to dedicate this research to the memory of His Majesty King Chulalongkorn (King Rama V, *r*. 1868–1910), the founder of Mahachulalong-kornrajavidyalaya University (MCU). I also extend my gratitude to all individuals who aided me in facilitating the completion of this research.

I would like to convey my genuine gratitude to Prof. Dr. Phra Medhivajarapundit, Director of International Buddhist Studies College at MCU. Not only he grants me the opportunity to work at MCU but also provided invaluable guidance, shared extensive knowledge and significantly enhanced my professional skills, thereby improving the quality of this thesis and broadening my perspectives substantially.

My appreciation also goes to Phrakhruwinaithorn (Kittiched Siriwattago), PhD, President of the Buddhamahametta Foundation, where I reside and receive teachings in meditation, who constantly guides me on the path to *nirvāna* in this present life.

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Narumon Jiwattanasuk

11 July 2024

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List and Abbreviations

A. Abbreviations for the Original Texts

A	AṅguttaraNikāya
Dh	Dhammapada
M	MajjjimaNiakāya
Ps	Paṭisambhidāmagga
S	SaṃyuttaNikāya
Sn	SuttaNipāta
Vin	Vinaya Piṭaka

B. Scholarly Abbreviations

Assoc.	Associate
Asst.	Assistant
et al.	Et alii or et alia, and others
GHQ	General Health Questionnaire
Ibid.	In the same source
MCU	Mahachulalongkornrajavidyalaya University
OHQ	Oxford Happiness Questionnaire
p.	Page
pp.	Pages
Prof.	Professor
tr.	Translated by
vol.	Volume
WHO	The World Health Organization

Chapter 1
Introduction

1.1 Background and Significance of the Problems

Aspects of modern daily life have made the practice of mindfulness, meditation and peaceful well-being essentially required. In various forms of Buddhism, today numerous studies focus on the potential benefits of mindfulness meditation.[1] This research recognizes the significance of meditation practice for those who work or live abroad for extended periods. Since some of them do not engage in mindfulness meditation consistently, they may undergo suffering; they may also seek alternative ways to relieve their inner suffering. In search of solutions to their emotional distress, some might convert even to non-Buddhist religions. In the light of troubling issues today, some researchers have conducted research emphasizing the importance of mindfulness meditation to support the inner peace and happiness of practitioners from diverse multicultural backgrounds.[2]

Understanding the relationship between mindfulness meditation and the peaceful well-being of multicultural meditation practitioners is of great importance for several reasons. First, the peace and well-being of meditation practitioners from diverse cultures are crucial for their overall development and success in life. Exploring how mindfulness practice contributes to their happiness can provide valuable insights to enhance support systems for practitioners and create an environment conducive to living a joyful life. This research can offer valuable information to strengthen support

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[1] Tamara Ditrich et. al., **Mindfulness and Education: Research and Practice**, (UK: Cambridge Scholars Publishing, 2017), p. 3-5.

[2] Alexander J. Hilert and Camila Tirado, "Teaching Multicultural Counseling with Mindfulness: a Contemplative Pedagogy Approach," **International Journal for the Advancement of Counselling,** Vol. 41 No. 4 (August 28, 2018): pp. 469–80.

systems for meditation practitioners and create an environment that provides a life filled with happiness.[3]

Second, the mindfulness meditation and peaceful well-being of multicultural meditation practitioners often take different forms. The examination of the impact of mindfulness meditation on the peaceful well-being of multicultural meditation practitioners within specific cultural contexts provides unique opportunities to explore the relationship between Buddhist principles and methods of promoting peaceful well-being in the modern world.[4]

Third, the adoption of meditation across the world has increased significantly the popularity of mindfulness meditation. The exploration of the impact of mindfulness meditation and the peaceful well-being of multicultural meditation practitioners can become instrumental in advancing a general understanding of happy living. Our research findings can provide practical recommendations for integrating mindfulness meditation into contemporary life while enhancing the peaceful well-being of multicultural meditation practitioners.[5]

Finally, this research sheds some light on understanding the Buddhist practice of mindfulness meditation when we study the process of mindfulness meditation and the peaceful well-being of multicultural meditation practitioners. This provides valuable insights into aligning mindfulness meditation with the core principles of Buddhist philosophy. It can also play a significant role in the overall development of multicultural meditation practitioners.[6]

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[3] Dessa Bergen-Cico and Jeffrey Proulx, "Mindfulness and Contemplative Practices for Diverse Cultures", **Empirical studies of contemplative practices**, (December 2018): pp.147-148.

[4] Charles Bradley Freligh, "**Mindfulness and Its Impact on Adaptive Coping and Psychological Well-Being: An Intervention for Undergraduate Students**", PhD dissertation, (Philosophy in Clinical Psychology, Eastern Virginia Medical School, Norfolk State University), 2020, pp. 1-3.

[5] IIse Blignault et al., "Effectiveness of a Community-based Group Mindfulness Program tailored for Arabic and Bangla-speaking Migrants", **International Journal of Mental Health Systems**, Vol. 15 No. 1 (April 2021): pp. 9-11.

[6] Samuel Christopher Tourek, "**A Case for Mindfulness Practice in Fostering Multicultural Competence in Counseling**", PhD dissertation, (Philosophy, Graduate School, University of Minnesota), 2014), pp. 22-26.

The early research conducted by Jiwattanasuk (2021) focused on the difficulties that persons in leadership positions encounter within their organizations. The study included specifically personal challenges like stress, overthinking, managing emotions, seeking approval, dealing with external factors, holding back in speech, and changes in body weight. Additionally, the investigation found that a mindfulness-based program had the potential to help leaders overcome the challenges they face. The present research builds upon the concept of a mindfulness-based program as already discussed in Jiwattanasuk's study (2021). However, the present research centers on a diverse group of individuals from different cultural backgrounds who are engaged in meditation practices. This study provides a deep insight into how mindfulness meditation enables achieving a sense of tranquility and well-being.[7] This research work emphasizes mental well-being as a primary area of focus. Accordingly, the development of psychological health within multicultural communities holds significant social implications, influencing the overall quality of life, social interactions, and the productivity of individuals. This progress can contribute to substantial social impact and the establishment of a more sustainable society.

1.2 Objectives of the Research

1.2.1 To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners.

1.2.2 To develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.

1.2.3 To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.

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[7] Narumon Jiwattanasuk, "A Process of Development for Peaceful Well-Being of Meditation Practitioners Through Buddhist Peaceful Means; A Case Study of Buddhamahametta Foundation, Chiang Rak Noi, Phra Nakhon Si Ayutthaya", (**PhD dissertation**, (Philosophy in Peace Studies, Graduate School, Mahachulalongkornrajavidyalaya University, 2021).

1.3 Statement of the Problems Desired to Know

1.3.1 What are the mental well-being circumstances and the problems of multicultural meditation practitioners?

1.3.2 What is the process of the mindfulness-based practice for the mental well-being of multicultural meditation practitioners?

1.3.3 What is the evaluation outcome of mindfulness-based practice for the mental well-being of multicultural meditation practitioners?

1.4 Scope of the Research

The scope of this research in specified in the following five scopes:

1.4.1 Scope of Data:

This research will primarily rely on both primary and secondary sources of data. Primary data will be collected through *Pāli* text society (PTS), Comon Buddhist Text (CBT), and structured surveys and interviews conducted with multicultural meditation practitioners.

Additionally, secondary sources such as academic journals, books, relevant reports, and scholarly articles will be consulted to provide a comprehensive theoretical foundation and contextual understanding of mindfulness meditation for the peaceful well-being of multicultural meditation practitioners.

1.4.2 Key Informants:

The target key informants for this research selected from multicultural meditation practitioners in various countries such as Australia and the United Kingdom who practice in the meditation course which set up by Buddhamahametta Foundation, Chiangraknoi, Ayutthaya province.

1.4.3 Scope of Area:

The research will be conducted as the mindfulness-based course in various countries such as Australia. The course will be set up by Buddhamahametta Foundation in the meditation environment which will be setting for data collection, meditation rooms, and other relevant spaces where mindfulness meditation activities take place.

Brisbane, the capitals of Queensland, Australia, respectively has been chosen to conduct mindfulness-based course for the research study, primarily due to their multicultural characteristics. This city, rich in diversity and inclusivity, offers unique perspectives shaped by historical, social, and economic factors.

Historical and Demographic Diversity: The diversity of Brisbane's population is a result of both current global migration trends and previous immigration patterns, featuring European, Asian, Pacific Islander, Middle Eastern, and Indigenous Australian communities with significant contributions from people of former colonies.

Immigration and Settlement: Australia's immigration policy has significantly shaped the multicultural landscapes of Brisbane. Brisbane has experienced waves of immigration, contributing to its cultural mix, particularly from the Caribbean, South Asia, and Africa.

Economic Attractiveness and Employment Opportunities: Australia is economic giant, it draws workers from all over the world. Brisbane offers diverse employment opportunities across various industries, making it a destination for professionals worldwide and reinforcing its multicultural workforce.

Inclusivity and Cultural Tolerance: Brisbane's environment promotes harmonious coexistence among diverse backgrounds. This demonstrates a deep-rooted tolerance and acceptance of different cultures.

Global City Status: Brisbane, though smaller in global influence, mirrors this characteristic by being a hub for education and professional growth, appealing to an international community.

In conclusion, the multicultural dynamics of Brisbane is characterized by the rich historical immigration backgrounds, economic opportunities, and cultural inclusivity. In Brisbane, the community of meditation practitioners mirrors the cities' multicultural dynamics. This community offers a rich background that is perfect for studying the process of mindfulness-based practice and peaceful well-being of multicultural meditation practitioners.

1.4.4 Scope of Time:

The temporal scope of this research will be between January 2024 - December 2024. The study will be conducted within a specific time frame to ensure data collection and analysis remain relevant to the current state of mindfulness meditation and multicultural meditation practitioners' well-being in the context of Buddhamahametta Foundation.

1.4.5 Scope of Variables:

The research will focus on investigating the relationship between Mindfulness-based practice and multicultural meditation practitioners' peace well-being. Mindfulness-based practice will encompass various techniques such as meditation, meditation through Dhamma songs, and contemplative practices taught within the meditation course that arranged by Buddhamahametta Foundation.

Mental Well-being will be assessed through psychological indicators, including measures of emotional well-being, stress levels, happiness levels, and overall life satisfaction among the multicultural meditation practitioners' participants.

By describing these five scopes, the research aims to provide a comprehensive and focused exploration of how mindfulness meditation influences the peace well-being of multicultural meditation practitioners within the unique context of Buddhamahametta Foundation, Chiangraknoi, Ayutthaya Province.

1.5 Research Hypothesis

"The implementation of mindfulness meditation among multicultural meditation practitioners in various countries such as Australia organized by Buddhamahametta Foundation in positively correlates with an improvement in their overall peace well-being."

The hypothesis for this research will consist of independent variables, such as basic demographic data of the sample group, including gender, age, experience, and duration of meditation practice. Another variable is the consistency in meditation practice, which will affect the dependent variable, namely, the state of peace well-being. The study will focus on mental well-being.

The hypothesis posits that engaging in Mindfulness-based Practice, taught in a Buddhist context, can enhance the peace well-being of multicultural practitioners in Australia organized by the Buddhamahametta Foundation. The assumption is that consistent mindfulness meditation leads to improved emotional well-being, reduced stress, increased happiness, and higher life satisfaction. The research plan involves collecting and analyzing data to validate this hypothesis through a structured methodology. The outcome will determine if there is a significant link between mindfulness meditation and enhanced peace well-being in these multicultural settings.

1.6 Definition of the Terms Used in the Research

The defined terms within the research study titled "Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Peaceful Well-being" facilitate a comprehensive understanding of the fundamental concepts and variables incorporated in the study. The terms utilized in this research are precisely defined as follows:

Mindfulness-based Practice refers to a mental practice and meditation technique that involves paying focused and non-judgmental attention to the present moment. It is often used to cultivate mindfulness, which is a state of heightened awareness and presence.

Mental Well-Being denotes a state of inner calm, contentment, and overall harmony in a person's life. It encompasses mental aspects of well-being, emphasizing not just the absence of stress or discomfort but the presence of tranquility, peace, and a sense of fulfillment.

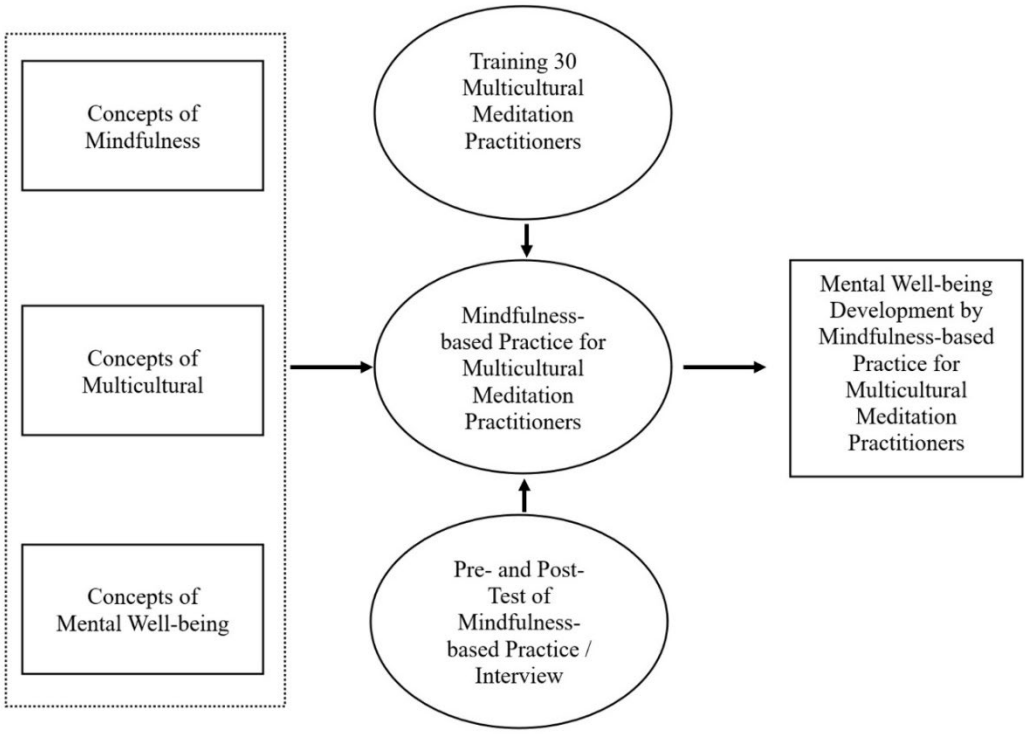
Multicultural Meditation Practitioners is defined as a group of people who come from diverse cultural backgrounds and engage in the practice of meditation. These practitioners may have different ethnic, religious, or cultural identities, and they participate in meditation techniques and practices for peaceful well-being.

The Process of Mindfulness Meditation refers to involves a systematic and intentional approach to cultivating mindfulness, which is the practice of being fully present and aware in the present moment without judgment.

Buddhamahametta Foundation is the Buddhist foundation located in Chiangraknoi, Ayutthaya province. This foundation offers a mindfulness meditation course for Buddhist practitioners including arrangement the mindfulness meditation in various countries such as Australia, the United Kingdom, and Japan. This course likely teaches meditation techniques and practices rooted in Buddhist traditions, emphasizing mindfulness and inner development.

1.7 Conceptual Framework

Figure 1: Conceptual Framework



1.8 Advantages Expected to Obtain from the Research

1.8.1 Evidence-Based Peace Well-Being Enhancement: The research will provide empirical evidence of the positive impact of mindfulness meditation on the peace well-being of multicultural meditation practitioners. This evidence can serve as a foundation globally, particularly those with a focus on spiritual and holistic learning, to incorporate mindfulness programs that enhance emotional resilience, stress management, and overall peace well-being.

1.8.2 Tailored Mindfulness Program**s:** Findings from the research can guide the design and implementation of mindfulness programs that are specifically tailored to the needs and aspirations of multicultural meditation practitioners. This customization ensures that mindfulness techniques align with the college's ethos and philosophy, offering multicultural meditation practitioners a more meaningful and relevant practice.

1.8.3 Holistic Student Development: By integrating mindfulness practices into the meditation environment, the multicultural meditation practitioners' outcomes can promote a holistic approach to practitioners' development. Mindfulness techniques, aligned with Buddhist teachings, can foster emotional intelligence, self-awareness, and compassion to success personal growth and ethical development.

1.8.4 Contributions to Educational Research: The research will contribute to the field of educational research by shedding light on how mindfulness practices, grounded in Buddhist traditions, can positively impact multicultural meditation practitioners' peace well-being. This study can inspire further exploration of how diverse meditation contexts can integrate mindfulness into meditation programs.

These advantages collectively demonstrate the potential for the research study to enhance peace well-being strategies in higher meditation settings, contribute to the discourse on mindfulness, and inspire institutions to incorporate practices that promote multicultural meditation practitioners ' overall flourishing and personal development.

Chapter 2
Literature Review and Research Works

In this chapter, the researcher would like to clarify the definition of the learning Process in accordance with dictionaries, encyclopedia and concerned article. In addition, the problems of the learning process in modern education would be focused including the impacts and implementation with explained descriptions accordingly.

2.1 Concepts of Mindfulness-based Practice

2.2 Concepts and theories of Multicultural

2.3 Concepts of Peaceful Well-Being

2.4 Research Works related to the Cultivation of Mindfulness and Peaceful Well-beings in sight of Mental Well-being

2.5 Research Works related to the Cultivation of Mindfulness for Multicultural Practitioners

2.1 Concepts of Mindfulness-based Practice

2.1.1 Definition of Mindfulness-based Practice

Mindfulness-based practices in Buddhism are deeply rooted in the concept of "*sati*". The Pāli technical term, *sati*, we translate for our purposes as 'mindfulness'. Mindfulness-based practices cultivate non-judgmental awareness of thoughts, feelings, bodily sensations and the surroundings. Awareness is often developed through meditation and other contemplative practices. A significant resource for developing mindfulness teachings in Buddhism is the *Satipaṭṭhāna Sutta* (M.I.55). The 'Discourse on Establishing Mindfulness" is a well-known Pāli canonical discourse, very much central in establishing 'mindfulness' in the Buddhist traditions.[1] It provides the Buddha's guidelines in cultivating the four foundations of mindfulness: (a) mindfulness

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[1]*Majjhima Nikāya*, Vol. 1, *Satipaṭṭhāna Sutta (MN 10),* ed. V. Trenckner (London: Pali Text Society, 1888), p. 55-63.

of the body, (b) mindfulness of feelings (or sensations), (c) mindfulness of the mind, and (d) mindfulness of mental objects (or phenomena). The practice aims to develop a clear and focused awareness. It enables individuals to observe the nature of their experiences without attachment or aversion.

In contemplative traditions, the "practice" refers to active engagement in meditation. Mindfulness emphasises the importance of living in the present moment rather than dwelling on the future. The practice includes various formal and informal techniques that cultivate continuous awareness in daily activities. In mindfulness meditation, specific techniques are essential tools. Rather than becoming the primary focus, they serve as platforms for attention cultivation. A word of caution is necessary here. One should not mistake or miscomprehend these techniques as the essence of the practice. They perform like a menu or map. One must not get confused with the finger pointing at the moon with the moon itself.[2]

Phramaha Hansā Dhammahāso[3] has highlighted that peace experts within Thai society have articulated the concept of "peaceful means" as a nuanced approach that encompasses various facets of a multi-dimensional society, blending diverse situations into a cohesive understanding. In essence, the term "peaceful means" denotes the comprehensive interpretation of conflicting interests, needs, relationships, information, values, and structures between two distinct groups—namely, the "state" and the "citizens." This involves fostering an environment where both parties are afforded the rightful opportunity for expression and are encouraged to adopt a constructive attitude towards one another.

Mindfulness includes an intentional focus. In the practice, one becomes aware of one's present environment. It also emphasises a non-judgmental thought process. The linguistic origin of the term "sati" in Pāli is considered as originating from "smrti" (memory) in Sanskrit. It includes the meaning of remembering. Its roots lie in Buddhist meditation and yoga. The early Buddhist thought developed the practice of

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[2] Jon Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future", **American Psychological Association** (2003): pp. 144-145.

[3] Phramaha Hansā Dhammahāsō, **Buddhist Peaceful Means: Integration of Principles and Tools for Managing Conflict,** (Bangkok: 21 Century Limited, 2011), pp. 195-202.

mindfulness to develop wisdom within oneself so that one can realize the ways of comprehending the lack of substance in immense suffering that one goes through. In the process of popularization of mindfulness in the twenty-first century in addressing mundane issues that wider society faces, the concept and practice of mindfulness have gone through a process of evolution by embracing an ethos of happiness that it generates through practice. In Western society and cultural adaptations, mindfulness has gained popularity. Studies suggest that mindfulness practice can generate emotional, social and physical benefits, particularly among students.[4] Over the last two or three decades, mindfulness has gained considerable recognition for its benefits in enhancing mental well-being.[5] Mindfulness-based practices, which emphasize cultivating present-moment awareness and non-judgmental acceptance of thoughts, feelings, and bodily sensations have been integrated into modern psychological treatments to address a range of mental health challenges—stress, anxiety, depression, and substance abuse.[6]

The World Health Organization (WHO) has discussed how it conceptualizes mental health. It has highlighted a shift from the absence of mental illness to a broader definition that includes positive emotions and functioning. It has identified social isolation as a significant factor affecting mental health, which has implications for cardiovascular issues and mortality rates. Mindfulness can be explored through various perspectives, including Buddhist theory, clinical interventions, and positive psychology. Mindfulness has been defined as a process of consciously recognizing and attending to present circumstances, integrating thoughts, emotions, sensations, and actions. Ritchie and Bryant's expansive definitions and Brown and Ryan's focus on all-encompassing awareness are relevant here. The study conducted by Lomas, et al. has

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[4] Alicia Cooper Stappa and Ashley Berry Lambert, "The Impact of Mindfulness-Based Yoga Interventions on Fifth-Grade Students' Perceived Anxiety and Stress", **International Electronic Journal of Elementary Education**, Vol. 12 No. 5 (June 2020): 471.

[5] Narumon Jiwattanasuk, Kittiched Premasakul, Woraponte Tanpoonkiat and Mahinda Deegalle, "Cultivating Mindfulness Activities to Develop Peaceful Well-Being", **Journal of International Buddhist Studies**, Vol. 15 No. 1 (February 2024): pp. 69-87.

[6] Andrea E. Cavanna et al., "The Western Origins of Mindfulness Therapy in Ancient Rome," **Neurological Sciences**, Vol. 44 (2023): pp. 1861–1869; Jon Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future," **American Psychological Association** (2003): pp. 144–145.

examined the association between mindfulness and well-being among medical professionals using Mindfulness-Based Interventions (MBIs). After mindfulness practice, the results have indicated increased awareness and effective coping mechanisms with anxiety, depression, and stress. The study on an eight-week mindful walking program conducted by Teut, et al. shows a significant decrease in physical stress symptoms among individuals who report high levels of mental distress while improving their quality of life. Jiwattanasuk's findings are based on mindfulness-based practices involving a variety of activities such as sitting, walking, bowing, sleeping, speaking, listening, and eating. Mindfulness-based courses encompass both formal and informal components, while integrating structured program activities into daily life routines.[7]

Recent research has widely acknowledged the usefulness of the concept of mindfulness. Nevertheless, various interpretations and definitions exist. In general, researchers agree that mindfulness involves non-judgmental awareness, whereas the practitioner consciously pay attention to present-moment experiences in the mind and body with acceptance and gratitude (Baraz & Alexander, 2010; Davis & Hayes, 2011; Ancona & Mendelson, 2014; Roeser et al., 2012; Jennings & Greenberg, 2009; Albrecht et al., 2012; Weiss, 2004). Kabat-Zinn (1994) defines mindfulness succinctly as "paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally." The practice of mindfulness is considered an innate human quality, often lost in a fast-paced and quantity-driven society (Kabat-Zinn, 1994; Albrecht et al., 2012). Roeser, et al. (2012) provide a comprehensive understanding of mindfulness, describing it as involving three interconnected mental skills and characteristics: (i) intentionally transferring attention to the present moment; (ii) approaching the present moment with clarity, calmness, and openness; and (iii) being present without judgment or mental reactions. As a practice, mindfulness enhances awareness of one's thoughts,

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[7] Narumon Jiwattanasuk et al., "Mental Health in Practitioners through Mindfulness-Based Practices", **Eur. Chem. Bull**, Vol. 12, No. 7 (2023): 5007.

emotions, and behaviors, allowing individuals to observe, accept, and regulate their responses in various environments (Brown et al., 2007).[8]

2.1.2 Practice of Mindfulness-based Practice

Mindfulness-based practices are rooted in mindfulness meditation, which has its origins in Buddhist traditions. Jon Kabat-Zinn, a pioneer in the field, is credited with adapting mindfulness meditation into a secular form known as Mindfulness-Based Stress Reduction (MBSR) in the late 1970s.

Mindfulness practices, when applied in a secular context, offer an alternative approach to alleviating stress, anxiety, and negative emotions while promoting overall well-being. These practices involve observing experiences without attempting to change them. The Mindfulness-Based Stress Reduction (MBSR) program, developed by Jon Kabat-Zinn and researchers at the University of Massachusetts, focuses on stress reduction. Participants are encouraged to establish a new relationship with their thoughts, feelings, and bodily sensations, fostering a non-judgmental and non-reactive stance towards experiences. The program aims to enhance present-moment awareness, steering individuals away from dwelling on the past or worrying about the future.[9]

Effects of Mindfulness on self-regulation of the practice of mindfulness, particularly through yoga, is shown to foster thoughtful responses and improve reactions to daily stressors among students at school (Parker et al., 2014; Pepping et al., 2013). Mindfulness strategies enhance self-control and self-regulation, steering students away from poor decisions (Parker et al., 2014). Yoga, as a physical element of mindfulness, aids in self-regulation by enabling students to step back, focus, and understand situations before reacting (Razza et al., 2013). In a study of 29 preschool students, those who received yoga instruction demonstrated increased attention and inhibitory control, highlighting the positive impact of mindfulness-based yoga on self-regulation (Razza et al., 2013). This approach helps students maintain calmness,

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[8] Jenna Trumbower, "**A Qualitative Investigation of Mindfulness-Based Practice with K-12th Grade Teacher**", Master Thesis, (Social Work, St. Catherine University and University of St. Thomas), 2015, pp. 17-18.

[9] Mariana Fernandes et al., "Effects of a mindfulness-based intervention on the functional status and mindfulness of primary health care professionals: a before and after study", **Arch Clin Psychiatry**, Vol. 46 No. 5 (2019): pp. 115.

alertness, and focus on tasks (Blair & Razza, 2007). Ultimately, mindfulness practices heighten awareness of thoughts and emotions, empowering students to respond positively to various situations (Parker et al., 2014).[10]

Mindfulness, as introduced by Jon Kabat-Zinn in the late 1970s through the mindfulness-based stress reduction (MBSR) program, is defined as the practice of cultivating moment-to-moment awareness of thoughts, emotions, and bodily sensations in a non-evaluative and accepting manner (1, 2). In the early 2000s, mindfulness-based cognitive therapy (MBCT) was developed as an adaptation, incorporating cognitive therapy elements to address depression (3). These mindfulness programs, typically structured as eight-week courses with weekly group sessions led by trained instructors, have demonstrated strong evidence, particularly in the treatment of recurrent depression (4, 5) and chronic pain (6). The MBSR and MBCT approaches offer promising avenues for investigation beyond their traditional contexts, with potential applications in diverse populations (1, 3).[11]

The Mindfulness-Based Stress Reduction (MBSR) program, designed to address stress, pain, and illness, was conceived as a universal training vehicle for medical patients. Emphasizing mindfulness meditation and mindful hatha yoga, it aimed to be free of cultural and religious affiliations, focusing on relieving suffering at both physical and mental levels. The program encouraged individuals to take an active role in their well-being, complementing medical treatments with transformative meditative practices (Kabat-Zinn, 1990).[12]

Situated within the Stress Reduction Clinic, the MBSR program, as an 8-week outpatient course, served as an educational platform for patients not responding to conventional treatments. Instructors, selected based on their extensive grounding in mindfulness practice, faced the ongoing challenge of translating meditative challenges

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[10] Alicia Cooper Stappa and Ashley Berry Lambert, "The Impact of Mindfulness-Based Yoga Interventions on Fifth-Grade Students' Perceived Anxiety and Stress", **International Electronic Journal of Elementary Education**, Vol. 12 No. 5 (June 2020): 472.

[11] Shannon Maloney et al., "The How, Why, and for Whom Mindfulness-based Programs and Practices Produce Change in the General Population: A Scoping Review Protocol", **Research Square**, (September 2020): pp. 1-2.

[12] Jon Kabat-Zinn, **Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness**, (New York: Bantam Books, 2013), pp. 37-39.

into a relevant vernacular without compromising the essential mindfulness dimension (Santorelli, 2014).[13]

Ultimately, the MBSR program empowered participants to cultivate attention and deep awareness, fostering a holistic approach to health. By integrating mindfulness practices, individuals were invited to explore the interconnectedness of their experiences, contributing actively to their unique journey towards well-being (Kabat-Zinn, 1990; Kabat-Zinn, 1993; Santorelli, 1999). The hiring criteria for MBSR instructors underscored the importance of a comprehensive understanding of mindfulness practice, ensuring standards for teaching readiness and competency (Santorelli, 2001).[14]

2.1.3 Benefits of Mindfulness-based Practice

The benefits of mindfulness-based practice can be noted accordingly.

1) Effects of Mindfulness on Anxiety

Meditation is a widely used treatment for anxiety disorders, based on attentional and arousal theories of anxiety. Anxious individuals often scan for threat-related information and interpret ambiguity as threatening. Meditation interventions, similar to cognitive therapy, train individuals to nonjudgmentally observe thoughts and sensations, promoting acceptance and objective examination of physiological symptoms (Barlow, 1991). Unlike cognitive therapy, mindfulness training in meditation does not directly connect physical sensations and thoughts but teaches attending to them as they occur (Kabat-Zinn, 1990). Despite not targeting over-arousal directly, meditation significantly reduces muscle tension and overall physiological symptoms of anxiety (Marks, 2000; Mogg & Bradley, 2005). This underscores the effectiveness of meditation in managing anxiety by addressing the interplay between thoughts and physical sensations.[15]

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[13] Saki F. Santorelli, **Mindfulness-Based Stress Reduction (Mbsr): Standards of Practice**, Research Work, (The Center for Mindfulness in Medicine, Health Care, And Society University of Massachusetts Medical School, 2014): pp. 1-3.

[14] Ibid.

[15] Istvan Schreiner and James P. Malcolm, "The Benefits of Mindfulness Meditation: Changes in Emotional States of Depression, Anxiety, and Stress", **Behaviour Change**, Vol. 25 No. 3 (2008): 157.

(2) Effects of Mindfulness on Stress

Mindfulness training, often linked to stress reduction, addresses diverse physiological and cognitive states associated with chronic stress (Lovibond & Lovibond, 1995). Mindfulness-Based Stress Reduction (MBSR) programs, initially designed for chronic pain, have shown success in various settings (Shapiro et al., 2005; Speca et al., 2000; Bishop, 2002; Kabat-Zinn, 2003). Delivered in group-based sessions over 8 to 10 weeks, MBSR includes the 'body scan' exercise to reduce physiological symptoms linked to high arousal and stress (Kabat-Zinn, 1990). From a cognitive perspective, mindfulness meditation for stress reduction parallels approaches used in treating depression and anxiety, fostering cognitive change and adaptive self-management skills (Kabat-Zinn, 1990; Kristeller & Hallet, 1999). Regular practice enhances metacognitive insight, aiding in recognizing warning signs of tension and gaining control over challenging behaviors and cognitions (Kristeller & Hallet, 1999).[16]

(3) Physical Benefits of Mindfulness-Based Yoga

The practice of yoga in school benefits students by generating their body awareness and motor development. Broderick and Metz (2009) found mindfulness in an all-girls school reduced tiredness and aches. Folleto et al. (2016) reported positive changes in balance, strength, and flexibility after a 12-week yoga program for first-graders. Donahoe-Fillmore and Grant (2019) observed significant improvements in balance and flexibility for students aged 10-12 following an eight-week yoga intervention.[17]

4) Cognitive Benefits of Mindfulness

In a study by Hanson (2011), mindfulness practitioners were found to have thicker brains in the insula, prefrontal cortex, and somatosensory cortex compared to non-practitioners who experienced cortical thinning typical of aging. A cohort study demonstrated that mindfulness practitioners maintained consistent brain thickness with age, while non-practitioners exhibited cortical thinning (Hanson, 2011). A systematic

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[16] Ibid, p. 158.

[17] Alicia Cooper Stappa and Ashley Berry Lambert, "The Impact of Mindfulness-Based Yoga Interventions on Fifth-Grade Students' Perceived Anxiety and Stress", **International Electronic Journal of Elementary Education**, Vol. 12 No. 5. (June 2020): 472.

review by Zenner et al. (2014) involving 1,348 students from first to twelfth grade revealed statistically significant cognitive performance differences ($p < .05$) between those practicing mindfulness and those who did not. Additionally, a study by Bellinger et al. (2015) with undergraduate students showed that mindfulness interventions, including mindful breathing exercises, reduced test anxiety, leading to increased accuracy in math problem-solving. Furthermore, Napoli et al. (2005) conducted a study with first to third-grade students participating in a 24-week Attentive Academy Program focused on mindfulness. The results demonstrated statistically significant improvements in selective attention ($p = .001$) and test anxiety ($p = .007$), suggesting potential benefits of mindfulness in educational settings.[18]

(5) Evidence for the Effectiveness of Mindfulness-based programs (MBPs)

However, in the general population, there is a limited understanding of how, why, and for whom these program**s** work. To address these questions, it is crucial to employ research designs and analytical approaches that reveal potential mediators, mechanisms, and moderators. Mediators/mechanisms explain how treatments induce change, while moderators identify contexts where programs are most effective. The current literature often analyzes these factors in pre-post studies of MBPs, but alternative approaches, such as dismantling trials, can isolate core components (e.g., mindfulness practice) to identify active ingredients. This scoping review aims to comprehensively assess studies exploring pathways of change in MBPs and individual mindfulness practices, contributing to a better understanding for program adaptation and maximizing benefits across diverse populations.[19]

2.1.4 Nine Activities of Mindfulness-based Practice

This study concentrates on nine activities of mindfulness-based Practices.

1) *Mindful Walking and Sitting*

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[18] Ibid, p.473.

[19] Shannon Maloney et al., "The How, Why, and for Whom Mindfulness-based Programs and Practices Produce Change in the General Population: A Scoping Review Protocol", **Research Square** (2020): 1-2.

The literature and article relating to Mindful Walking and Sitting Actitivities can be indicated that Dustin W. Davis et al. studied in the title of "The Effects of Meditative and Mindful Walking on Mental and Cardiovascular Health" which shown that Meditative and mindful walking represent promising, innovative approaches for enhancing mental and cardiovascular well-being. Robust randomized controlled trials, with minimal bias, are essential to elucidate the effectiveness of these practices compared to conventional methods like traditional, non-mindful walking.[20] And they studied in the topic of "A Systematic Review of the Effects of Meditative and Mindful Walking on Mental and Cardiovascular Health" which noted that Establishing the impact of meditative and mindful walking on mental and cardiovascular health necessitates randomized controlled trials with meticulous designs, clear protocols, and outcome measures reflecting physical function, mental well-being, morbidity, and mortality.[21]

Moreover, Marcelo Bigliassi et al researched in the title of "Effects of mindfulness on psychological and psychophysiological responses during self-paced walking" which noted that the brain mechanisms involved in the effects of mindful walking on exercise seem linked to increased inter-hemispheric connectivity of high-frequency waves between the right frontal and left temporo-parietal areas of the cortex.[22]

In addition, Wei Lin et al. (2020) studied about Sitting or walking? Analysing the neural emotional indicators of urban green space behaviour with mobile EEG. This study aimed to investigate the emotional effects of walking versus sitting in urban green spaces. Forty college students participated, randomly assigned to either a walking or sitting group. Both groups engaged in an 8-minute high-pressure learning task indoors

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[20]Dustin W. Davis et al., "The Effects of Meditative and Mindful Walking on Mental and Cardiovascular Health", **International Journal of Exercise Science Conference Proceedings**, Vol. 14 (2021): pp. 1.

[21] Dustin W. Davis et al., "A Systematic Review of the Effects of Meditative and Mindful Walking on Mental and Cardiovascular Health", **International Journal of Exercise Science Conference Proceedings**, Vol. 15 (2022): pp. 1692.

[22] Marcelo Bigliassi et al, "Effects of mindfulness on psychological and psychophysiological responses during self-paced walking", **Psychophysiology**, Vol. 57 (2020): pp.1.

followed by 8 minutes of recovery activities in a simulated bamboo-lawn space. Emotional parameters were measured using the emotive EPOG+EEG headset, focusing on six neural emotional parameters. Analysis revealed significantly higher valence and meditation values in the walking group compared to the sitting group. Short-term walking in urban green spaces was found to be more effective in reducing stress, while short-term sitting was more effective in restoring attention. These findings offer valuable insights for urban green space planning and design, contributing to health guidance for urban populations. Suggestions for future research include conducting long-term experiments or secondary validation studies, implementing crossover experiments with multiple variables, and exploring additional psychophysiological indicators such as blood pressure and brainwave index.[23]

(2) *Mindful Discussion: Law of Karma*

For the Mindful Discussion: Law of Karma Activity, the concerned literature are as follows:

Justin DeMaranville et al. studied in the title of Meditation and five precepts mediate the relationship between attachment and resilience and found that this study explores the correlation between meditation and precept practices and their impact on attachment and flexibility among teenagers. A total of 453 participants, predominantly female (87.9%) and Buddhist (89.2%), comprising 10th to 12th grade boarding school students with a mean age of 16.35 ± 0.96 years, were involved. Participants completed assessments including the Close Relationship Questionnaire (revised), Resilience Inventory, Inner Strength-Based Inventory, and Precept Practice survey. A parallel mediation model was employed to analyze the indirect effects of attachment and resilience. Results revealed significant indirect effects of attachment anxiety ($\beta = -0.086$, 95% CI = -0.125, -0.054, $p < 0.001$) and avoidance ($\beta = -0.050$, 95% CI = -0.088, -0.021, $p = 0.006$) on resilience. Meditation practice significantly outweighed precept

[23] Wei Lin et al., Sitting or walking? Analyzing the neural emotional indicators of urban green space behavior with mobile EEG. **Journal Urban Health**. Vol.97 (2020): pp. 191-203.

observance. In conclusion, both meditation and precept practices significantly influence the relationship between attachment and resilience among teenagers.[24]

Qianguo Xiao, Chunmei Hu and Ting Wang studied about Mindfulness practice makes moral people more moral which this research aimed to deepen our understanding of the relationships between mindfulness, moral judgment, and prosocial behavior, alongside various moral variables. Ninety-nine participants, all undergraduate students enrolled in an optional 11-week mindfulness-based self-exploration course, were recruited through the campus network system and divided into two studies. Study 1 investigated potential connections between mindfulness, moral sensitivity, moral identity, and prosocial behavior. Study 2 explored the impact of a mindfulness intervention on moral identity and prosocial behavior. The results revealed positive correlations among mindfulness, moral sensitivity, moral identity, and prosocial behavior. Dispositional mindfulness showed significant direct and indirect effects on prosocial tendencies. Furthermore, engaging in mindfulness practices led to notable improvements in participants' levels of mindfulness and self-compassion. However, its impact on willingness toward prosocial behavior was significant primarily for participants with already high moral identity. The anticipated relationships between mindfulness, moral sensitivity, moral identity, and prosocial behavior were validated, indicating that moral identity moderates the influence of mindfulness practice on the inclination toward prosocial behavior. Consequently, further research is warranted to unravel the underlying mechanisms and implications of this effect.[25]

In addition, Eid Abo Hamza et al. studied in the topic of The Relationship between Mindfulness and Readiness to Change in Alcohol Drinkers which this study enhances our understanding of alcohol addiction and mindfulness by providing empirical evidence on how trait mindfulness relates to readiness to change drinking behaviors in non-treatment seeking university students. It builds upon existing research by delving into how different facets of mindfulness are linked to readiness to change,

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[24] Justin DeMaranville et al., "Meditation and five precepts mediate the relationship between attachment and resilience", **Children,** Vol. 9 No. 3 (March 2022): pp. 371.

[25] Qianguo Xiao, Chunmei Hu and Ting Wang, "Mindfulness practice makes moral people more moral", **Mindfulness,** Vol. 11 (2020): pp. 2639-2650.

revealing that aspects like Acting with Awareness and Non-Judgmental attitudes are associated with motivation to change drinking habits. Interestingly, facets like Observing and Non-Reactivity may not play a significant role in motivating behavioral change. Moreover, the study underscores the importance of considering readiness to change when exploring the connection between mindfulness and alcohol use, potentially influencing the development of mindfulness-based interventions for alcohol addiction treatment. Additionally, it points out the limitations of stage models like the Transtheoretical Model in capturing individual differences and behavior complexities, suggesting the need for alternative models. By focusing on non-treatment seeking university students, the study fills a gap in the literature and suggests avenues for future research to delve deeper into the mechanisms of mindfulness in alcohol treatment programs. Overall, it underscores the potential benefits of incorporating mindfulness-based interventions in addressing alcohol use disorders.[26]

(3) *Mindful Bowing*

In Mindful Bowing, the researcher studied the related literature and found that Phra Nicholas Thanissaro Studied about the Buddhist bowing in the title of 'Buddhist teen bowing to parents : straddling the border between private and public religion' which has the details like as Bowing to parents is a Buddhist tradition observed within households, but its influence extends beyond the private realm into the broader lives of young Buddhists, intersecting with societal attitudes. A recent quantitative study aimed to explore the attitudes associated with bowing to parents among self-identifying teenage Buddhists in the UK. Through surveys conducted via post and online platforms, 417 individuals aged 13 to 20 provided insights. Among them, 56% reported practicing bowing to parents. The study revealed that those who engaged in this practice exhibited stronger attitudes in the public domain, such as a strong work ethic, resilience against substance use, and a heightened appreciation for academic pursuits and Religious Education. Privately, they displayed a more positive outlook towards family dynamics and their Buddhist faith. Furthermore, the significance of

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[26] Eid Abo Hamza et al., The Relationship between Mindfulness and Readiness to Change in Alcohol Drinkers**, International Journal of Environmental Research and Public Health**, Vol. 20 (2023): pp. 9-11

bowing varied with age: in early teens, it correlated with enhanced subjective well-being, while in late teens, it reflected acceptance of hierarchy and parental influence. Moreover, the study highlighted differences based on religious orientation. Bowing was associated with Asian values and a heightened sense of religiosity among convert Buddhist teens, while heritage Buddhist teens viewed it more in terms of group identity. Unlike their non-Buddhist counterparts, Buddhist adolescents who practiced bowing expressed a desire to care for their parents in old age. The article argues that bowing to parents serves a cultural role in promoting positive societal values rooted in Buddhism. It fosters cohesion within the Buddhist community, promotes respect for authority figures, and reinforces social hierarchies. Thus, it should be recognized as an integral aspect of Buddhist religiosity. [27]

And another research in the title of 'Heaven starts at your parents' feet' : adolescent bowing to parents and associated spiritual attitudes. This study has the details as follows:- In a quantitative survey examining religious attitudes and practices among a diverse sample of 369 school pupils aged 13 to 15 in London, it was found that 22% of adolescents, representing various religious affiliations and ethnic backgrounds, practiced bowing to parents. This practice was particularly prevalent among Buddhists, Hindus, and individuals of Indian, African, and 'Other Asian' descent. The decision to bow correlated significantly with spiritual beliefs, such as a desire to abstain from alcohol, engaging with religious narratives, finding inspiration in religious festivals, and embracing the concept of seeing divinity in all aspects of life. These findings suggest that bowing to parents holds religious significance across all dimensions of Jackson's Interpretive Approach, challenging the notion that it is merely a cultural artifact. Understanding this practice could serve as a unifying exercise in exploring shared values within the study of religion in diverse classrooms. Additionally, it has the potential to foster community cohesion within certain religious groups.[28]

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[27] Phra Nicholas Thanissaro, "Buddhist teen bowing to parents : straddling the border between private and public religion", **Usuteaduslik Ajakiri**, Vol. 69 No. 1 (2016) : pp. 110-126.

[28] Phra, Nicholas Thanissaro. 'Heaven starts at your parents' feet' : adolescent bowing to parents and associated spiritual attitudes", **International Journal of Childrens Spirituality**, Vol.15 No.4 (2010) : pp.295-305.

(4) *Mindful Eating*

In the Mindful Eating activity, there are the concerned literatures as follows:

Christian Erik Preissner et al. studied in the title of "Consistency between definitions and measurement of mindfulness in eating and physical activity behavior" which this study aimed to scrutinize existing conceptualizations of mindfulness in the context of health promotion, with a focus on delineating its various components. This scoping review seeks to offer an overview of how mindfulness is utilized in health promotion literature, highlighting divergent applications not standardized in existing frameworks. The methodology and structure of the review followed a pre-defined protocol registered on the Open Science Framework (OSF). Adherence to the reporting standards outlined in the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) extension for scoping reviews was maintained. The review identified a notable discrepancy in the specificity of mindfulness definitions employed in promoting physical activity and healthy dietary habits. Many definitions lack precision in delineating different forms of mindfulness and overlook attitudinal elements beyond non-judgment. Furthermore, there exists inconsistency between the facets of mindfulness as defined and those measured in empirical studies. To address these gaps, the paper suggests that health promotion initiatives adopt a formative mindfulness framework. This entails establishing explicit operational definitions for different types and facets of mindfulness, while ensuring alignment between measurement instruments and the chosen framework. Such an approach holds promise for fostering more meaningful and standardized investigations into the relationship between mindfulness and health-related behaviors among diverse populations in future research endeavors.[29]

And Efstratios Christodoulou, fostering resilience and wellness researched about the synergy of mindful eating and the Mediterranean lifestyle and found that the aim of this study was to investigate the relationship between mindful eating, adherence to the Mediterranean lifestyle, psychological resilience, and maintenance of a healthy

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[29] Christian Erik Preissner et al., "Consistency between definitions and measurement of mindfulness in eating and physical activity behavior: a scoping review", **Health Psychology Review**, (February 2024): pp.1-25.

weight. Participants were recruited from Greek social media platforms. The results indicated significant correlations between mindful eating, adherence to the Mediterranean diet, and psychological resilience. Those with a normal Body Mass Index (BMI) demonstrated stronger adherence to both mindful eating and the Mediterranean lifestyle. Furthermore, individuals classified in the overweight and obesity BMI categories who maintained weight loss after a diet exhibited higher mindful eating scores compared to those with lower scores. The study suggests that finding meaning in life may serve as a connecting factor between mindful eating, the Mediterranean lifestyle, and psychological resilience, potentially facilitating weight loss maintenance on a reduction diet. The positive findings of this study underscore the importance of considering meaning in life in the context of mindful eating and Mediterranean lifestyle adherence for maintaining a healthy weight. Future research endeavors could benefit from incorporating randomized controlled trials to delve deeper into these relationships.[30]

(5) *Mindful Walking with Dhamma Songs*

For the Mindful Walking with Dhamma Songs, Samta P. Pandya (2024) studied the research in the title namely "Older Adults, Well-Being, and Affect: Music Sessions Vis-à-Vis Music-With-Meditation Sessions and found that This study delves into the effects of music sessions versus music-with-meditation sessions on the well-being and emotional balance of older adults. Over a span of six months, participants engaged in music-with-meditation sessions experienced notable enhancements in various aspects, including affect balance, psychological resilience, and overall life satisfaction. These improvements were particularly pronounced among female participants, individuals with higher levels of education (college or postgraduate degrees), retirees or homemakers, those currently married or widowed, and older adults living with spouses and family members, including adult children, or solely with adult children. Consistent attendance at the music-with-meditation sessions and completion of associated homework emerged as strong indicators of improved well-being and emotional balance among older adults. The integration of meditation into music

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[30] Efstratios Christodoulou, Fostering resilience and wellness: The synergy of mindful eating and the Mediterranean lifestyle. **Applied biosciences,** (2024): pp. 59-70.

interventions proved effective in reinforcing psychological resources in this demographic. However, it's evident that tailored adjustments may be necessary to optimize the program's effectiveness for male participants, individuals with lower educational attainment or professional degrees, those currently employed or self-employed, never married or divorced/separated older adults, and those residing with other family members, alone, or in institutional/assisted living settings.[31]

Moreover, Faulkner Maria et al. studied in the title of The Physiological Effects of a Walking to Music Intervention in Adults with Intermediate Hyperglycemia and found that overweight individuals are susceptible to intermediate hyperglycemia (IHG), elevating the risk of glucometabolic and cardiovascular (CV) complications. This study examines the efficacy of a 6-month walking to music program in enhancing moderate-intensity physical activity (PA) and regulating glucometabolic disturbances. Participants were randomized into either the intervention group (IG) or usual care (UC). Physiological assessments, including DEXA scans, flow-mediated dilatation (FMD), and glucometabolic biomarkers, were conducted at baseline, 4, 6, and 9 months. Results indicate that while walking compliance in the IG decreased over time, a substantial portion of walking sessions maintained moderate intensity (71.4% at 4 months, 79.5% at 6 months, and 73% at 9 months). At the 6-month mark, IG exhibited significantly improved FMD compared to UC, along with a 5% reduction in HbA1C levels. However, no significant alterations were observed in other physiological markers. In conclusion, walking to music shows promise in promoting moderate-intensity PA, yet it did not demonstrate superior efficacy over UC in managing glucometabolic and CV biomarkers in IHG. Future interventions may benefit from additional support throughout the study duration, albeit with associated cost implications.[32]

Sajjad Muhammad et al. studied in the topic of "Meditation music improved the quality of suturing in an experimental bypass procedure" and noted that The pilot

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[31] Samta P. Pandya, Older Adults, "Well-Being, and Affect: Music Sessions Vis-à-Vis Music-With-Meditation Sessions", **Activities, Adaptation & Aging**, Vol. 48 No. 2 (2024): pp. 257–288.

[32] Faulkner Maria et al., "The Physiological Effects of a Walking to Music Intervention in Adults with Intermediate Hyperglycemia", **Open Journal of Endocrine and Metabolic Diseases**, Vol.11 No.1 (2021): pp. 43-61.

study investigating the impact of meditation music, specifically delta wave meditation music, on neurosurgeons operating in noisy environments demonstrated promising results. The main experiment, involving two neurosurgeons with varying levels of experience, revealed significant improvements in several key metrics when meditating music was employed during bypass surgeries compared to operating room (OR) noise. Firstly, the study found a significant reduction in the number of unachieved movements (N.U.Ms) during suturing tasks when meditation music was utilized. Both novice and experienced surgeons experienced a marked decrease in N.U.Ms, indicating improved focus and precision during the surgical procedure. Furthermore, while the total time taken to complete the suturing task showed only marginal improvement in the novice surgeon and remained unchanged in the experienced surgeon, the length of thread consumed for the same number of stitches was significantly reduced with meditation music in both groups. This suggests greater efficiency and potentially more economical use of surgical materials when operating in a calmer environment facilitated by meditation music. Additionally, although the distribution of stitches did not reach statistical significance, there was a trend towards a more uniform distribution with meditation music. This implies improved consistency and possibly enhanced surgical technique under the influence of calming music. Overall, the findings support the notion that meditation music, tailored to the preferences of individual surgeons, offers a simple yet effective method for enhancing the quality of surgical performance, particularly in environments characterized by high levels of noise-induced stress. Further research with larger sample sizes and diverse surgical procedures may validate and expand upon these initial observations, ultimately promoting the integration of music-based interventions as part of comprehensive strategies to optimize surgical outcomes and surgeon well-being.[33]

(6) *Mindful Discussion: Parent/Family Appreciation*

For the Mindful Discussion: Parent/Family Appreciation Activity, Chau-kiu Cheung and Jerf W. K. Yeung studied in the title of Parental Gratitude and Adolescent Anomie and Hope and found that the idea that parental gratitude positively influences

[33] Sajjad Muhammad et al., "Meditation music improved the quality of suturing in an experimental bypass procedure", Acta **Neurochir**, Vol. 161, (2019): pp.1515–1521.

adolescent hope aligns with social integration theory, although it lacks empirical confirmation. According to this theory, parental gratitude fosters a supportive social environment that nurtures adolescent hope. Additionally, the theory suggests that adolescent anomie, characterized by a lack of social norms, acts as a mediator in this relationship. To investigate these concepts, a study was conducted involving 310 pairs of Hong Kong Chinese adolescents and their parents. Each adolescent reported their levels of hope and anomie, while each parent reported their feelings of gratitude. The results supported the theory, showing that parental gratitude contributes to adolescent hope through the mediation of adolescent anomie. Specifically, parental gratitude was negatively associated with adolescent anomie, which in turn negatively influenced adolescent hope. These findings underscore the importance of promoting parental gratitude and broader social integration to maintain adolescent hope.[34]

Moreover, Andrea M. Hussong et al. study, Parents' Responses to Children's Ingratitude, is concerned with children's gratitude and internalizing three years later. This study marks the first exploration into how parents react to their children's ingratitude and how these reactions influence the children's subsequent gratitude levels and internalizing symptoms. We specifically targeted families with children aged 6–9 years, a critical period where gratitude is believed to be developing alongside socioemotional learning and behaviors focused on others. A total of 101 parent-child pairs participated in lab-based assessments at the beginning of the study and again three years later. The sample included 52% females, with the majority being of European American descent (81%), followed by Asian/Asian American (9%), African American (5%), and Latino (4%) backgrounds. Our findings reveal that we can effectively measure and distinguish six distinct parental responses to children's ingratitude: self-blame, distress, punishment, instruction, let-it-be, and give-in, utilizing a novel scenario-based assessment tool. Furthermore, parents of older children reported more self-blame, distress, and let-it-be responses compared to those with younger children. We discovered that more frequent expressions of distress by parents, coupled with less

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[34] Chau-kiu Cheung and Jerf W. K. Yeung, "Parental Gratitude and Adolescent Anomie and Hope", **Journal of Child and Family studies (Springer US)** Vol. 29 No. 3 (2020): pp. 738-746.

frequent punishing and giving-in responses to ingratitude, predicted higher levels of parent-reported child gratitude at the follow-up assessment. Similarly, more frequent distress and fewer instruction and giving-in responses predicted greater child-reported gratitude later on. Interestingly, punishing responses from parents were associated with increased internalizing symptoms in children, whereas self-blame and distress responses were linked to fewer subsequent symptoms. These results underline the significant impact of parental reactions to children's ingratitude on both their gratitude levels and internalizing symptoms three years later, even after considering other factors within the parental environment. [35]

(7) *Loving-kindness Meditation*

In Loving-kindness Meditation Activity, Susan Sorensen et al. studied the research namely Comparing the Effects of Loving-Kindness Meditation (LKM), Music and LKM Plus Music on Psychological Well-Being and found that Loving-kindness meditation (LKM) is gaining popularity as a method to cultivate kindness towards oneself and others, with numerous studies supporting its positive impact on well-being. Additionally, listening to music is recognized as another effective way to enhance emotional control and overall well-being. Combining these practices, known as Convergence, involves the simultaneous use of LKM and classical guitar music. Research suggests that this approach benefits adults by improving well-being, mindfulness, compassion, and self-compassion. Studies comparing Convergence with control groups practicing LKM-only or Music-only have demonstrated significant positive outcomes in kindness and overall well-being. Participants in these studies, aged 18-69, with a predominantly female demographic, engaged in Convergence workshops lasting two hours. These workshops included psychoeducation, pre-recorded meditations, and group discussions. Evaluations were conducted before the study, immediately after, and at a four-week follow-up. Results indicate that Convergence, LKM-only, and Music-only conditions were equally effective in enhancing well-being and LKM practice, despite the small group size not being a primary focus of the study.

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[35] Andrea M Hussong et al., "Parents' responses to children's ingratitude are associated with children's gratitude and internalizing 3 years later", **Journal of Family Psychology**, Vol. 36 No.1 (2022): pp.80-91.

Furthermore, there was a correlation between the amount of home practice and improvements in mindfulness and self-compassion at the follow-up assessment. The findings suggest that LKM, music listening, and Convergence offer viable alternatives for promoting well-being, though further research is recommended to better understand their potential benefits.[36]

Christina Totzeck et al. studied in the title of Loving-Kindness Meditation Promotes Mental Health in University Students and noted that the rising prevalence of stress, depression, and anxiety disorders among university students in the USA and globally underscores the urgent need to address mental health issues on campus. Loving Kindness Meditation (LKM) has emerged as a promising method to alleviate these concerns, particularly among university students, with numerous studies demonstrating its effectiveness in fostering positive emotions. This study draws upon data collected from participants enrolled in the Bochum Optimism and Mental Health (BOOM) program at a university. A total of 110 participants, aged 19 to 30 years, were divided into two groups: a sample group of 40 participants who completed the program and a control group of 55 participants matched for age. The control group did not engage in any meditation practice. The sample group participated in sessions comprising a 15–25-minute group meditation, followed by a 20-minute check-in on their progress and discussions on integrating the practice into their daily lives. Participants were required to meditate at least five days per week, gradually increasing from 15 to 25 minutes per session. Over the course of several weeks, they focused on cultivating loving-kindness towards themselves, their loved ones, acquaintances, strangers, and ultimately, all beings. Various measures were employed to assess short and long-term effects on mental health, including the Depression Anxiety Stress Scale (DASS-21), Positive Mental Health Scale (PMH), and Subjective Happiness Scale (SHS), with data analyzed using SPSS. The results indicate significant short-term improvements in anxiety and positive mental health among participants practicing LKM. Long-term analyses revealed reductions in depression and stress levels among LKM practitioners,

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[36] Susan Sorensen et al., "Comparing the Effects of Loving-Kindness Meditation (LKM), Music and LKM Plus Music on Psychological Well-Being", **The Journal of psychology**, Vol. 153 No. 3 (2019): pp.267-287.

contrasting with increases observed in anxiety, depression, and stress among the control group. These findings underscore the beneficial impact of Loving-Kindness Meditation on the mental well-being of university students.[37]

According to the World Health Organization, among individuals aged 15–29, annually there are over 700,000 suicide cases. This suggests that college students are particularly at risk. Chao Liu et al. conducted influential research concentrating on college students in China, which was published as "The Effects of Short Video App-guided Loving-kindness Meditation on College Students' Mindfulness, Self-compassion, Positive Psychological Capital, and Suicide Ideation". Chao Liu et al. recruited initially a total of 80 Chinese College students, but only 74 participants were eligible for the study. They were divided into two groups, each comprising 37 participants: the app use group and the control group. The app group underwent an 8-week intervention using the app, while the control group did not receive any intervention. Four factors—mindfulness, self-compassion, positive psychological capital, and suicide ideation—were measured before and after the app use. The results indicated that cultivating a compassionate attitude through LKM led to increased self-acceptance, social support, and better management of negative emotions. Reduction in suicidal ideation was associated with improvements in positive psychological capital, including hope, optimism, self-efficacy, and resilience. Optimism and self-assurance were found to mitigate negative emotions, emotional distress, and the risk of suicidal ideation. The research demonstrated significant increases in self-compassion and positive psychological capital, along with a substantial reduction in suicidal ideation, with the aid of the short video app-guided Loving-Kindness Meditation (LKM).[38]

Janet Granville studied in the title of Using Kindness as an Intervention for Mental Health and Well-Being which this research indicates the profound impact of kindness on mental health and well-being. Utilizing kindness interview questions and a Theoretical/Conceptual Framework, this study engaged participants from two

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[37] Christina Totzeck et al., "Loving-Kindness Meditation Promotes Mental Health in University Students", **Springer Link**, Vol.11 (2020): pp.1623-1631.

[38] Chao Liu et al., "**The effects of short video app-guided loving-kindness meditation on college students' mindfulness, self-compassion, positive psychological capital, and suicide ideation**", Psychology: Research and Review, 2023.

churches in the USA, ranging from 18 to 60 years old, and was completed within a span of two months. Findings suggest a significant correlation between kindness and well-being, with acts of kindness fostering happiness and positive relationships. This, in turn, leads to enhanced workplace satisfaction, improved performance, and overall life contentment, encompassing both internal and external happiness. Resilience emerges as a key component of kindness, representing a cultivated and fortified attribute. Kindness, both towards oneself and others, contributes to resilience, manifesting through acts of generosity, care, and assistance. Notably, the study highlights the potential for kindness to elevate resilience, thereby enhancing well-being. Moreover, research on Loving-Kindness Meditation (LKM) reveals promising outcomes in alleviating symptoms of schizophrenia, as evidenced by a meta-analysis of 23 randomized controlled trials involving 1,268 participants. Cognitive Behavioural Therapy (CBT) for psychosis has also demonstrated efficacy in reducing negative symptoms. Additionally, studies on LKM suggest that practices involving touch and compassion may mitigate illness severity, depression, and social anxiety among patients, with applications extending to psychotherapy settings. The study underscores the role of kindness in promoting mental health and overall well-being. Its robust research design incorporated five questions and self-reports from participants, examining perspectives on kindness across diverse backgrounds and environments through Zoom sessions.[39]

(8) *Asking for Forgiveness*

"Take a Moment to Apologize: How and Why Mindfulness Affects Apologies" was the theme of research that Sana Rizvi, et al. conducted to examine the act of asking for forgiveness. American researchers conducted four studies to explore the relationship between mindfulness and the act of apologizing:

(i) The first study aimed at investigating how a person's level of mindfulness (trait mindfulness) relates to their tendency to apologize.

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[39] Janet Granville, "**Using Kindness as an Intervention for Mental Health and Well-Being**", Doctor of Applied Clinical Psychology Dissertation, (The Chicago School of Professional Psychology, USA, 2022, pp. 63-64

(ii) The second study focused on determining whether there is a causal link between being mindful in the moment (state mindfulness) and apologizing after committing a transgression in a controlled laboratory setting.

(iii) In the third study, researchers aimed to validate their findings by utilizing online technology to induce mindfulness in participants after they recalled a transgression they had committed.

(iv) The fourth study delved into understanding how mindfulness influences the process of apologizing by examining the role of reduced negative emotions and increased positive emotions in mediating this relationship.

Overall, this research sheds light on the role of mindfulness in promoting sincere apologies and preventing non-apologies. It highlights the importance of understanding the offender's perspective in the apology process, moving away from a solely victim-centric approach. By emphasizing the offender's responsibility in the repair process, the study advocates for mutual compromise and understanding. [40]

Moreover, Katelyn N.G. Long et al. studied the research namely Forgiveness of others and subsequent health and well-being in mid-life: a longitudinal study on female nurses and found that the research published in BMC Psychology indicates a positive correlation between forgiveness and enhanced psychosocial well-being. The study reveals that forgiveness is linked to increased positive emotions, better social integration, and reduced psychological distress. However, the research did not find a significant association between forgiveness and health behaviors or physical health outcomes in the examined sample. Further exploration is necessary to understand its impact on physical health. The study investigated the relationship between spiritually motivated forgiveness and various psychosocial, mental health, health behavior, and physical health outcomes among female nurses aged 43 to 64. Data from the Nurses' Health Study II in the United States were analyzed using longitudinal methods, controlling for sociodemographic factors. The implications of this research suggest that forgiveness could be viewed as a form of love in itself. In times marked by global crises,

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[40] Sana Rizvi et al., "Take a Moment to Apologize: How and Why Mindfulness Affects Apologies", **American Psychological Association**, (2022). http://dx.doi.org/10.1037/xap0000387> , 3 March 2024.

division, inequality, and uncertainty, fostering forgiveness may contribute to our collective mental and social well-being.[41]

And Khurram Shahzad and Muhammad Qaiser Shafi conducted a study in the topic of 'Impact of Sense of Belonging on Forgiveness and Gratitude among Muslim Students Mediating Role of Collectivism and Moderating Role of Religiosity' in order to explore the connections between a sense of belongingness, forgiveness, and gratitude among Muslim students, with a particular focus on the role of collectivistic orientation as a mediator. The study analyzed data from 13,023 students across 15 countries with predominantly Muslim populations. The findings revealed a positive correlation between a sense of belongingness and both forgiveness and gratitude, with collectivism playing a mediating role. However, the study did not find evidence supporting the moderating influence of religiosity on the relationship between a sense of belongingness and collectivism among students. The study suggests practical implications such as the implementation of formal systems, like a buddy mentor program, to facilitate a sense of belongingness and foster collectivism, forgiveness, and gratitude among students.[42]

Agata Kasprzak, Pilar Martinez-Diaz and Clara Molinero Caparros studied the research in title of 'Interpersonal forgiveness: validation of the Enright Forgiveness Inventory (EFI-30) in a Spanish sample' by undertooking a study to adapt the Enright Forgiveness Inventory (EFI-30), a questionnaire based on a well-established theoretical model in the field of forgiveness. Their goal was to make it applicable for research and clinical purposes in Spain. The study focused on assessing the psychometric properties of the adapted EFI-30 using a sample of 426 undergraduate and graduate students aged between 18 and 30 years. Participants completed the adapted EFI-30 along with other relevant measures. The findings of the study indicate that the adapted EFI-30 is a

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[41] Katelyn N.G. Long et al., "Forgiveness of others and subsequent health and well-being in mid-life: a longitudinal study on female nurses", **BMC Psychology,** (2020): pp.1-2

[42] Khurram Shahzad and Muhammad Qaiser Shafi, "Impact of Sense of Belonging on Forgiveness and Gratitude among Muslim Students Mediating Role of Collectivism and Moderating Role of Religiosity", **Journal of Education in Muslim Societies**, Vol. 5 No. 1 (2023): pp. 1-3.

suitable instrument for evaluating interpersonal forgiveness among Spanish university students. This suggests its potential utility for both future research endeavors and clinical interventions aimed at understanding and promoting forgiveness within the Spanish context.[43]

Alexis D. Abernethy et al. studied the research of Perceptions of Divine Forgiveness, Religious Comfort, and Depression in Psychiatric Inpatients: A Mixed Methods Study as a clinical study conducted across various psychology departments in the United States investigated the correlation between forgiveness, religious comfort (RC), religious strain (RS), and changes in depressive symptoms among 248 adult psychiatric inpatients enrolled in a Christian-based psychiatric inpatient program. The findings indicated a direct link between experiencing divine forgiveness and self-forgiveness with RC, while inversely related to RS. Moreover, qualitative insights underscored patients' shifting perspectives on the benefits of forgiveness during their hospitalization. The outcomes underscore the significance of divine forgiveness in mitigating depression severity and amplifying divine comfort throughout treatment. Recognizing these dynamics could enhance integrated treatment methods incorporating spirituality and foster culturally sensitive care, underscoring the importance of evaluating forgiveness towards oneself and others.[44]

Sadaf Akhtara, Alan Dolan and Jane Barlow studied the research of 'Understanding the Relationship Between State Forgiveness and Psychological Wellbeing: A Qualitative Study' and found that the researchers at the University of Warwick, United Kingdom, conducted a study to explore the correlation between perceptions of forgiveness and various mental well-being outcomes. Using in-depth semi-structured interviews, they engaged 11 adults from England and Ireland, representing religious/spiritual and secular/atheist backgrounds. The study revealed that unforgiveness had adverse effects on mental health, such as heightened negative

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[43] Agata et al., "Interpersonal forgiveness: validation of the Enright Forgiveness Inventory (EFI-30) in a Spanish sample". **Anales de Psicologia**, Vol. 39 No.3 (2023): pp. 364-373.

[44]Agata Kasprzak, Pilar Martinez-Diaz and Clara Molinero Caparros, "Interpersonal forgiveness: validation of the Enright Forgiveness Inventory (EFI-30) in a Spanish sample", **Anales de Psicologia**, Vol. 39 No.3 (2023): pp.364-373.

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emotions and hindrances to personal growth. Conversely, forgiveness was associated with positive mental well-being indicators, including decreased negative emotions, enhanced positive feelings, improved relationships, spiritual development, and a sense of purpose. Several factors influenced these perceptions, including similarity to offenders, personal beliefs regarding responsibility and karma, desire for apologies, and engagement in spiritual practices like meditation and prayer. The findings suggest that forgiveness of interpersonal grievances may significantly impact psychological well-being, particularly among religious/spiritual individuals. The study underscores the importance of recognizing diverse perspectives on psychological health among participants. Therapists may need to tailor interventions to accommodate clients' beliefs and practices, facilitating their journey toward overcoming interpersonal wounds and achieving forgiveness.[45]

Jichan J. Kim, Erika S. Payne, and Eunjin Lee Tracy conducted a study of 'Indirect Effects of Forgiveness on Psychological Health Through Anger and Hope: A Parallel Mediation Analysis' by aiming to explore the mediating roles of anger and hope in the connection between forgiveness and psychological well-being. Their research involved 202 college students from a non-profit university, who completed self-report assessments measuring forgiveness, anger, anxiety, depression, hope, and self-esteem. Additionally, a parallel mediation analysis was employed to investigate how anger and hope mediate the relationship between forgiveness and psychological well-being. The findings supported the notion of an indirect effect, indicating that forgiveness impacts psychological well-being through both anger and hope. The process of forgiveness may lead individuals to experience reduced anger, subsequently fostering feelings of hope and other positive outcomes. Conversely, some individuals may first experience a restoration of hope, leading to diminished anger and subsequent improvements in psychological well-being.[46]

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[45] Alexis D Abernethy et al., "Perceptions of Divine Forgiveness, Religious Comfort, and Depression in Psychiatric Inpatients: A Mixed Methods Study"**, Journal of religion and health**, Vol. 61 No.5 (2022): pp.3710-3728.

[46] Sadaf Akhtara, Alan Dolan and Jane Barlow, "Understanding the Relationship Between State Forgiveness and Psychological Wellbeing: A Qualitative Study", **Journal of Religion and Health**, Vol. 56 (2017): pp. 450-463.

Anne Haikola's (2023) recent study conducted in Finland focused on examining the emotional journey of forgiveness and how narratives express it. Using McAdams's life story interview method, 22 Finnish adults shared their personal experiences of forgiveness. The analysis revealed two main themes: empowerment and pain, each with five subthemes that illuminated various aspects of the forgiveness process. These included forgiveness as a form of liberation, relief from burdens, the release of pent-up energy, forgiveness through vulnerability, and forgiveness despite harboring feelings of hate. The findings underscore forgiveness as a complex process that encompasses emotional, sensory, and embodied dimensions. While some participants experienced forgiveness relatively quickly, for most, it was a gradual process. Interestingly, the study suggests that unforgiveness and forgiveness may not always be distinct processes; instead, they can sometimes overlap and occur simultaneously.[47]

Justyna Mroz and Kinga Kaleta studied in the topic of 'Forgive, Let Go, and Stay Well! The Relationship between Forgiveness and Physical and Mental Health in Women and Men: The Mediating Role of Self-Consciousness' which the details as follows:- A team of researchers from the University of Kielce in Poland conducted a study to investigate whether self-consciousness plays a mediating role in the relationship between dispositional forgiveness and the health outcomes of Polish adults. Using the Heartland Forgiveness Scale and the Rumination-Reflection Questionnaire, they examined how forgiveness, self-consciousness, and health are interconnected. The study discovered that self-consciousness acted as a mediator between positive forgiveness and mental health, as well as between reduced unforgiveness and physical health. Moreover, both rumination and reflection played mediating roles between reduced unforgiveness and mental health, as well as forgiveness and physical health. Interestingly, the mediation of rumination was more frequently observed among female participants. However, the study acknowledged limitations regarding generalizability due to its exclusive focus on Poland. Future research endeavors should aim to

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[47] Jichan J. Kim, Erika S. Payne and Eunjin Lee Tracy, "Indirect Effects of Forgiveness on Psychological Health Through Anger and Hope: A Parallel Mediation Analysis", **Journal of Religion and Health**, Vol. 61 No. (2022): pp. 3729–3746.

encompass diverse cultural contexts and include participants from various countries to gain a more comprehensive understanding of the interplay between forgiveness, self-consciousness, and health across different populations.[48]

Juan Pablo Pizarro-Ruiz et al. studied re Influence on Forgiveness, Character Strengths and Satisfaction with Life of a Short Mindfulness Intervention via a Spanish Smartphone Application and noted that during the Covid-19 pandemic quarantine in Spain, a research initiative aimed to assess the impact of a mindfulness-based intervention (MBI) delivered through a smartphone application named "Aire Fresco" (Fresh Air) on various factors influencing job performance. The study involved 164 Spanish participants who were assessed both before and after a 14-day intervention period, with participants divided into control and experimental groups. Results revealed a significant positive effect of the intervention on the evaluated variables, including an increase in mindfulness trait, reduction in negative affect, and enhancement in life satisfaction and forgiveness, among others. This study marks a significant contribution as it potentially represents the first demonstration of the effectiveness of a brief mindfulness intervention conducted via a smartphone application in the Spanish context. The findings suggest that organizations could potentially benefit from implementing similar interventions to foster employees' work-related well-being and improve job performance. [49]

(9) *Mindful Listening: Dhamma Talk*

Mindful listening, stemming from mindfulness practices often linked with Buddhist teachings, profoundly enriches one's capacity to engage with and comprehend spoken material, such as a Dhamma talk. Studies suggest that mindful listening entails complete presence and attentiveness to the speaker, potentially resulting in enhanced

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[48] Anne Haikola, "I Felt Like I Wanted to Hug the Whole World: Forgiveness as an Embodied Emotional Narrative Process", **Springer Link**, (2023) <https://link.springer.com/article/10.1007/s42087-023-00390-2> , 4 March 2024].

[49] Justyna Mroz and Kinga Kaleta, "Forgive, Let Go, and Stay Well! The Relationship between Forgiveness and Physical and Mental Health in Women and Men: The Mediating Role of Self-Consciousness", **International Journal of Environmental Research and Public Health**, Vol. 20 No. 13 (2023): pp. 6229.

cognitive and emotional benefits. For example, research indicates that mindful listening can heighten sensitivity and enjoyment when listening to music, implying similar advantages may arise from engaging in a Dhamma talk.[50] This practice fosters receptivity to new experiences, attentiveness to nuances, and awareness of diverse contexts, all crucial for understanding the subtle teachings presented in a Dhamma talk.[51] Moreover, mindful listening has the potential to decrease reliance on pharmaceutical treatments in psychiatric settings by fostering a calming influence, which could be advantageous for sustaining concentration and serenity during a Dhamma talk.[52] This approach adheres to the principles of mindful awareness, proven to mitigate the detrimental impacts of wandering thoughts and uplift mood, thereby enriching the overall listening experience during a Dhamma talk.[53]

2.2 Concepts and theories of Multicultural

The researcher searched the information of the concepts and theories of multicultural as the following information: -

2.2.1 Definition of Multicultural

For this field research on mindfulness for multicultural practitioners, concepts and theories of multicultural that circulate in academy are extremely important and relevant. Thus, in this chapter, we begin with some relevant definitions of multicultural. The prevalence of several definitions of 'multicultural' reflect the very

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[50] Juan Pablo Pizarro-Ruiz et al., "Influence on Forgiveness, Character Strengths and Satisfaction with Life of a Short Mindfulness Intervention via a Spanish Smartphone Application", **International Journal of Environmental Research and Public Health**, Vol. 18 No. 2 (2021): pp. 802.

[51] Trevor Scudamore et al., "Mindful Melody: feasibility of implementing music listening on an inpatient psychiatric unit and its relation to the use of as needed medications for acute agitation", **BMC Psychiatry**, Vol. 21 No. 1 (2021): pp 132.

[52] Orion Taraban et al., "The Effects of a Mindful Listening Task on Mind-Wandering", **Mindfulness**, Vol. 8 No. 2 (2017): pp. 433-443.

[53]Merriam-Webster's Collegiate Dictionary, 11th ed. (Springfield, MA: Merriam-Webster, 2003),<https://www.merriam-webster.com/> , 5 May 2024.

existence of distinct cultural or ethnic groups within any given society.[54] We can also maintain that a society or organization often comprises and/or recognizes the existence of multiple cultures.[55]

A related term, "multicultural education", UNESCO has defined in following terms: "Multicultural education is a transformative approach to education that aims to empower learners to critically examine and challenge the dominant cultural narratives and perspectives that shape their understanding of the world. It seeks to create a more just and equitable society by promoting respect and appreciation for diversity" (UNESCO, 2009).

The concept of multiculturalism encompasses individuals with diverse backgrounds and experiences, and various definitions exist, ranging from demographic characteristics to psychological perspectives. Broadly speaking, multicultural individuals include those who are mixed-race, mixed-ethnic, have lived in multiple countries (e.g., expatriates, international students, immigrants, refugees), those reared in additional cultures, and individuals in intercultural relationships (Berry, 2003; Padilla, 2006). In the United States, this may encompass foreign-born individuals (13%), nonwhite individuals (34%), and those who speak a language other than English at home (20%) (U.S. Census Bureau, 2006). Similarly, high numbers of multicultural individuals can be found in other nations with strong migration or colonization histories. Psychologically, multiculturalism is loosely defined as the experience of being exposed to and internalizing two or more cultures (Hong et al., 2000; Nguyen & Benet-Martínez, 2007). Multicultural individuals exhibit multicultural competence, displaying behaviors such as language use, choice of friends, media preferences, and values representative of multiple cultures (LaFromboise et al., 1993). They may also self-label as multicultural or engage in group self-categorization reflecting cultural pluralism. Multicultural identity involves attachments and loyalties to different cultures (Benet-Martínez & Haritatos, 2005). Additionally, multicultural individuals may report

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[54] Oxford English Dictionary, 3rd ed., (Oxford: Oxford University Press, 2010), < https://www.oxfordlearnersdictionaries.com/>, 5 May 2024.

[55] Verónica Benet-Martínez, "Multiculturalism: Cultural, Social, and PersonalityProcesses", **ResearchGate**, (2021): pp. 3-4.

acculturation attitudes supporting integration or biculturalism strategies (Berry, 2003).[56]

In a recent noteworthy "cross-cultural" development, brain activity studies utilizing EEG, fMRI, and PET scans have focused on the induction of specific meditative states and positive emotions, such as compassion and devotion. The research involves a highly skilled, long-term monastic practitioner, a Western Lama in the Tibetan tradition holding a doctorate in molecular biology. In a departure from traditional approaches, this practitioner has not only served as the subject but has actively collaborated in designing and interpreting the investigations alongside scientific counterparts. Leveraging the practitioner's advanced ability to articulate precise accounts of mental activities during various practices, these studies have unveiled stable patterns of brain activity, referred to as "neural signatures of different mental states." Notably, these patterns have never been observed in novice subjects and can be intentionally reproduced by the practitioner, contingent on their choice of meditative practice.[57]

2.2.2 The Concept and Theories of Multicultural

The concept of multicultural can be classified as the following items: -

(i) Multiculturalism as a Policy

Multiculturalism as a policy seeks to address the diverse normative challenges arising from cultural diversity. Its primary objectives include addressing issues such as ethnic conflict, internal illiberalism, and the need for federal autonomy in culturally diverse societies. Additionally, multicultural policies strive to provide the necessary means for individuals to pursue and preserve their cultural differences. This stands in contrast to assimilation, as multiculturalism emphasizes the recognition, allowance, and even celebration of the unique identities and traditions of various

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[56] Jon Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future", **Wiley Online Library, Clinical Psychology: Science and Practice**, Vol. 10 No. 2 (2006): pp. 144-156.

[57] Internet Encyclopedia of Philosophy, Multiculturalism, < https://iep.utm.edu/multicul/>, 2 December, 2023.

cultural groups within a society. By fostering an inclusive approach, multicultural policies aim to create a harmonious coexistence that values and respects the richness of cultural diversity.[58]

(ii) Multicultural Citizenship

Proponents of multicultural citizenship, including philosophers such as Charles Taylor, Will Kymlicka, and Ayelet Shachar, share common principles in their philosophical framework. Firstly, they emphasize the state's responsibility in safeguarding the fundamental legal, civil, and political rights of its citizens. Second, they argue for the active involvement of the state in shaping societal cultural character, advocating for laws and policies that preserve and protect diverse cultures. Third, these philosophers assert that cultural norms play a normative role in society. Consequently, the fourth common feature is the belief that individuals' profound interest in their cultures warrants state support. Finally, the fifth point underscores the advocacy for difference-sensitive or multicultural citizenship policies to ensure the protection of cultural diversity within the broader societal framework. Overall, these shared principles form the foundation of a philosophical stance that seeks to reconcile cultural diversity with the principles of citizenship and the role of the state.[59]

(a) Taylor's Politics of Recognition

Charles Taylor's exploration of recognition underscores the significance of respecting and preserving individual identities, particularly in the public realm. His rejection of procedural liberalism in favor of a non-procedural approach emphasizes the importance of cultural diversity and the need for public policies that accommodate and protect different communities. Taylor argues for a form of decentralization, particularly in the Canadian context, through federalism, allowing communities like Quebec to have self-government rights over certain policies. The emphasis on cultural protection, however, is constrained by Taylor's commitment to fundamental rights such as life, liberty, due process, free speech, and free practice of religion. Therefore, Taylor's

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[58] Loc. cit.

[59] Internet Encyclopedia of Philosophy, Multiculturalism, <https://iep.utm.edu/multicul/> , 2 December, 2023.

nuanced perspective advocates for a delicate balance between promoting difference and upholding core rights within the context of diverse societies (Taylor, 1994b).[60]

(b) Kymlicka's Multicultural Liberalism

Kymlicka argues that group rights, particularly for national minorities, are justified within a liberal framework. He contends that protecting societal cultures is crucial for individual autonomy and freedom. Additionally, group rights address inequalities resulting from state involvement in shaping culture, ensuring fair treatment for diverse groups. Kymlicka also emphasizes the enrichment of society through the promotion of cultural variety. Lastly, he advocates for the respect of historical agreements as a means of treating individuals from different cultures with equal respect. Overall, Kymlicka sees group rights as essential for upholding liberal values of freedom and equality in culturally diverse societies.[61]

(c) Shachar's Transformative Accommodation

Ayelet Shachar's model of transformative accommodation is grounded in four key assumptions about the multiplicity of identities, the normative and legal interests of both the state and groups, their mutual impact on each other, and their shared interest in supporting their members. Building on these assumptions, three core principles of sub-matter allocation of authority, no monopoly, and clearly delineated options shape Shachar's vision for a joint governance model. The sub-matter allocation of authority principle challenges the idea that contested social arenas are indivisible, suggesting that they can be divided into complementary sub-matters. This allows for independent decisions on specific issues within each area of law, promoting flexibility and adaptability. The no monopoly rule advocates for a division of jurisdictional powers between the state and the group, rejecting absolute control by either party. Instead, Shachar proposes a cooperative relationship where each entity holds power over different sub-matters, fostering interdependence in legal decision-making. The definition of clearly delineated options emphasizes individual choice, allowing people

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[60] Loc. cit.

[61] Internet Encyclopedia of Philosophy, Multiculturalism, < https://iep.utm.edu/multicul/>, 2 December, 2023.

to decide whether to abide by state or group jurisdiction. Predefined reversal points provide exit options, creating a framework for individuals to navigate their affiliations based on agreements between the state and the group.[62]

(2) Negative Universalism

Negative universalism, as articulated by philosophers such as Barry and Kukathas, encompasses four key features. First, they advocate for the state's neutrality among various conceptions of the good, allowing individuals the freedom to pursue their own values. Second, they acknowledge that this impartiality may result in unequal impacts on citizens' lives, but they argue that achieving equality of impact is not a practical or realistic goal within liberal theory. Third, while basic civil and political rights are upheld, the differentiation in the application of these rights is deemed justifiable based on fundamental principles such as freedom of thought and association. Finally, negative universalists express skepticism about the normative value of culture and resist providing differentiated rights to individuals based on cultural considerations.

These shared features highlight the core tenets of negative universalism, emphasizing the importance of state neutrality, acknowledging inherent inequalities, justifying deviations in the application of rights, and maintaining skepticism towards cultural normativity (Festenstein, 2005, pp. 91–92). This approach, despite differences in the philosophies of its proponents, underscores a commitment to preserving individual freedom within a framework that acknowledges and navigates the complexities of societal diversity and cultural norms.[63]

(a) Barry's Liberal Egalitarianism

Barry's perspective on liberal egalitarianism forms the basis for his arguments against granting rights to cultural groups. The core values of neutrality, freedom, and equality underpin his opposition to what he sees as difference-sensitive policies for cultural groups. According to Barry, such policies violate the principle of neutrality, as states should refrain from favoring or promoting specific conceptions of

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[62] Ibid.
[63] Loc. cit.

the good. Barry's commitment to freedom emphasizes the absence of paternalistic restrictions on individuals pursuing their own conceptions of the good. He contends that unequal impacts of laws on different cultures are not inherently unfair, as laws aim to protect certain interests against others. Equality, as envisioned by Barry, involves providing individuals with an equal set of basic legal, political, and civil rights, as well as promoting equality of opportunity. The latter requires uniform rules that generate the same choices for all individuals, ensuring that economic or other factors do not hinder individuals from pursuing their goals. The arguments against cultural group rights presented by Barry are deeply rooted in his liberal framework. Neutrality, freedom, and equality are the touchstones of his opposition to difference-sensitive policies. Additionally, he introduces two ad hoc arguments—one emphasizing the temporary nature of economic resource protections and the permanence of cultural rights, and the other insisting on the consistent application of reasonable arguments without exceptions.

In summary, Barry's stance underscores the tension between liberal principles and the recognition of cultural group rights. He contends that such recognition could compromise the fundamental values of liberal egalitarianism, particularly in terms of neutrality, freedom, and equality.[64]

(b) Kukathas' Libertarianism

Kukathas' approach to multiculturalism revolves around two fundamental ideas: the primacy of individuals' interest in living according to their conscience and the defense of freedom of association. He contends that individuals have a fundamental interest in following their conscience, as moral beings who derive meaning from their moral evaluations. This interest is crucial, and the state has a duty to protect it. Freedom of association, according to Kukathas, is defined primarily as the right to exit groups. Individuals should have the freedom to leave or dissociate from groups they do not wish to be a part of. For this freedom to be meaningful, individuals must not be physically

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[64]Internet Encyclopedia of Philosophy, Multiculturalism, <https://iep.utm.edu/multicul/>, 2 December, 2023.

barred from leaving, and there should be alternative places (like a market society) where they can exit.

In Kukathas' vision, the state's role is limited. It is not obligated to provide social welfare services but should intervene to safeguard the right to exit, prevent physical barriers to leaving, and regulate to prevent aggression between associations. This leads to a vision of a "society of societies," where each group has its own legislation and jurisdictional independence.

Despite the potential imposition of high exit costs, Kukathas argues that this model best protects individuals' freedom of conscience by allowing a wide variety of practices. For him, the emphasis on freedom of association permits diverse communities, even those with controversial practices, to exist autonomously, promoting tolerance and avoiding interference by the state in the internal affairs of these associations.[65]

(c) The Second Wave of Writings on Multiculturalism

The discourse on multiculturalism has evolved from an initial focus on the justice of difference-sensitive policies in a liberal context to a second wave that emphasizes justice within cultural groups. This shift in focus has prompted contemporary liberal political philosophers to analyze the potential adverse effects of policies aimed at safeguarding minority cultural groups, particularly concerning the well-being of individual members within these groups. The current debate revolves around the practical implications of policies designed to correct inter-group inequalities, with a heightened concern for how such measures might inadvertently favor certain members of minority groups over others. The central worry is that efforts to enable individuals to pursue their cultural identity could inadvertently empower group leaders to make decisions and institutionalize practices that may lead to the persecution of internal minorities within these cultural groups.

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[65] Internet Encyclopedia of Philosophy, Multiculturalism, <https://iep.utm.edu/multicul/>, 2 December, 2023.

Philosophers' express apprehension over the possibility that multiculturalism policies might grant excessive power to group leaders, reinforcing or facilitating cruelty and discrimination within the group itself. This concern underscores the need for a nuanced approach to multicultural policies that carefully considers their potential impact on intra-group dynamics to avoid unintended consequences.[66]

(ii) Multiculturalism and its alternatives[67]

The shift from the nationalist ideal of culturally homogeneous nation-states in the mid-20th century has led to diverse approaches in managing cultural and ethnic diversity in Western societies. The aftermath of the Second World War and the subsequent discrediting of nationalism prompted a reevaluation of political ideologies. International efforts focused on establishing human, social, political, and cultural rights, challenging the notion of exclusive, culturally united nation-states. In response to increasing international migration and the resulting heterogeneity within societies, European nations have adopted varying strategies. France historically pursued assimilationist policies, emphasizing the integration of immigrants into the majority culture. Germany, on the other hand, implemented a guest-worker system that maintained economic and social rights for immigrants while expecting their eventual return to their countries of origin.

Multiculturalism emerged as a contrasting approach. Multiculturalism goes beyond mere acknowledgment of diversity and encompasses a positive or neutral government stance, public support for the preservation and development of diverse cultural practices and identities, and efforts to address social inequalities based on cultural backgrounds. This approach has been embraced by countries like Britain, Sweden, and the Netherlands. Recent developments demonstrate a degree of convergence among these models. France has slowly recognized ethnic and cultural diversity but concurrently restricted citizenship legislation. Germany, acknowledging the permanence of many immigrants, has witnessed significant changes in its cultural

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[66] Pasi Saukkonen, "Multiculturalism and Cultural Policy in Northern Europe", **Nordisk Kulturpolitisk Tidsskrift**, Vol. 16 No. 2 (2014): pp. 1-2.

[67]Multiculturalism, <https://www.hellovaia.com/explanations/ politics/political-ideology/multiculturalism/>, 2 December, 2023.

landscape and citizenship policies. Multiculturalist countries have also undergone policy revisions.

While there is some congruency, fundamental distinctions persist between assimilationist and multiculturalist countries. The ongoing discourse reflects the complex interplay between national identity, cultural diversity, and evolving citizenship policies in the context of contemporary global migrations (Kymlicka, 2012). This diversity of approaches underscores the ongoing challenge of balancing national cohesion with the recognition and celebration of cultural differences within increasingly heterogeneous societies.

For the theories of multicultural, the researcher has found from the related document in the types of multiculturalism theory: -

Types of Multiculturalism Theory[68]

According to multiculturalism there are many types of multiculturalism. Let's explore some of them, the theory around them, and their differences.

(i) Liberal Multiculturalism:[69]

The core of this Theory is to emphasize individualism, freedom, and the right of individuals to retain, practice, and celebrate their cultural identity. By the key Ideas as tolerance of cultural differences is promoted, but within the framework of liberal ideologies. The acceptance may be conditional on aligning with liberal values.

(ii) Conservative Multiculturalism:[70]

This theory will be advocated for cultural homogeneity and unity, suggesting that diversity hinders unity. Assimilation is seen as a means to achieve cultural homogeneity. And the key Idea is to oppose the idea of diverse, hotel-like societies and may pressure individuals to assimilate to a dominant culture.

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[68] Loc. cit.
[69] Loc. cit.
[70] Loc. cit.

(iii) Pluralist Multiculturalism[71]

The theory of pluralist multiculturalism is similar to liberal multiculturalism but goes beyond accepting cultures aligned with liberal ideologies. It is more inclusive, accepting competing political ideologies, moral values, and cultural practices without the biases found in liberal ideologies. By the Key Ideas as Questions arise about the extent to which certain beliefs can be tolerated, acknowledging that complete civic cohesion might be unattainable.

(iv) Cosmopolitan Multiculturalism[72]

The Theory of cosmopolitan multiculturalism conflicts with traditional multiculturalism as it values cultural diversity but encourages the adoption of components of cultures for the sake of establishing a unified international identity. And the Key Ideas are to Involves a "pick and mix" approach to cultures, resulting in a hybrid of different cultural elements. This approach may lead to the weakening and blurring of distinctive cultures in favor of a broader, more integrated identity.

It is important to note that these theories are not mutually exclusive, and elements of one can be found in another. Additionally, the practical implementation of multiculturalism can vary in different societies based on historical, social, and political contexts.

Moreover, another document can clarify the theories of multicultural:

Theories of Multicultural

Multiculturalism, the presence and interaction of diverse cultures within a society, has been explored by numerous theories with varying perspectives.

(1) Assimilation Theory[73] attempts to explain how immigrant groups and their cultures integrate with the dominant society over time. While seemingly

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[71] Loc. cit.
[72] Loc. cit.

[73]Assimilation and Pluralism from Immigrants to White Ethnics P: 44-48 <https://www.sagepub.com/sites/default/files/upm-binaries/43865_2.pdf>, 2 December, 2023.

straightforward, the theory presents a complex picture with nuances and controversies. The core assumptions of this theory can be noted as follows:

(i) to emphasize the absorption of minority cultures into the dominant culture.

(ii) to predict cultural convergence and loss of distinct identities over time. and

(iii) to criticize for overlooking cultural resistance and the potential for conflict.

(2) Pluralism Theory[74] offers a contrasting perspective to Assimilation Theory, advocating for the coexistence and mutual respect of different cultures within a unified society. The significant of this theory are advocating for the co-existence of distinct cultures with minimal assimilation, emphasizing cultural autonomy and equal representation for all groups and criticizing for potentially fostering cultural isolation and hindering social cohesion.

(3) Acculturation Theory[75]

The concept of acculturation, central to understanding the adjustment of immigrant children and youth, has been extensively explored, notably through Berry's two-dimensional model (Berry, 1980, 2003). Acculturation, at an individual level, refers to the changes and adaptations individuals undergo due to prolonged exposure to a new culture (Ward & Geeraert, 2016). Berry consistently emphasized the individual variations in acculturation strategies, emphasizing the importance of considering nested contexts – acknowledging that individuals exist within groups, communities, and countries with diverse national policies and attitudes toward immigration (Berry, 2003, 2008).

Despite Berry's groundbreaking work, some limitations existed, particularly in the lack of a robust developmental framework (Titzmann et al., 2014). Recent

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[74] Loc. cit.

[75] Linda P. Juang and Moin Syed, "The Evolution of Acculturation and Development Models for Understanding Immigrant Children and Youth Adjustment", **SRCD Society for Research in Child Development,** Vol. 12 No. 4 (2019): pp. 241-246.

developments in acculturation research have addressed these gaps. Firstly, there is a growing call for greater specificity in acculturation research (Birman et al., 2014). Many studies tended to focus solely on individual-level strategies, resulting in a lack of contextual understanding, rendering the strategies acontextual, categorical, static, and nonspecific.

Simultaneously, there is an emerging trend towards greater theoretical integration of acculturation and developmental frameworks. This integration opens new avenues for comprehending the adaptation and adjustment of immigrant children and youth (Berry et al., 2006). The emphasis on specificity in research and the incorporation of developmental perspectives contribute to a more nuanced understanding of the complex processes involved in acculturation. These advancements represent critical steps forward in the study of acculturation and its impact on the lives of immigrant children and youth.

(4) Hybridity Theory[76]: hybridity and multiculturalism, central themes in post-colonial discourse, are interconnected concepts that shape and reflect the dynamics of contemporary societies. Hybridity emerges from colonialization and immigration, while multiculturalism involves the coexistence of diverse cultures within a community. The impact of these phenomena extends to migration, ethnicity, culture, and race, influencing both positively and negatively.

Multiculturalism, seen through a post-colonial lens, supports minority cultural practices but may also serve capitalist interests, potentially eroding national identities. Critiques highlight challenges in balancing cultural differences, as seen in instances where attempts to accommodate diverse traditions clash with existing practices.

The association between multiculturalism and capitalism raises concerns about the commodification of cultures and its alignment with neoliberalism. This link reflects broader issues, including individualism, economic hegemony, and unequal wealth distribution.

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[76] Thabit Alomari, Critiques of Hybridity, < https://www.academia.edu /7872610/Critiques_of_Hybridity>, 2 December, 2023.

In navigating the complexities of hybridity and multiculturalism, a nuanced understanding is crucial to discern their impact on societies. Whether contributing positively to social cohesion or perpetuating power imbalances, these concepts play a vital role in shaping the cultural landscape (Harvey, 2005, p. 41).

(5) Critical Multiculturalism

The passage you provided discusses the contested nature of the term "multiculturalism" and the need for a critical approach to its definition. The author advocates for a "critical multiculturalism" that critiques the ideological apparatuses distributing power unevenly in multicultural societies. The paper rejects the cooptation of multiculturalism by neoliberal interests and emphasizes the importance of reclaiming and defining its terms against such takeovers (Palumbo-Liu 2002, 117). This critical multiculturalism is characterized by a structural conception of culture, challenging dichotomies between structure and culture, as well as between the interests of cultural groups and a "common interest" (Lugones and Price 1995; Palumbo-Liu 1995, 2). The approach aims to bridge the gap between anthropology and multiculturalism by providing a nuanced understanding of cultural differences within a democratic framework (Turner 1993).[77]

2.2.3 Benefits of Multicultural

The Benefits of Multiculturalism in the Classroom presented by Sasha Blakeley are as follows.[78]

(i) Fostering Mutual Respect

- Multicultural education establishes a foundation of respect between teachers and students, emphasizing the equality of all cultures.

- Students are taught to approach one another with open-minded curiosity, reducing the likelihood of bullying and discrimination.

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[77] Isabel Awad, "Critical Multiculturalsm and Deliberative Democracy: Opening Spaces for More Inclusive Communication", **Javnost - The Public**, Vol.18 No. 3 (2011): pp. 39-54.

[78] Sasha Blakeley, "The Benefits of Multiculturalism in the Classroom", https://teachinglicense.study.com/resources/multicultural-education-benefits-importance.html , 2 December, 2023

(ii) Unlocking Individual Potential

- Departing from the one-size-fits-all model, multicultural teaching acknowledges diverse learning styles and perspectives.
- Students, including those learning English as a second language, receive personalized support, ensuring that all have the opportunity to reach their full potential.

(iii) Broadening Horizons

- Multicultural classrooms serve as dynamic learning spaces where students gain insights into cultures beyond their own.
- This exposure fosters open-mindedness, a willingness to embrace new perspectives, and a deeper understanding of the incredible diversity of human experiences.

(iv) Encouraging Critical Thinking

- Multiculturalism encourages students to question and think critically about what they learn.
- By examining historical events from various perspectives, students develop nuanced understandings and carry these critical thinking skills into other areas of their lives.

(v) Building Global Citizens

- Beyond the classroom, multicultural education shapes individuals into global citizens with a compassionate understanding of diverse cultures.
- This lifelong learning extends into adulthood, influencing career choices, fostering international friendships, and contributing to a more interconnected and understanding world.

In essence, multicultural education transforms classrooms into inclusive environments, where respect, individuality, critical thinking, and global citizenship are cultivated. These benefits extend far beyond academic settings, impacting individuals throughout their lives.

And another literature in the topic of Challenges and Benefits of Multicultural Education for Promoting Equality in Diverse Classrooms by Farah Latif Naz:

Benefits of Multicultural, according to Farah Latif Naz,[79] as follows:

(i) Cultural Awareness and Respect:

- Fosters understanding and appreciation of cultural differences.
- Promotes empathy and tolerance among students.

(ii) Reduced Prejudice and Discrimination:

- Contributes to a more inclusive and harmonious classroom environment.
- Mitigates the negative impact of prejudice on academic and social development.

(iii) Equal Opportunities for All:

- Recognizes and values the strengths and abilities of students from diverse backgrounds.
- Sets higher expectations, providing opportunities for success regardless of cultural background.

(iv) Closing the Achievement Gap:

- Addresses disparities in academic performance among students from different cultural backgrounds.
- Promotes a more equitable learning experience, fostering success for all.

(v) Critical Thinking and Problem-Solving:

- Encourages students to analyze societal issues from various perspectives.

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[79] Farah Latif Naz, "Challenges and Benefits of Multicultural Education for Promoting Equality in Diverse Classrooms", **Journal of Social Sciences Review**, Vol. 3 No. 2 (2023): pp. 511-522.

- Challenges biases and assumptions, fostering the development of critical thinking skills.

(vi) Application to Real-World Situations:

- Equips students with problem-solving skills applicable to real-world challenges.
- Prepares individuals to navigate complex issues in a diverse and interconnected world.

In conclusion, despite the challenges, multicultural education yields a range of benefits, including heightened cultural awareness, reduced discrimination, equal opportunities, closing achievement gaps, and the cultivation of critical thinking skills. These advantages collectively contribute to creating inclusive and empowered individuals capable of addressing the complexities of the modern world.

Another Perspective on the Benefits of Multiculturalism[80] is as follows.

(i) Economic Advantages

Residing in a multicultural community can yield substantial economic advantages. When individuals from diverse cultural backgrounds unite, they bring forth their distinct expertise, insights, and viewpoints to the labor force. This variety boosts efficiency and stimulates ingenuity, thereby fueling economic advancement. Studies indicate that heterogeneous teams in enterprises surpass homogeneous ones, resulting in increased profits and more effective decision-making. The interchange of concepts and skills among people from varied cultures cultivates an environment conducive to entrepreneurial endeavors. Diverse outlooks frequently inspire innovative solutions and reveal unexplored market potentials.

(ii) Cultural Enrichment

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[80] Exploring the Benefits and Challenges of Multicultural Society, 2023, https://www.collegenp.com/article/exploring-the-benefits-and-challenges-of-multicultural-society/, 25 April 2024.

Multiculturalism offers a wealth of cultural diversity to society, weaving together various languages, cuisines, customs, and traditions. Through coexistence with people from different backgrounds, individuals gain invaluable experiences, fostering mutual understanding, appreciation, and respect for diverse cultures. This exchange not only broadens horizons and enriches knowledge but also confronts prejudices and stereotypes. Immersed in multicultural settings, people are encouraged to celebrate diversity, cultivating a global mindset and nurturing inclusivity and tolerance.

(iii) Creativity and Innovation

Multicultural societies serve as fertile ground for fostering creativity and innovation. When individuals from varied backgrounds come together, they bring forth a plethora of perspectives and experiences, sparking a rich exchange of ideas. This diverse amalgamation of thoughts ignites creativity and paves the way for groundbreaking innovations. Studies indicate that teams with diverse compositions are adept at generating novel solutions to intricate challenges, surpassing the outcomes of homogeneous groups. Embracing multiculturalism enables societies to harness an extensive wellspring of creativity and intellectual prowess, propelling advancements across diverse realms including science, technology, arts, and humanities.

(iv) Improved Social Cohesion

Multiculturalism serves as a cornerstone for nurturing social cohesion within a society. When individuals from varied cultural backgrounds coexist peacefully, it cultivates a shared sense of unity and belonging. Interactions and friendships forged among people of diverse origins dismantle prejudices and foster social integration. This inclusive environment fosters a robust community spirit, characterized by mutual respect and support, transcending cultural divides. Research underscores that multicultural societies characterized by strong social cohesion witness reduced crime rates, enhanced mental well-being, and heightened overall quality of life.

(v) Expanded Perspectives and Understanding

Living in a multicultural society provides individuals with an avenue to encounter a wide range of perspectives and worldviews. Interacting with people from different cultural backgrounds encourages individuals to examine their own beliefs and

biases, promoting personal growth and reflection. Exposure to diverse viewpoints helps develop a deeper understanding of global issues, fostering empathy and compassion. This expanded perspective is especially important in a globally connected world, where cooperation and understanding across borders are crucial for addressing common challenges.

(vi) Increased Tolerance and Acceptance

Multicultural societies foster tolerance and celebration of diversity. Close interaction with individuals from varied cultural backgrounds encourages an appreciation and acceptance of differences. This exposure dismantles stereotypes, prejudices, and discriminatory beliefs, creating an atmosphere where people are inclined to embrace others regardless of their cultural or ethnic heritage. Studies indicate that individuals residing in multicultural settings demonstrate increased empathy and a greater embrace of diversity, thus promoting inclusivity and equity within society.

2.2.4 Mindfulness and Multicultural

Literature on mindfulness and multiculturalism is as follows. Iram Osman, Sduduzo Mncwabe and Veena S Singaram studied the research in the title of 'Twelve tips for creating a multicultural mindfulness-based intervention in diverse healthcare settings. The details of this study can be noted that the heightened levels of stress and burnout, coupled with the reluctance to seek help and reliance on unhealthy coping mechanisms among healthcare professionals (HCPs), pose significant challenges worldwide. In response, mindfulness-based interventions (MBIs) have gained traction for their ability to alleviate stress and promote healthier coping strategies, particularly amidst the Covid-19 pandemic. However, the demanding schedules of HCPs necessitate interventions that are accessible, practical, and tailored to their specific contexts. Embracing a multicultural perspective is crucial, particularly in diverse regions like Africa. This paper aims to offer practical guidance for ensuring the effectiveness of MBIs for multicultural HCPs facing intense stress. It provides four tips each for curriculum development, implementation, and sustainability. These tips

are supported by real-world examples of stress regulation within healthcare settings, offering a blueprint for culturally and contextually appropriate MBIs in the future.[81]

Publication of Anum Sarfraz and Salma Siddiqui "Cultural Adaptation of a Mindfulness-Based Intervention for Young Adults: An Application of Heuristic Framework" showcases a methodologically robust and culturally sensitive approach to adapting mindfulness-based interventions for young adults in low-middle-income countries. Through a systematic four-step process and engagement with stakeholders, the intervention was tailored to align with the cultural context while preserving core principles. Surface structure changes, including language adjustments, modification of reading materials, and the addition of an orientation audio recording, reflect a deep understanding of cultural nuances and preferences. Despite these adaptations, the intervention's core principles remained universal, highlighting its potential effectiveness across diverse cultural settings. Preliminary testing demonstrated positive changes in stress, mindfulness, and psychological well-being among participants, indicating promising outcomes. These findings suggest the feasibility and potential effectiveness of the adapted intervention, warranting further investigation through feasibility and effectiveness trials. Overall, this study provides a valuable framework for future intervention adaptation studies, emphasizing the importance of cultural relevance and sensitivity in preventive interventions for young adults in challenging socio-economic and political contexts. By addressing the unique needs of these populations, such interventions have the potential to make meaningful contributions to their well-being and resilience.[82]

Moreover, Llse Blignault et al. studies the research namely 'Cultivating mindfulness: evaluation of a community-based mindfulness program for Arabic-speaking women in Australia' which the study findings underscore the potential of culturally tailored interventions in addressing mental health disparities among Arabic-

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[81] Iram Osman, Sduduzo Mncwabe and Veena S Singaram, "Twelve tips for creating a multicultural mindfulness-based intervention in diverse healthcare settings", **PubMed Advanced User Guide**, Vol. 46 No. 1 (2024): pp. 40-45.

[82] Anum Sarfraz and Salma Siddiqui, "Cultural Adaptation of A Mindfulness-Based Intervention For Young Adults: An Application Of Heuristic Framework, Pakistan" **Journal of Social Research (PJSR)**, Vol. 5 No. 02 (2023).

speaking communities in Australia. By incorporating culturally and linguistically appropriate elements such as the Arabic Mindfulness CD and delivering the program in a community setting with bilingual facilitators, the intervention demonstrated significant improvements in mental health outcomes among Arabic-speaking Muslim women. The quantitative analysis revealed statistically significant reductions in depression, anxiety, and stress levels among participants in the intervention group, highlighting the effectiveness of the mindfulness program. Additionally, qualitative insights shed light on the experiential aspects of the intervention, illustrating how participants benefitted from mastering mindfulness techniques, coping with past traumas, and integrating mindfulness principles into their daily lives within the framework of their Islamic faith. These findings suggest that culturally sensitive interventions like the Arabic Mindfulness CD program hold promise for addressing the underutilization of mental health services within Arabic-speaking communities in Australia. Furthermore, the scalability of the group program model indicates its potential for broader implementation and impact. However, further research is warranted to explore the effectiveness of similar interventions among Arabic-speaking men with comparable backgrounds. By expanding the scope of investigation to include diverse demographic groups within the Arabic-speaking population, future studies can enhance our understanding of how best tailor interventions to meet the specific mental health needs of these communities. In conclusion, the study underscores the importance of culturally and linguistically competent approaches in mental health interventions and highlights the potential of mindfulness-based programs to address disparities in mental health outcomes among Arabic-speaking populations in Australia.[83]

2.3 Concepts of Peaceful Well-Being

2.3.1 Definition of Peaceful Well-Being

Essentially, the term "Peaceful Well-Being" is the fusion of two fundamental concepts, each contributing to a deeper understanding of an individual's life.

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[83] Llse Blignault et al., “Cultivating mindfulness: evaluation of a community-based mindfulness program for Arabic-speaking women in Australia”, **Current Psychology**, (2021): pp. 1-12.

A state of inner serenity and external harmony are at the core of Peaceful Well-Being. It refers to a state of calm, clarity, and tranquility that is not only free of stress and conflict, but one that actively cultivates them. Peace can also be static or dynamic. The concept of static peace refers to a situation where nothing changes and conflicts are resolved without violence. By contrast, dynamic peace occurs when disagreements and disputes are resolved non-violently (for details of the UNESCO's of Peace Program,1999).[84] People seek peaceful well-being by managing and mitigating life's pressures, cultivating mental equilibrium and positive emotions. The meaning of "peaceful" extends beyond the absence of chaos; it refers to cultivating positive elements that create a sense of inner peace within the mind, which allows one to deal with life's complexities in a peaceful manner.

In Peaceful Well-Being, "well-being" refers to an individual's overall happiness, health, and prosperity. From a physical perspective, it speaks of a body that is in a state of vitality and optimal functioning. Achieving emotional resilience involves navigating challenges, sustaining positive cognitive states, and maintaining positive moods.

Moreover, well-being is culturally specific, and is an important part of self-care for a 'responsible person'; it goes on to state that one experiences well-being as soon as one wakes up in the morning shower and then has breakfast with consumer products that promote healthy living.[85] A person's sense of wellbeing extends to their relationships, emphasizing the significance of harmonious relationships. Additionally, a sense of accomplishment and clarity of personal goals are important aspects of well-being. The connection to inner values and beliefs is an important part of spiritual well-being for some people.

Overall, Peaceful Well-Being is the confluence of tranquility and holistic prosperity. As it relates to one's physical, mental, emotional, social, and even spiritual

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[84] Elsie Boulding, "Peace Culture in Encyclopedia of Violence, Peace, and Conflict", **Academic Press**, (1999), pp. 654.

[85] Christopher Partridge, "The Re-Enchantment of the West, Vol 2: Alternative Spiritualities, Sacralization, Popular Culture and Occulture", **Bloomsbury Publishing**, (2006): pp. 2-3.

dimensions, it signifies a level of calm in one's internal world, as well as a comprehensive and positive view of one's life as a whole. By cultivating a peaceful mindset and fostering well-being in every aspect of one's life, one can ultimately lead a fulfilling and peaceful existence.

2.3.2 Significant of Peaceful Well-Being

A life well-lived is characterized by a confluence of tranquility and holistic prosperity in Peaceful Well-Being. It is the harmonious orchestration of an individual's existence that transcends the mere coexistence of peace and well-being.

However, Peaceful Well-Being extends its embrace far beyond the internal realm. Physical well-being begins with a comprehensive and positive assessment of life. The health and vitality of the body forms the canvas on which other dimensions of well-being are painted. The concept of physical well-being is more than just a state of being healthy; it represents a sense of vitality and energy that propels individuals to participate fully in life.

The mental and emotional dimensions of Peaceful Well-Being are interwoven seamlessly. It is essential to cultivate positive cognitive states, emotional resilience, and the ability to manage stress as part of the overall well-being tapestry. Individuals create resilient foundations that support a fulfilling life by understanding and nurturing their mental and emotional landscapes. Peace attitudes appear to be widespread among happy people, but how peaceful they are depending on which aspect is emphasized. People's subjective well-being is associated with trusting others and valuing freedom.[86]

Social well-being emphasizes relationships, another thread in this intricate tapestry. Connecting harmoniously with family, friends, and the larger community becomes an essential part of wellbeing. Taking this viewpoint into account, wellbeing focuses on the social duties that adults face in their daily lives and how they balance

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[86] Ed Diener and William Tov, "National accounts of well-being", **Handbook of Social Indicators and Quality-of-Life Research**, 2012, pp. 137-156.

their personal and social lives (Cicognani et al., 2014).[87] Human interaction is enhanced through empathy, effective communication, and a supportive social environment. Furthermore, Peaceful Well-Being is deeper when it is pursued with purpose and fulfillment. In pursuit of finding a sense of accomplishment, individuals set meaningful goals and discover their passions. An enduring sense of purpose is achieved by creating a life that aligns with personal values.

The spiritual dimension may further enhance well-being for some by providing solace, guidance, and transcendence. A higher purpose, value, or belief joins the process of creating peaceful wellbeing.

Overall, Peaceful Well-Being exudes a sense of tranquility and prosperity that goes beyond surface levels. In some cases, it is a sense of purpose, harmony with others, and the ability to integrate physical vitality, mental resilience, emotional balance, and harmony with the environment. Developing a holistic approach to wellbeing transforms life into a canvas of serenity and prosperity.

2.3.3 Benefit of Peaceful Well-Being

Embracing both inner and outer dimensions, peaceful well-being holds transformative benefits. Inner well-being cultivates a serene mental and emotional state, enhancing resilience in the face of challenges. Positive interactions, security, and supportive environments are all promoted by outer peaceful well-being, creating harmony externally. Integrating these dimensions increases resilience, grounding, and fulfillment.

Inner peaceful well-being is a profound state of tranquility and harmony within oneself. Mental and emotional balance can be achieved through cultivating a serene and balanced state of mind and body that transcends outside circumstances. Peace comes from being calm, clear, and content despite life's challenges. In order to achieve inner peace, one needs to be mindful, self-aware, and emotionally resilient. An internal environment where stress is minimized, negative thoughts are minimized, and

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[87] Elvira Cicognani et al., "Sense of community in adolescents from two different territorial contexts: The moderating role of gender and age". **Social Indicators Research**, Vol. 119 No. 3 (2014): pp.1663–1678.

a deep sense of peace and fulfillment is fostered is the goal. Finding and caring for ourselves makes us resilient and grounded, which leads to a peaceful inner life.

Outer peaceful well-being refers to the state of tranquility and prosperity in the external aspects of an individual's life. Essentially, it reflects how well you coexist with your environment, your relationships, as well as other external factors. External interactions often influence this form of well-being beyond an individual's control.

Peaceful living environments are external manifestations of peaceful well-being, in which individuals feel safe and comfortable. A conflict-ridden environment could be characterized by stress, disturbances, and conflict. Positive social connections and relationships foster unity, cooperation, and support, which are essential to experiencing outer peaceful well-being. Maintaining inner peace requires a positive attitude and self-determination. Despite terminal illnesses, subjects remained positive and made their own decisions (Hungelmann, Kenkel-rossi, Klassen, and Stollenwerk, 1985).[88]

It is possible to enhance well-being on the external level by creating a harmonious work environment, communicating effectively, and focusing on one's professional goals. Subjective well-being and peace attitudes have been linked by momentary positive emotions as well as by general happiness and satisfaction (Lyubomirsky et al., 2005).[89]

In essence, positive and supportive external environments contribute to outer peaceful well-being. When cultivating a serene and constructive environment in various areas of life, such as one's home, community, and work, an individual's external surroundings should be peaceful and prosperous.

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[88] J. Hungelmann et al. "Focus on Spiritual Well-Being: Harmonious Interconnectedness of Mind-Body-Spirit- Use of the JAREL Spiritual Well-Being Scale", **Geriatric Nursing**, Vol. 17 (1996): pp. 262-266.

[89] S. Lyubomirsky et al., "The benefits of frequent positive affect: Does happiness lead to success?", **Psychological Bulletin**, Vol. 131 (2005): pp. 803-855.

2.4 Research Works related to the Cultivation of Mindfulness and Peaceful Well-beings in the sight of Mental Well-being

Numerous studies have established the positive effects of mindfulness meditation on overall peace well-being. Research conducted in various meditation settings has shown that mindfulness interventions contribute to reduced stress levels, improved emotional regulation, enhanced cognitive functioning, and increased life satisfaction among Multicultural Meditation Practitioners.

(1) According to the research conducted by Jiwattanasuk (2021), the investigation pertains to the challenges encountered by individuals in leadership roles within organizations, specifically encompassing personal struggles such as stress, cognitive rumination, emotional regulation issues, pursuit of validation, lack of control over external variables, verbal restraint, and changes in body weight. Furthermore, the scholarly investigation revealed that the implementation of a mindfulness-based program demonstrated potential efficacy in addressing the challenges faced by organizational leaders. Nonetheless, a discernible void exists, suggesting the necessity for the development of said mindfulness-based intervention grounded in the premise that the cultivation of loving-kindness could serve as a catalyst in fostering a state of tranquil well-being among organizational leaders.[90]

(2) The Benefits of Being Present

Mindfulness and Its Role in Psychological Well-Being by Kirk Warren Brown and Richard M. Ryan: A study done in America by Brown and Ryan at University of Rochester found positive impact for both dispositional and state mindfulness predicate self-regulated behavior and optimistic emotional states. The development and psychometric properties of the dispositional Mindful Attention Awareness Scale (MAAS) to measure the experience of mindfulness and mindlessness

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[90] Narumon Jiwattanasuk, "A Process of Development for Peaceful Well-Being of Meditation Practitioners Through Buddhist Peaceful Means; A Case Study of Buddhamahametta Foundation, Chiang Rak Noi, Phra Nakhon Si Ayutthaya.", **PhD dissertation**, (Philosophy in Peace Studies, Graduate School, Mahachulalongkornraja vidyalaya University), 2021, pp. 159-171.

in specific day-to-day circumstances, actions, interpersonal communication, thoughts, emotions, and physical states.[91]

(3) The Mindful Hedonist?

Relationships between Well-Being Orientations, Mindfulness and Well-Being Experiences by Nadine Richter and Marcel Hunecke: Another research study done in Germany to explore relationships between orientations and experiences of wellbeing as well as the potential moderation effect of mindfulness, two cross-sectional online studies with German-speaking participants. Follow an integrative model that comprises three central orientations to happiness (OTH): the life of pleasure, the life of engagement and the life of meaning. This study is measuring the relationship among the three central orientations. Another suggested method in this research for broader research, The Hedonic and Eudaimonic Motives for Activities Questionnaire (HEMA) assesses motives to engage in activities that are either driven by a hedonic or eudaimonic approach to well-being. Yet the research method is assessed dispositional mindfulness based on self-reports, which is a common instrument but has limitations. In general, the researchers applied an understanding of mindfulness which is adapted from eastern Buddhist philosophy through western research. Without reliable trainers, the result may be misleading in this case, because there is no common understanding of mindfulness in the present literature.[92]

(4) "Muslim Students' Dispositional Mindfulness and Mental Well-Being

The Mediating Role of Core Self-Evaluation by Mohammad Saleem, et.al.: In more related country closely to Buddhism such as India, the researchers conducted a study examines the meditating effect of core self-evaluation on the association between dispositional mindfulness and well-being among Muslim students. The result of core self-evaluation has positive impact between dispositional mindfulness and well-

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[91] Kirk Warren Brown and Richard M. Ryan, "The Benefits of Being Present: Mindfulness and Its Role in Psychological Well-Being", **Journal of Personality and Social Psychology**, Vol. 84, No. 3 (2003): pp. 822-848.

[92] Nadine Richter and Marcel Hunecke, "The Mindful Hedonist? Relationships between Well-Being Orientations, Mindfulness and Well-Being Experiences", **Journal of Happiness Studies**, Vol. 22 (2021): pp. 3111–3135.

being among Muslim Students. Nonetheless, this study only highlights the important of dispositional mindfulness to the well-being across culture.[93]

(5) An outpatient program in behavioral medicine for chronic pain patients based on the practice of mindfulness meditation: Theoretical considerations and preliminary results by Kabat-Zinn J. Though promoted for centuries as a part of Buddhist and other spiritual traditions, the application of mindfulness to psychological health in Western medical and mental health contexts is a more recent phenomenon, largely beginning in the 1970s.[94]

(6) Mindfulness On-the-go:

Effects of a mindfulness meditation app on work stress and well-being by Sophie Bostock, et. al.: Other than purely study on the effective of mindfulness practice research, some researchers try to translate into everyday practical of day-to-day practice. One researcher in England investigated whether a mindfulness meditation program delivered via an already available smartphone application (app) could improve psychological well-being, reduce job strain, and reduce ambulatory blood pressure during the workday. The research method assessed with the Warwick Edinburgh Mental Well-being Scale (WEMWBS). The result of shown the positive impact to an individual practitioner well-being as well as to the social well-being related to the individual.[95]

(7) The Benefits of Being Present

Mindfulness and Its Role in Psychological Well-Being. By Brown, Kirk Warren, and Richard M. Ryan.

The large number of the literature reviews have been study from different culture and religion background depict from different understanding of past research of

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[93] Mohammad Saleem et al., "Muslim Students' Dispositional Mindfulness and Mental Well-Being: The Mediating Role of Core Self-Evaluation", **Islamic Guidance and Counseling Journal**, (2022): pp. 2-4.

[94] Jon. Kabat-Zinn, "An Outpatient Program in Behavioral Medicine for Chronic Pain Patients Based on The Practice of Mindfulness Meditation: Theoretical Considerations and Preliminary Results", **General Hospital Psychiatry**, Vol. 4 (1982): pp. 33–47

[95] Sophie Bostock, et. al, "Mindfulness on-the-go: Effects of a mindfulness Meditation App on Work Stress and Well-Being", **Journal of occupational health psychology,** Vol. 24 No. 1 (2019): pp. 127–138.

mindfulness. The overall result of mindfulness as a vehicle to well-being has turnout to be highly effective practice

A study done in America by Brown and Ryan at University of Rochester (Brown and Ryan 2003) focus on research a theoretical and empirical examination of the role of mindfulness in psychological well-being on college students and general adults in America. The development and psychometric properties of the dispositional Mindful Attention Awareness Scale (MAAS) was used to measure the experience of mindfulness and mindlessness in specific day-to-day circumstances, actions, interpersonal communication, thoughts, emotions, and physical states. The study result found positive impact for both dispositional and state mindfulness predicate self-regulated behavior and optimistic emotional states.[96]

(8) Mohammad Saleem, et al. Study on "Muslim Students' Dispositional Mindfulness and Mental Well-Being: The Mediating Role of Core Self-Evaluation.

Saleem, Rizvi, and Bashir's study (2022) aimed to evaluate the mediating influence of Core Self-evaluation (CSE) in a more closely related country to Buddhism such as India. It was on the relationship between dispositional mindfulness and mental well-being, and to determine the difference between males and females in their dispositional mindfulness, CSE, and mental wellbeing among Muslim students. The result of the core self-evaluation has positive impact on dispositional mindfulness and well-being with no significant difference between male and female students. The result of the study may potentially aid future psychotherapists and counselors to design effective interventions to develop the self-evaluative process for Muslim students for the promotion of well-being.[97]

(9) The study of Sophie Bostock, et al. on "Mindfulness On-The-Go: Effects of a Mindfulness Meditation App on Work Stress and Well-Being. Other than

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[96] Brown, Kirk Warren, and Richard M. Ryan. "The Benefits of Being Present: Mindfulness and Its Role in Psychological Well-Being", **Journal of Personality and Social Psychology**, Vol. 84 No. 4 (2003): pp. 822–848.

[97] Mohammad Saleem, et al., "Muslim Students' Dispositional Mindfulness and Mental Well-Being: The Mediating Role of Core Self-Evaluation", **Islamic Guidance and Counseling Journal**, Vol. 5 No. 1 (2022): pp. 1–14.

purely study on the effective of mindfulness practice research, some researchers try to translate into everyday practical of day-to-day practice. In England Sophie Bostock, Alexandra D. Crosswell, Aric A. Prather and Andrew Steptoec, (Bostock et al. 2019), conduct a study "Mindfulness On-The-Go: Effects of a Mindfulness Meditation App on Work Stress and Well-Being" with the purpose to examine the effects of a mindfulness meditation program delivered via smartphone on outcomes related to work stress.

The research investigated whether a mindfulness meditation program delivered via an already available smartphone application could improve psychological well-being, reduce job strain, and reduce ambulatory blood pressure during the workday. The psychological and physical aspects were measure as below:

1. Well-being: using the Warwick Edinburgh Mental Well-being Scale (WEMWBS)
2. Psychological distress: using the Hospital Anxiety and Depression Scale (HADS)
3. Job strain: using the Whitehall II study questionnaire
4. Workplace social support: using five statements ranked on a 4-point scale
5. Mindfulness: using the Freiburg Mindfulness Inventory
6. Blood Pressure: Self-monitoring blood pressure measuring device

For 8-weeks daily meditation practice via the app, the result of shown the positive improvement to an individual practitioner psychological well-being, the relationship with others, and improve social connection and social support among others.[98]

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[98] Sophie Bostock, et al., "Mindfulness On-The-Go: Effects of a Mindfulness Meditation App on Work Stress and Well-Being", **Journal of Occupational Health Psychology**, Vol. 24 No. 1 (2019): pp.127–138.

(10) Mindfulness And Stress: A Quantitative Study of Therapist Trainees by Umut Arslan. Dr. Umut Arslan, from the University of Montana, conduct a study that aim to explore the levels of mindfulness and perceived stress of therapist trainees of 80 master's students in social work and counseling programs at the university. Since the burnout and stress are major concerns for therapists due to often traumatic nature of the work, this study will seek if mindfulness practice can help reduce stress and increase positive feelings and self-compassion to the students.

In conclusion from the research positive findings, Dr. Arslan concluded that therapist training programs might consider adding mindfulness practice to the curriculum to the social work and counseling programs, both in the sense of self-care for students and in how they might utilize mindfulness practices with clients.[99]

(11) The Role of Mindfulness in The Relationship Between Life Satisfaction and Spiritual Wellbeing Amongst the Elderly by Edelweiss Bester et al. In South Africa, a group of researchers have done a social work study of "The Role of Mindfulness on The Relationship Between Life Satisfaction and Spiritual Well-being among The Elderly". With the continuously rise of elderly population worldwide, this study aimed to investigate whether mindfulness plays a role in the relationship between life satisfaction and spiritual wellbeing amongst elderly individuals from the negative effects of common decline of physical and psychological functioning.

The 122 participants were asked to complete a short biographical questionnaire and three self-report questionnaires. The result showed the mindfulness has positive impact on the elderly individuals but may vary of life satisfaction and spiritual wellbeing based on different standards and cultural groups.

Nonetheless, with elderly being more mindful could lead to improvements in health and well-being. As in this research reference suggested that the improvement of individual wellbeing could lead to better physical and mental health, in turn can also

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[99] Umut Arslan, "Mindfulness and Stress: A Quantitative Study of Therapist Trainees", **The Journal of Academic Social Science Studies**, Vol. 7 No. 48 (2016): pp. 343-354.

ease the already overburdened health-care facilities as more resource required to care for the elderly population in South Africa.[100]

2.5 Research Works related to the Cultivation of Mindfulness for Multicultural Practitioners

Much of the research on mindfulness have been studied of people from culturally and linguistically diverse backgrounds. Research has been found the mindfulness practice to be compatible with the different teachings and beliefs such as Islamic and Christian, though initially derived from Buddhist meditation practices (Woodland, L., O'Callaghan, C. 2021).[101] Through culturally adapted practice methods, many researches have shown a significant role in promoting multicultural understanding, tolerance, and positive intercultural relationships in which often found in the field of psychotherapy and multicultural counseling. Details as below:

(1) Being Mindful and White in a Multicultural World: Lessons Learned from Participation in an Interconnected Group was studied by Elisa Audo.[102] The article discusses a group at the East Bay Meditation Center in Oakland, which formed to explore identity, diversity, and racism through mindfulness, specifically for white people to understand their racial identity and privilege. By using practices from various wisdom traditions. Participants were of various genders and nationalities; they paired up and shared their first memory about recognizing race. With the group main practices are Breathing meditation, multi-dimensionality (a visualization holding two images of themselves, one as highest selves or Buddha-nature and the other at a time when acting unskillfully regarding race), and loving-kindness meditation.

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[100] Edelweiss Bester et al., "The Role of Mindfulness in The Relationship Between Life Satisfaction and Spiritual Wellbeing Amongst the Elderly", **Social Work/Maatskaplike Werk**, Vol. 52 No. 2 (2016): pp. 245-248.

[101] Blignault, Ilse et al. "Cultivating Mindfulness: Evaluation of A Community-Based Mindfulness Program for Arabic-Speaking Women in Australia", **Current Psychology**. (2021). <https://psycnet.apa.org/record/2021-73609-001 > , 2 December, 2023.

[102] Elisa Audo, "Being Mindful and White in a Multicultural World: Lessons Learned from Participation in an Interconnected Group", **California Institute of Integral Studies: Journal of Conscious Evolution,** Vol. 4 (2009): pp. 2018.

The study has initiated the process of being mindful and white in a multicultural world. As indicated in the article, it is essential to examine prejudices and reluctance to relinquish power, fostering compassion for ourselves, in order to cultivate compassion for ourselves so that we may move beyond the debilitating states of guilt, anger and defensiveness. We must replace self-hatred with self-love as the first critical step to loving others and becoming effective allies. Therefore, future research is recommended to further expand and cultivate strategies aimed to eliminating racism.

(2) A Brief, Digital Music-Based Mindfulness Intervention for Black Americans With Elevated Race-Based Anxiety and Little-to-No Meditation Experience ("Healing Attempt"): Replication and Extension Study.[103] Racial discrimination contributes significantly to heightened anxiety among Black Americans, who also face barriers in accessing effective, culturally appropriate mental health care and anxiety treatment. This research engaged four Black American adults with substantial race-related anxiety but minimal meditation experience. Four Black American adults who had little prior experience with meditation, but significant racial anxiety participated in this study. The purpose of this study was to examine the feasibility and initial effectiveness of a short, digital music-based mindfulness intervention called "healing attempt." The "healing attempt" is a digital intervention that moves away from conventional, in-person therapy methods by allowing participants to use Zoom to complete the intervention in the comfort of their own homes.

Consistent with the research hypothesis, the results show that 'healing attempt' improved participants' physical and psychological well-being by reducing their anxiety and fostering their intellectual well-being through increased mindfulness and self-compassion. Furthermore, the intervention had been assessed strongly for both feasibility and acceptability. These results are consistent with those of our two previous feasibility studies of "healing attempt," which similarly discovered that the intervention increased mindfulness/self-compassion and decreased state anxiety. Therefore, it is

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[103] Grant Jones et al. "A Brief, Digital Music-Based Mindfulness Intervention for Black Americans With Elevated Race-Based Anxiety and Little-to-No Meditation Experience ("healing attempt"): Replication and Extension Study", **PubMed**, (2023).

possible that increased self-compassion and mindfulness could operate as pathways for enhancing physical, psychological, and intellectual well-being.

(3) Effectiveness of a Community-based Group Mindfulness Program tailored for Arabic and Bangla-speaking Migrants was studied by Ilse Blignault et al.[104] The immigration of people from various nationalities to Australia often leads to stress related to language use, employment, and acceptance in a new society. This stress can contribute to mental health issues, with high rates of untreated psychological distress.

The study aimed to collaborative education that emphasizes mindfulness training for Arabic and Bangla speakers in Sydney. There are 15 Arabic speakers and 8 Bangla speakers' participants. The research was conducted over a 5-week period of a mindfulness training program, the community-based group mindfulness program was shown to have high levels of cultural acceptability and relevance. It resulted in clinically and statistically significant improvements in mental health outcomes, facilitated access to mental health care and boosted mental health literacy. This innovative, low-intensity, in-language mental health intervention that was originally developed for Arabic speakers is scalable. It is also transferable—with cultural tailoring—to Bangla speakers

The study result showed effective of Mindfulness practices in multicultural practitioners significantly, which impact to Peaceful Well-being leading to improve Psychological, Behavioral and Intellectual within society. Thus, further experimentation with technology-mediated mindfulness interventions in expanding research is recommended.

(4) "Mindfulness in multicultural education: Critical race feminist perspectives"[105] was studied and authored by Kathryn Esther McIntosh; a book was

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[104] Ilse Blignault et al. "Effectiveness of a Community-based Group Mindfulness Program tailored for Arabic and Bangla-speaking Migrants", **International Journal of Mental Health Systems**, (2021): pp. 2-4.

[105] Samarnh Pang, "Mindfulness in multicultural education: Critical race feminist perspectives". **Cambodian Education Forum**, <https://cefcambodia.com/2023/08/13/mindfulness-in-multicultural-education-critical-race-feminist-perspectives/>, 2 December, 2023.

reviewed by Samarnh Pang, Purdue University, Indiana, The United States of America; on Cambodian Journal of Educational Research (2023). The research result showed significance of the suggesting cultivation of mindfulness and multicultural meditation practices in enhancing Psychological, Behavioral and Intellectual effectiveness.

This book presents a unique perspective on academic writing that incorporates storytelling and emotion in the theoretical, the author explores the intersection of mindfulness, social justice, and multicultural education by drawing on personal experiences and evidence from undergraduate students, align with mindfulness as of "Keeping one's consciousness alive to the present reality" without judgment.

The study aimed to empirical research findings based on the Social Justice and Mindfulness in Multicultural Education project over two years, detailing experiences practicing mindfulness in multicultural education. As the results highlight insights from five female participants of color engaged with mindfulness in its within multicultural education, using counter-story methodologies and critical race-gender theoretical perspectives. The perceptions of students who experienced mindfulness in multicultural education, initially iterations of the research, data was collected and analyzed by the research-instructor team, data was used to redesign and implement a new critical multicultural/social justice education course that wove mindfulness into its official curriculum /social justice education course that wove mindfulness into its official curriculum.

With this integrating mindfulness practices in multicultural education can help students develop a deeper understanding and appreciation of diverse perspectives and experiences. By promoting self-awareness and compassion toward oneself and others, students can develop the skills to navigate complex social issues and work toward a more equitable society. Teachers, schools, and policymakers can support this by providing resources and training on mindfulness practices and integrating them into curricula and pedagogical practices. Therefore, this study benefits for future research on the well-being of multicultural meditation practitioners.

(5) In the study of Rebecca J. Heselmeyer, from James Madison University (Heselmeyer 2014),[106] for purpose to integrate of the two concepts mindfulness and multiculturalism in counseling and counselor education in order to provide an innovative conceptual framework that uses mindfulness techniques to enhance intercultural sensitivity and generate potential for greater multicultural competence. The study has done on counselor preparation and continued education under Multicultural counseling competence (MCC) which become gradually more important due to the increasing population diversification of demographic projections for the United States.

(6) Through the research contribution by Tourek (2014) on the topic of "A Case for Mindfulness Practice in Fostering Multicultural Competence in Counseling"[107] in attempt to fulfil the demand of multicultural counseling competence (MCC) in the medical field of counseling psychology. For the majority of the population who may never experience the beneficial effects of therapy, this research offers mindfulness meditation as a potential vehicle to help cultivate multicultural competence in therapists.

The result from this research clearly identifies a positive relationship between perceived mindfulness and perceived multicultural competence in counseling. Thus, multicultural competence is vital to health and well-being. For current and future therapists can learn, train and explore in the paying attention on being in the moment by moment, nonjudgmentally, with acceptance.

(7) Another study regarding Mindfulness and Multicultural was done by Turkish researcher (Zümra Özyeşil 2012) to determine if the mindfulness, psychological needs, and cross -cultural comparison between American and Turkish university students significantly different. One significant result from this research is

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[106] Rebecca J. Heselmeyer, "Review of Using Mindfulness to Explore Worldview Perspective and Enhance Intercultural Development", 2014, Https://Commons.lib.jmu.edu/Cgi/Viewcontent.cgi?Article=1100&Context=Diss201019, 2 December, 2023.

[107] Samuel Christopher Tourek, "Review of A Case for Mindfulness Practice in Fostering Multicultural Competence in Counseling", **PhD dissertation**, (Philosophy, Graduate Schook, University of Minnesota), 2014, pp. 1-5.

the study claiming that the mindfulness level of American students is significantly higher than the mindfulness levels of Turkish students, perhaps from influence of the society which prevents individuals from practice mindfulness.

(8) Amanda Campbell, Stacy Rademacher Vance, and Shengli Dong studied about the relationship between mindfulness and multicultural counseling competencies (MCC) of masters and doctoral students in counseling and therapy-related fields in counselor trainees in the United State (Campbell, Vance, and Dong 2017).[108] This study aimed to prove by examining 1) the relationships among mindfulness, acceptance, and MCC in a predominately White racial sample and 2) the association of mindfulness and mindfulness practices on MCC beyond the multicultural training and demographic variables. The results revealed that students who believed to be more mindful such as suspending their immediate reaction to potentially distressing thoughts and feelings might be better equipped to attend to multicultural clients, thus they tended to be more multiculturally competent.

Although mindfulness can be a valuable tool in promoting multicultural compassion, understanding and relations, it should be part of a broader effort that includes dialogue and a commitment to valuing diversity and equality. When combined with these efforts, mindfulness can help individuals with different background and society navigate through the complexities of multicultural interactions with greater awareness and sensitivity.

2.6 Concluding Remarks

In conclusion, mindfulness, rooted in Buddhist traditions and adapted into secular practices like Mindfulness-Based Stress Reduction (MBSR), has demonstrated significant benefits for mental, emotional, and physical well-being. The practice involves cultivating non-judgmental awareness in various life aspects. Research supports its effectiveness, showing reduced anxiety and stress, improved self-regulation, and cognitive benefits. Mindfulness has transcended cultural boundaries,

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[108] Amanda Campbell et al., "Examining the Relationship Between Mindfulness and Multicultural Counseling Competencies in Counselor Trainees", **Mindfulness**, Vol. 9 (2018): pp. 79–87.

gaining popularity in Western contexts. Ongoing studies aim to understand how mindfulness induces positive change, contributing to its adaptation for diverse populations. Ultimately, mindfulness emerges as a powerful tool for promoting present-moment awareness and overall resilience in navigating life's challenges.

Multiculturalism, defined by the coexistence of diverse cultural groups, involves theories ranging from policies to philosophical frameworks. Key perspectives include multicultural citizenship, negative universalism, and transformative accommodation. The types of multiculturalism, such as liberal and conservative, underscore the complexity of managing cultural diversity, with ongoing debates focusing on justice within cultural groups. Multicultural education brings various benefits, fostering respect, unlocking individual potential, broadening horizons, encouraging critical thinking, and building global citizens. Despite these advantages, challenges persist, emphasising the need for a nuanced approach to multicultural policies. In summary, multiculturalism is a complex and evolving concept, influencing societies and individuals in their pursuit of harmonious coexistence amid cultural diversity.

Peaceful Well-Being is a holistic concept encompassing inner serenity and external harmony. It signifies a state of calm, clarity, and tranquility actively cultivated in the face of life's challenges. This fusion of peace and well-being extends across physical, mental, emotional, social, and spiritual dimensions, emphasizing a positive and comprehensive view of life. The significance of Peaceful Well-Being lies in its orchestration of a well-lived life, where tranquility within guides individuals in navigating life's uncertainties with grace. It extends beyond internal peace, impacting physical vitality, mental resilience, emotional balance, harmonious relationships, and a sense of purpose. The benefits of Peaceful Well-Being are transformative. Inner well-being fosters mental and emotional resilience, promoting a serene internal state. Outer well-being influences external aspects, creating positive interactions, security, and supportive environments. Integrating these dimensions enhances resilience, grounding, and overall fulfillment. Ultimately, Peaceful Well-Being is a canvas of serenity and prosperity that goes beyond surface levels, emphasizing a harmonious integration of various life dimensions for a fulfilling existence.

Chapter 3
Research Methodology

A mixed methodology was used in this study, which includes questionnaires before and after the meditation course, as well as in-depth interviews with thirty participants. This was collected in order to answer the following research questions as follows:

1. What are the mental well-being circumstances and the problems of multicultural meditation practitioners?

2. What is the process of the mindfulness-based practice for the mental well-being of multicultural meditation practitioners?

3. What is the evaluation outcome of mindfulness-based practice for the mental well-being of multicultural meditation practitioners?

The participants are multicultural meditation practitioners in various countries such as Australia and the United Kingdom who practice in the meditation course which set up by Buddhamahametta Foundation.

This research used a mixed methodology which was divided into three phases. The research methodology can be clarified in the following details:

3.1 Phase 1 Qualitative Research Design

3.1.1 Participants: 30 participants

3.2.2 Research Instruments: Interview

3.2.3 Data Collection: Video recording

3.2.4 Data Analysis: Thematic analysis

In order to study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners, the interview was used in this phase. Thirty participants who represented various cultural backgrounds, including different

religions, languages, and ethnicities were asked about the current state of mental well-being among multicultural meditation practitioners (e.g., happiness, suffering) and the current situations or challenges faced by practitioners from various perspectives: meditation environment, timing of practice, mindfulness activities, cultural sensitivity, language barriers? The interviews were video recorded. Then, they were transcribed and translated. Thematic analysis was used.

3.2 Phase 2 Qualitative Research Design

3.2.1 Participants: 30 participants for interview and 10 participants for a focus group discussion

3.2.2 Research Instruments: Interview and focus group

3.2.3 Data Collection: Video recording

3.2.4 Data Analysis Thematic analysis and a paired

In order to develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners, the interview and the focus group discussion were used. In-depth interviews were conducted with thirty participants who were interviewed in Phase 1 to explore key considerations for designing programs for meditation practitioners. This included aspects such as the meditation environment, timing of practice, mindfulness activities, cultural sensitivity, and language barriers. For the focus group discussion, ten participants from multicultural practitioners (Individuals representing diverse cultural, religious, and linguistic backgrounds who have experience with meditation practices), mindfulness masters, and mindfulness organizers were asked to discuss on mindfulness activities to improve mental well-being. This included aspects such as the meditation environment, timing of practice, mindfulness activities, cultural sensitivity, and language barriers. A video recording of the interviews was made. They were then transcribed and translated. A thematic analysis was applied.

3.3 Phase 3 Quantitative and Qualitative Research Design

3.3.1 Participants: 30 participants

3.3.2 Research Instruments: Interview

3.3.3 Data Collection: Video recording

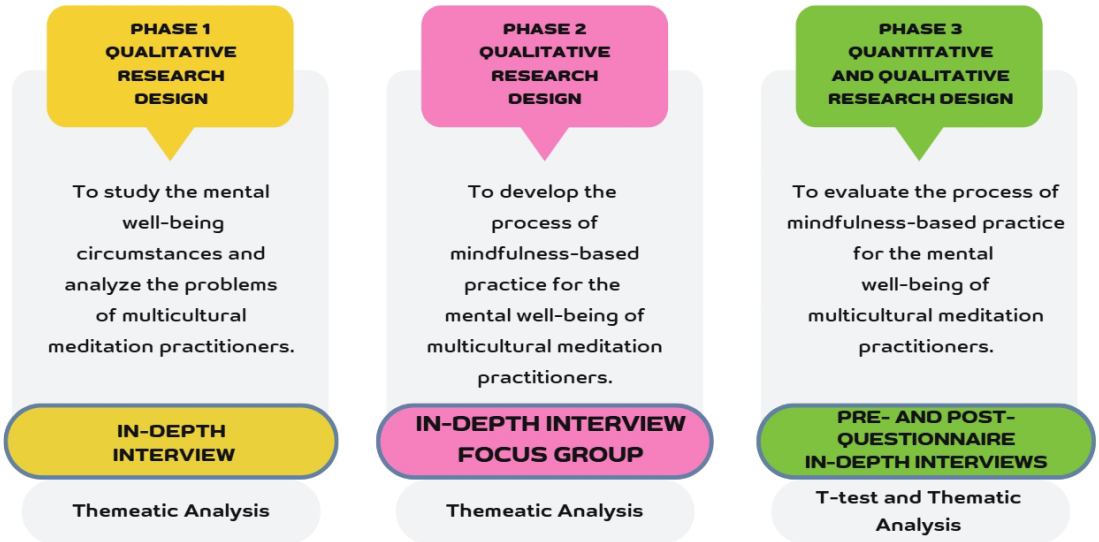
3.3.4 Data Analysis Thematic Analysis

In order to evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners, the questionnaire and the interview were used. The pre- and post-test questionnaires to measure mental well-being were given to thirty participants. They were the same group of multicultural meditation practitioners who were interviewed in phase 1 and 2. The pre- and post-test questionnaires were designed using 15 questions derived from the WHO-5 (World Health Organization), GHQ (General Health Questionnaire), and the Oxford Happiness Questionnaire (OHQ). These questionnaires have been validated for reliability, with the Cronbach's Alpha Coefficient. The pre- and post-test questionnaires were given before and after the meditation intervention. A paired sample t-test was used for analyzing the pre- and post-test questionnaires. After completing the mindfulness-based practice, in-depth interviews were held with thirty participants to assess the effectiveness of each mindfulness activity in enhancing mental well-being. The interviews were captured on video. After that, they were translated and written down. There was a theme analysis used.

3.4 Research Process

The research process could be illustrated as follows:

Figure 2: Research Process



Three experts were asked to use the Index of Item-Objective Congruence, or IOC, to assess the content validity of all study instruments. To verify the content, the three experts—researchers with backgrounds in wellbeing and Buddhism—were given scales containing both closed- and open-ended questions. The pre- and post-test questionnaire received a score of 1.00, the interview questions received a score of 0.88, and the assessment and recruiting form received a content validity value of 0.96. The expert comments was taken into consideration when adjusting the device.

The University Research Ethics Committee accepted the study's protocol. Before obtaining written informed permission, a researcher provided the participants with information about the processes and goals of the study. Anonymous, private, and voluntary participation was required. The participants were free to leave at any moment if they did not want to continue this mindfulness meditation.

The pre- and post-questionnaire data were input into the SPSS computer program once all the data had been gathered. A paired-sample t-test was then used to examine the scale. The interview tapes were then translated and transcribed. There will

be a thematic analysis. "A method for methodically identifying, organizing, and offering insight into patterns of meaning (themes) across a dataset" is the definition of thematic analysis. TA enables the researcher to see and interpret shared or communal meanings and experiences by concentrating on meaning across a dataset. Themes were developed when the researcher noticed a trend in the transcript of the interview.

3.5 Concluding Remarks

To promote mental well-being among multicultural meditation practitioners, this research proposal proposes a thorough investigation of the practice of mindfulness meditation. Focus group discussion, in-depth interviews, and various data sources are combined in a multi-phase approach to examine practice, issues, processes, and impacts. This study is an important and methodical investigation into the topic of multicultural meditation practitioners' mental well-being because it has practical consequences for this area.

Chapter 4
Result of Research

For the content in Chapter 4, it was consisted of the research findings and data analysis obtained from the research as follows:

4.1 General Data of Sampling Group

4.2 Research Findings According to the Research Objectives.

4.3 Knowledge gained from the research

4.1 General Data of Sampling Groups

The sample comprised 30 practitioners residing in Australia. Their demographic profile is shown in Table 1 below. Among them, 76.67% were female and 23.33% were male. In terms of age distribution, individuals aged 50–65 accounted for 46.76%, while the 35–50 age bracket represented 23.33%, individuals aged 20–35 comprised 10%, and 20% were over 65 years old. Regarding nationality, the majority were Thai/Australian (73.34%), followed by Australians (20%), British (3.33%), and Laotians (3.33%).

Table 1: The demographic of the sample group, comprising 30 practitioners residing in Australia

Item	Number (persons)	Percentage (%)
Sex		
Male	7	23.33%
Female	23	76.67%
Age		
20 - 35	3	10%

35 – 50	7	23.33%
50 - 65	14	46.76%
Over 65 years	6	20%
Nationality Thai/Australian	22	73.34%
Australian	6	20%
British	1	3.33%
Laos	1	3.33%

4.2 Research Findings According to the Research Objectives

4.2.1 Circumstances and Problems of Multicultural Meditation Practitioners

This part is related to research objective 1: to study the circumstances and analyze the problems of multicultural meditation practitioners. Research question 1 was: "What are the mental well-being circumstances of multicultural meditation practitioners?" Research results from the in-depth interviews of 30 key informants are presented below: -

The definition of Multicultural is the existence of several distinct cultural or ethnic groups within a society[1] and relating to a society or organization that comprises or recognizes multiple cultures[2]. And the concept of multicultural can be classified as i) Multiculturalism as a Policy seeks to address the diverse normative challenges arising from cultural diversity. Its primary objectives include addressing issues such as ethnic conflict, internal illiberalism, and the need for federal autonomy in culturally diverse

[1] Merriam-Webster Dictionary, 11th ed., (2009) [online] <https://www.merriam-webster.com/> [1 December 2023].

[2] Oxford English Dictionary, 3rd ed., (2010): [online] <https://www.oxfordlearnersdictionaries.com/ > [1 December 2023].

societies.[3] As the policy, it can be classified in the following items:- 1) Multicultural Citizenship, proponents like Taylor, Kymlicka, and Shachar assert the state's duty to protect citizens' rights while fostering cultural diversity through proactive policies. This approach seeks to reconcile diverse identities within the framework of citizenship and state responsibility.[4] 2) Negative Universalism, championed by Barry and Kukathas, prioritizes state neutrality, accepts inherent inequalities, justifies deviations in rights application, and maintains skepticism toward cultural normativity. This approach seeks to preserve individual freedom within a framework that acknowledges societal diversity and cultural complexities.[5] ii) Multiculturalism and its alternatives which the transition from nationalist ideals to managing cultural diversity in Western societies has resulted in varied approaches. Nations have shifted from assimilation to multiculturalism, with recent trends showing a convergence of policies acknowledging the permanence and importance of cultural diversity.[6]

Benefits of Multiculturalism[7]can be indicated that multiculturalism offers significant advantages across economic, cultural, social, and personal realms. It fuels economic growth, enriches society culturally, fosters creativity and innovation, strengthens social cohesion, expands perspectives, and promotes tolerance and acceptance. Embracing multiculturalism leads to a more interconnected, harmonious, and prosperous global community.

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[3] Internet Encyclopedia of Philosophy, Multiculturalism, [online] https://iep.utm.edu/multicul/ [2 December , 2023).

[4] Loc. cit.

[5] Loc. cit.

[6] Pasi Saukkonen, "Multiculturalism and Cultural Policy in Northern Europe", **Nordisk Kulturpolitisk Tidsskrift**, Vol. 16, No. 2 (2014): 1-2.

[7] Exploring the Benefits and Challenges of Multicultural Society. (2023) https://www.collegenp.com/article/exploring-the-benefits-and-challenges-of-multicultural-society/ [25 April 2024].

Key Informant	Answer
KI4	It's uncertain because about 3 weeks ago I was just heartbroken. We actually broke up 7-8 months ago and he came back for some reason. It's made my mentally depressed for awhile, I tried to bring my mind back up in place by joining the course online in Zoom to practice. Then listen to the Dhamma songs that the master taught about asking for forgiveness for karma to achieve Dhamma. It was a very good healing time._ I ask for forgiveness as the Master taught me. So, the things that are not done well popping up in my mind. In reality I am responsible for taking care of 2 children, Mom and Dad are getting old too. I'm worried about saving money and what kind of job I can do to have enough savings money for the rest of my life. Whenever I'm worried too much I don't live in the present anymore. Now I try to live in the present as much as possible. Sometimes I think back to memories of the past. Sometimes I think about the future. By the way, I have the Buddha, the master, and Bodhisattva, show up in front of the table for me to show my respects to them and ask for encouragement and I can receive the mercy to help me bring back my consciousness.
KI6	Before I met the master I still didn't know that I was suffering so much. If I hadn't met Him, I might have gone crazy because I got easily annoyed with anything. But now I better control my emotions when I'm irritated. At that time I had a stroke and I couldn't speak clearly like this. Whenever someone said anything, I got annoyed.
KI7	My current mental state is not good. There's a problem at home such as I argue with my wife quite often about several things. (It may be a matter of misunderstanding each other or have different careers). I have some worries about work as well because the company has just been bought by an American company. They merged companies in Canada and Europe and then reduced their workers. Last week the CO here just got reduced. I feel my work is not stable.

KI11	Right now, my mood is fluctuating a lot. When things are good, they're good, but when they're bad, they're pretty bad. I feel like there's something wrong with me at times, and I often feel deeply disappointed in myself. Honestly, it's probably just my own thoughts, and sometimes I'm fighting against things I can't control. When I can't fight anymore, I choose not to confront myself, feeling better about not trying to fix myself.
KI12	Most of the time, I am happy, which is normal. However, happiness is not constant 24 hours a day; it depends on what happens in life. I had to go back to practice with the monk eight months ago. The first time last year, I was very sad. After going to practice with him and continuing to practice for eight months, my mental state has improved significantly compared to before. However, I know that even though I have improved, there needs to be further development for me to be truly happy. Right now, I am mostly happy, but there are still days when I feel sad. I am starting to figure out how to manage it so that the sadness decreases and happiness returns as usual. Previously, I suffered from irritable bowel syndrome and allergies, but they disappeared after practicing meditation. My health is better than before; I haven't had eczema, a skin condition, for a long time, it's completely gone. My overall health has improved greatly; I sleep easily, have a regular bowel movement, and my skin is better. Before, I found it hard to smile and was often sad, but now I am much happier.
KI22	As an abbot overseeing the affairs of temples abroad, it can indeed pose challenges. Managing the administration and care of temples located in different countries where relatives of the monastic community reside brings about various perspectives and concerns. There might be a sense of discord, as everyone has their own thoughts and approaches. This can lead to discomfort and the need to navigate through managing and working together as a team, with each individual having their own intentions and duties. Even though there may be conflicts and disagreements among members regarding others' actions, ultimately, successful completion of tasks often leads to collective happiness. However,

	enduring constant disagreements can be emotionally taxing and stressful, particularly concerning construction and temple maintenance, which primarily involve caring for the relatives of the monastic community and managing their work within the temple. Additionally, managing the living arrangements of the monks and dealing with external factors trying to influence differing opinions on administration and construction projects can further exacerbate the pressure and cause distress. These external pressures mostly come from outside sources, making the internal environment within the temple relatively peaceful. Seeing the master's abilities in this aspect sets an example of how management is carried out. Observing the master's management style inspires everyone to work diligently and joyfully, just like the master does. It's an example that everyone tries to emulate, aiming to manage things in a similar manner. Each time the master gives orders with the intention of working for the Buddha, everyone unites with the same goal: to love and respect the Buddha

The practitioner's mental well-being circumstances can be classified as follows: -

1. Reflection and Growth: The practitioners have reflected on past experiences, acknowledging wasted time and seeking forgiveness. There is a conscious effort to let go of negativity and focus on personal growth.

2. Family and Loss: There is a sense of loss regarding the passing of the mother and the realization that the practitioners could not care for their parents before they passed away. This contributes to feelings of missing them deeply.

3. Work and Health Challenges: The practitioners have faced challenges at work, including physical health issues like back pain and heart disease. Despite these challenges, they have persevered and remained patient, seeking peace in practices like meditation and listening to teachings.

4. Relationships: The practitioners have experienced heartbreak and ongoing challenges in their relationship with their wife. There is also concern for their children's future and behavior.

5. Spiritual Practice: Engaging in Buddhist practices, meditation, and seeking guidance from spiritual figures has been beneficial for the practitioners' mental well-being. These practices have helped manage emotions, improve mood, and alleviate physical ailments.

6. Fluctuating Emotions: the practitioners' mood fluctuates, experiencing moments of happiness and sorrow. While they have made progress in managing negative thoughts and emotions, there are still periods of sadness and self-doubt.

7. Physical Health Improvements: Physical health improvements achieved through meditation and spiritual practices include the disappearance of irritable bowel syndrome and allergies.

8. Mindfulness and Connection to Nature: The practitioners find peace in activities like walking meditation and practicing mindfulness. These activities help they connect with positivity and avoid dwelling on negativity.

9. Transition and Growth: The practitioners are going through a transition period, including a recent breakup and a desire for personal growth and direction in life.

Overall, while the practitioners face various challenges and fluctuations in mood, their engagement with spiritual practices, mindfulness, and a connection to nature contribute positively to the mental well-being. However, there is an acknowledgment of ongoing struggles and a need for continued self-care and growth.

The result of research for the question 2: "What is the current problems of multicultural meditation practitioners?" The key informants responded as follows:-

Key Informant	Concerning the Environment in Meditation
	It is quite difficult for me to find a suitable place. Sometimes, the places I have in mind are fully booked, or they do

KI8	not have the timing I need. Some places are far from the Thai community here in Sydney, where we can go together. The journey for someone to practice meditation is mostly to universities. If possible, I would prefer to practice at a temple. It is more convenient in terms of mind, body, and various other aspects. There is more peace with people coming and going. Rather than a crowded place, I wish there were proportional places for our own practice.
KI10	I want a safe place, whether it is a building or a natural location. It should be safe, comfortable, and have basic amenities. It should have separate, safe sleeping areas for men and women, or be peaceful and serene, like a sanctuary.
KI16	Finding a convenient place for meditation, such as not too hot, not too crowded, but spacious enough to accommodate many people without feeling cramped, is crucial. It is a place where individuals can engage in activities without conflicting with each other, like not having to compete for restrooms and having plenty of them available or having ample space for dining without overcrowding. If everything is conveniently provided in such a place, it makes practicing meditation much easier. Consequently, our minds can focus on the practice, promoting a conducive environment for meditation. It is like elevating our minds to a higher level. It is highly beneficial.
KI15	The temple is very convenient, with many rooms and extensive offerings. The temple serves as a central hub.

From the insights of the whole key informants shared, it is evident that practitioners highly value the environment in which they meditate and practice Dharma. They seek spaces that offer peace, convenience, and the necessary amenities to support their spiritual endeavors. The availability of suitable venues greatly influences their ability to engage deeply in meditation and contemplation. However, challenges such as limited availability of appropriate spaces, competing bookings, and the need for

facilities conducive to practice can lead to procrastination or difficulty in organizing practice sessions. Despite these challenges, practitioners remain resilient and proactive in seeking out and creating environments that facilitate their spiritual growth. Collaboration and networking among practitioners play a vital role in sharing information and resources, helping to overcome obstacles and expand options for practice spaces. Additionally, practitioners emphasize the importance of flexibility and adaptability, recognizing that the perfect venue may not always be attainable but that adjustments can be made to create a conducive environment. Overall, the current situation highlights the significance of accessible and suitable meditation spaces in supporting the practice and fostering a sense of community among practitioners. By addressing challenges and implementing strategies to enhance the availability and quality of practice environments, practitioners can continue to deepen their spiritual journey and support each other in their pursuit of inner peace and enlightenment.

(1) Practitioners' responses to Timing of Practice are below:

Key Informant	Timing of Practice
KI4	5 days course is very suitable. For example, the first time that I practiced and understood the Dhamma that the master taught and gave loving-kindness was on the 3rd day. But on that first day, I still had suffering but felt more comfortable at least. For this time the practice course is for about 5 days, which is very appropriate for the new people who will receive Dhamma and focus on themselves. Then practice Dhamma with intention. I think it is a very appropriate time. For a 1-day course, I think it suitable for people who are convenient to come for just 1 day. They have attained Dhamma by having peace of mind. They could understand the easy way to bow down to the Buddha. The master and monks also teach how to bow down very easily by using the Dhamma songs. Later, they can search for the Dhamma songs on YouTube to help them continue to understand the Dhamma. So, I think the easy way to understand Dhamma through 1-day course is very good.

	On my first day, I got results because I wanted to continue on the 2nd day. At first, I didn't know how to practice but after I talked to people who had practiced they said they were impressed because all the volunteers were nice and cheerful. The place had everything ready. It made them suitable for practice. They didn't have to worry about food, for example, they taught about mindful eating. I never knew I had to do this. Since I learned I continue to do it in my everyday life.
KI7	I think a 1-day course was quite complete for the beginners compared to the previous courses. The 3-days course focuses more on what is continuously learned. I think a 1-day course for the same people might have to restart over and count from 1 to 10 every day. But 3-days course can continue from 0 to 10 and 10 - 20 on the second day then can continuously learn a lot in 3 days. That is the difference between a 1-day course and a 3-days course.
KI10	I would like to have a 2-day retreat. One day would be great for those who have practiced before, as it would be easier and beneficial. However, if someone new to the practice feels that one day is not enough, then it will extend to two days. Having a 2-day course would be ideal to learn from the first day and fully engage in practice on the second day.

Comments of the Key Informants on the Timing of Practice are:-

1. **Preference for Longer Courses**: Many practitioners express a preference for courses lasting 5 to 7 days, believing this duration allows for deeper immersion and understanding of the teachings. They feel that shorter courses, such as 1-day retreats, may not provide sufficient time to grasp the essence of the Dhamma.

2. **Effectiveness of Longer Courses**: Longer courses, spanning 5 to 7 days, are seen as beneficial for beginners and experienced practitioners alike.

Participants feel that extended practice durations enable a gradual but comprehensive understanding of the teachings, leading to tangible results and integration into daily life.

3. **Adaptability of Shorter Courses**: While longer courses are preferred by many, shorter retreats, such as 1 or 2-day options, are also recognized as valuable, particularly for those with time constraints or prior experience in meditation. However, it's acknowledged that shorter durations may require a more focused and condensed approach to teaching and practice.

The current perspective among practitioners suggests a preference for longer meditation courses, spanning 5 to 7 days, for a more profound exploration of the Dhamma. However, there is recognition of the need for flexibility to accommodate varying schedules and personal circumstances. The key focus remains on cultivating mindfulness and integrating the teachings into daily life, regardless of the duration of the retreat.

(2) Mindfulness Activities can be noted below.

Key Informant	Mindfulness activities
KI7	My favorite activity each day is parent appreciation. It allows me to think about my parents. I had the opportunity to practice sending merit to my parents because I live far away and donot get to see them very often. Therefore, when I participate in parent appreciation session, it makes me remember that I still have my parents always by my side.
KI8	I feel that it's already a good activity. It does not tire me out too much, nor does it make them feel uncomfortable or exhausted. It is just right. For example, bowing to the Buddha. For those sitting on chairs, it seems like it is not quite reaching them. For elderly people who cannot bow much, there should be something to truly remind them of the Buddha, but I am not sure what that would be. It feels like it is lacking. It does not evoke a sense of reverence. It does not make a real connection.
	I really like the concept of asking for forgiveness or apologizing. What I like about it is that when we ask for

KI9	forgiveness, we do not know if the other person will accept it or not, but at least our conscience is clear. At least we have apologized before expecting others to do so. It all depends on us first, just like what the monks teach us, that we must have compassion and not harbor anger towards others. If we do not provoke others, they might not provoke us either. We like it when others do not get angry with us. We like it when people love us. But if we don't take the first step, it might be difficult. Every time the song plays, oh, I feel like I want to ask for forgiveness from everyone. I want to apologize to everyone, every being, every nation we have wronged. Because everyone's conscience is different. Some people must ask for forgiveness first before they can move on to the next step. Even though everyone has compassion, sometimes it does not fully manifest. Bowing to the Buddha slowly increases our mindfulness. Before, when we bowed, we did it quickly and repetitively. But after meeting the monks, bowing slowly helps us become more mindful. While we bow, we think about how the monks taught us to bow: how to think, how to ask for forgiveness, how to request their blessings. It allows us to be humbler and to feel that we are becoming more mindful.
KI15	I enjoy chanting, requesting Dhamma talks, and paying respects to the Buddha. Reflecting on gratitude. I don't meditate much, but I prefer contemplating Dhamma. Having a good meditation is understood. You understand, the Buddha understands, and the heart understands
KI20	Sitting in meditation on the floor for too long is uncomfortable. I wish there were chairs available. Sitting on the floor for an extended period makes my head and knees ache. If there were chairs, I could sit for a longer time.

Key informants' answers to the Mindfulness Activities are:

1. **Need for Seating Accommodations**:

Some practitioners, particularly those with physical limitations such as broken limbs or elderly attendees, prefer seating accommodations like chairs to facilitate participation in meditation activities.

2. **Appreciation for Parent Appreciation Activity**:

The "parent appreciation" activity is highly valued as it allows practitioners to reflect on their relationships with their parents and express gratitude. It's considered appropriately balanced in terms of effort and emotional impact.

3. **Enhancing Bowing to the Buddha Ritual**:

There's a suggestion to enhance the ritual of bowing to the Buddha, especially for those seated on chairs or with physical limitations, to evoke a deeper sense of reverence and connection.

4. **Importance of Asking for Forgiveness**:

Practitioners appreciate the practice of asking for forgiveness, emphasizing the importance of personal accountability and clearing one's conscience, even if forgiveness is not guaranteed.

5. **Interest in Guided Meditation Sessions**:

Practitioners' express enjoyment of guided meditation sessions led by monks, with a desire for more sessions, particularly from family members who are new to meditation.

6. **Preference for Sitting Meditation Styles**:

While walking meditation is enjoyed, there's a personal preference for sitting meditation styles like Vipassana and mindfulness meditation, with a background in intensive meditation practice.

7. **Appreciation for Dhamma Contemplation**:

Some practitioners enjoy contemplating Dhamma teachings, finding it enriching and integral to their spiritual practice.

8. **Comfort Concerns During Sitting Meditation**:

There's a need for chairs during sitting meditation sessions due to discomfort from prolonged sitting on the floor, particularly for practitioners experiencing physical discomfort.

9. Acceptance of Meditation Activities:

Practitioners accept and adhere to the arranged meditation activities, recognizing them as valuable opportunities for practice, regardless of language or cultural differences.

(4) Practitioners's responses to Cultural Sensitivity can be noted in the following details:

Key Informant	Cultural Sensitivity.
KI7	Culture is not a barrier, but the obstacle is more likely the language because there are many nationalities here who Non-Native English Speakers are and sometimes the communication with the Non-Native English Speakers is not very complete. From past experiences, when the course was finished, everyone was happy.
KI12	Foreigners have a strong point when they set their minds to something; they are very dedicated. They invest a lot of time and effort into their pursuits, sometimes fully immersing themselves, much like during long holidays. They might refer to this as being open-hearted. They believe that when they open their hearts, the teachings of Buddhism flow in. They use their hearts and think that one of the first things they encounter is opening their hearts. Then they come, and they think about it. They feel that if someone can feel it, they will feel it from the start. Language is not a significant problem.
KI16	It is not a obstacle because meditation or mental cultivation can be practiced regardless of religion. They all involve mental training. It is just that in different religions, they may use different teachings or methods to make the practice more accessible.

Practitioners' cultural sensitivity can be presented as follows:-

1. Universal Practice of Meditation:

The practitioners emphasize that meditation or mental cultivation transcends religious boundaries and can be embraced by individuals regardless of their faith. This highlights a universal aspect of mental training that can be accessed by people from various cultural backgrounds.

2. Ease of Accessible Practices:

Different religions may have varying methods or teachings, but there is recognition of the simplicity and accessibility of certain practices, such as chanting. This simplicity makes these practices more approachable for individuals of diverse backgrounds, irrespective of language or cultural barriers.

3. Dedication and Open-heartedness of Foreign Practitioners:

Foreign practitioners, particularly Westerners, are noted for their dedication and open-hearted approach towards embracing Buddhist teachings. They are described as investing significant time and effort into their spiritual pursuits, demonstrating a willingness to immerse themselves fully.

4. Buddhism as a Religion of Freedom and Open-mindedness:

Buddhism is portrayed as a religion inherently open to the world, devoid of limitations or barriers. Its inclusive nature allows for practitioners from diverse cultural and religious backgrounds to coexist harmoniously.

Overall, the current situation of practitioners underscores a theme of cultural sensitivity, inclusivity, and a shared commitment to spiritual growth and understanding across diverse backgrounds.

(5) Issues of Language Barriers can be noted in the following:

Key Informant	Language Barriers
KI7	Most foreigners who join the course have Thai wives, so they are familiar with Thai people and do not feel any obstacles. The Master did not make them feel much different in terms of communication or practice either. But people who don't have a Thai wife may not be familiar with the nature of Thai people. It was a good observation when I asked the foreigners, and they were no problem. Most of them never attended a course but for most foreigners here, they don't have any obstacles. This is a very good observation because most of them have Thai wives. So, they are familiar with the culture and language of the Thai people. And then we must take care of people who come alone. If there will be any obstacles?
KI10	There's still a slight obstacle. If there's the one to help translate languages, translating, speaking, and listening make it easier for people to understand. They may already know how to meditate, but having someone explain it alongside can make meditation or spiritual practice easier. Explaining helps them understand better. I believe it would make them want to practice meditation more.
KI16	There's still a slight obstacle. If there's the one to help translate languages, translating, speaking, and listening make it easier for people to understand. They may already know how to meditate but having someone explain it alongside can make meditation or spiritual practice easier. Explaining helps them understand better. I believe it would make them want to practice meditation more.

Practitioners' issues of Language Barriers can be noted as follows:

1. Observation of Language Barriers:

Most foreigners attending the course have Thai wives, which facilitates their understanding of Thai culture and language. Consequently, they do not encounter

significant obstacles in communication or practice. However, individuals without Thai spouses may face difficulties due to unfamiliarity with Thai culture and language.

2. Need for Emotional Translation:

The speaker emphasizes the importance of translating not only the literal meaning of words but also the emotional and spiritual essence conveyed by the venerable teacher. Direct translation may not always capture the intended spirit, necessitating a deeper level of understanding and interpretation.

3. Positive Feedback on Teaching:

Despite language barriers, the instructor is commended for their clear communication and efforts to engage with all participants. Effective teaching methods, including quality translations, are seen as crucial for ensuring that teachings are accessible to everyone.

4. Importance of Translation Devices:

Translation devices are praised for their ability to facilitate understanding among foreign participants, showcasing the global reach and excellence of the master's teachings. Open-mindedness towards different cultures and languages is highlighted as integral to fostering a welcoming environment.

The researcher's opinion on the current situation of practitioners in the context of Language Barriers would likely emphasize the importance of addressing linguistic challenges to ensure inclusivity and effective communication within the mindfulness program. They may acknowledge the advantage that practitioners with Thai spouses have in overcoming language barriers, while recognizing the potential difficulties faced by those without such familiarity with Thai culture and language. The emphasis on emotional translation underscores the researcher's understanding of the nuanced nature of language and the need to convey not just literal meanings but also the deeper emotional and spiritual essence of teachings. Additionally, the positive feedback on teaching methods and translation devices indicates the researcher's appreciation for efforts made to overcome language barriers and ensure accessibility for all participants. Overall, the researcher would likely advocate for continued efforts to enhance language accessibility and promote open-mindedness towards diverse linguistic and cultural backgrounds within the mindfulness community.

4.2.2 The Process of the Practice of Mindfulness Meditation for the Mental Well-being of Multicultural Meditation Practitioners

This part was related to Objective 2: To develop the process of the practice of mindfulness meditation for the mental well-being of multicultural meditation practitioners. The researcher designed a comprehensive one-day educational course titled "Mindfulness Wisdom and Loving-kindness" (MWL) program. This program, meticulously created after conducting in-depth interviews with participants and extracting valuable insights from documentary research on the topics of mindfulness, multiculturalism, and mental well-being, aims to improve the psychological well-being and inner peace of individuals who are navigating through diverse international settings. The MWL program can be shown in the following figure: -

Figure 3: Mindfulness Wisdom and Loving-Kindness (MWL) Activities

The researcher can summarize research concerning the literature review. Responses to question No. 3: “What considerations should be taken into account when designing for meditation practitioners?” are the following:-

(1) Below are the responses to the designing of environment for meditation practitioners.

Key Informant	Environment in Meditation
KI12	In most Western countries, many people are not accustomed to sitting cross-legged for meditation as they haven't practiced it since childhood, unlike in Asian cultures. Even though they may not be very old, they may never have meditated in their entire lives. They might find it uncomfortable to sit on the floor and might prefer using a chair. Alternatively, they may sit on the floor but with some support or cushions to make it more comfortable
KI16	This course is incredibly well-prepared. It's excellent, almost as if people have received a wealth of Dhamma teachings. Personally, I feel like I've gained so much from it. It's truly outstanding.

Comment from the key informants can be noted accordingly as follows:

1. Cultural Background:

Acknowledge that meditation practices vary across cultures. In Western countries, many individuals may not be accustomed to sitting cross-legged on the floor due to cultural differences. Provide options for sitting on chairs or using cushions for comfort.

2. Comfort:

Recognize that sitting for extended periods can be uncomfortable for those not accustomed to it. Offer supportive seating options such as chairs or cushions to accommodate different preferences and physical needs.

(2) Below are the responses on Timing of Practice

Key Informant	Timing of Practice
KI6	Two nights would be good. If they like it, they will continue on their own. The 1-day course is very intensive. It is good for people who have problems that can be solved by coming to practice. The master is very good.

KI11	Actually, a one-day course is sufficient because what the teacher taught us is enough to last a long time. However, if we could go back and add new things or delve deeper into details on other days, it would be great. Just one day feels like cleansing the mind and soul, refueling with inspiration, and learning practical methods that we can apply later. With the techniques learned from the teacher, we try to find ways to uplift ourselves because of that, just one day really means a lot. This course shows results quickly through meditation practice for just one day. For people living abroad, not everyone has a lot of time. They can't afford to attend long courses and take 7 days off from work.
KI25	I think a 1-day course is very good for people who don't have time. I believe that the master has so much Loving-kindness and can change anyone in one day.

Key informants' comments are as follows:

1. Ideal Duration:

Aim for a course spanning 1 to 2 days, as this allows for intensive learning without requiring too much time commitment.

2. Short Breaks:

Incorporate short breaks between practice sessions to allow practitioners to rest and absorb the teachings.

3. Accessibility:

Recognize that not everyone can afford extended time off from work or other commitments, so offering shorter courses makes meditation practice accessible to a wider audience.

(3) Responses to the designing of meditation in Mindfulness Activities

Key Informant	Mindfulness Activities
KI11	Though meditation practice is short, it includes music and spreading genuine compassion, which can be very helpful.
KI24	By the time, I had access to the course, I just felt that there should not be any worry whatever happens. I was easy to follow and kept my mind and body focused in practicing walking, sitting, and eating.
KI26	As my wife, I have the same thoughts that walking meditation is better for new practitioners. As for sleep meditation, there should have a sufficient foundation in meditation practice leading to the next level. When I practise, I feel so relaxed.

A summary of views of the key informants:

1. Ease of Practice:

Design the meditation techniques to be easy to follow, making it accessible for practitioners of all levels.

2. Short Duration:

Ensure that the meditation sessions are short enough to maintain the practitioners' attention and interest, while still providing benefits.

3. Progression in Practice:

Ensure that more advanced practices, such as sleep meditation, are introduced only after practitioners have built a sufficient foundation in meditation.

(4) Responses to Cultural Sensitivity can be noted as follows:

Key Informant	Cultural Sensitivity
KI4	In my opinion, foreigners already have their positive thoughts and only want a reason to prove the difference. Most foreigners are more open-minded. For example, they don't discuss religion at work. Other than anyone having trouble, then we just listen. Most of them do not follow any religion because it is a very personal matter. Besides that, they go to the temple to have the opportunity to talk or if they want to know something, they will ask directly. Anyone can join this course if they are open-minded or whoever wants to find a way out of suffering. Most of the people here are friendly. By living abroad, I feel that foreign people are very positive, but Thai people are too closed off and have more negative thoughts. They will find reasons to refute it, which made me not want to argue
KI13	There are foreigners joining us. Having Western friends, I feel very impressed. I'm really impressed. I would like to have both languages because sometimes these foreign friends don't understand, sometimes they ask. It would be really great to have someone translate into English.
KI14	I would like us to practice meditation together. I think that if we are open-minded about it, there shouldn't be any issues regardless of our respective religions.
KI26	Language and culture are no problem for me. This is the reason I married her. The interpreter is excellent, so I don't have any problem.

Key informants' responses to Cultural Sensitivity are as follows: -

1. Language Accessibility:

Recognize the importance of language accessibility, especially in multicultural settings. Offer translation services or bilingual materials to accommodate participants who may not be proficient in the primary language used in the program.

2. Respectful Environment:

Foster an environment where individuals feel respected and valued regardless of their race, religion, or nationality. Encourage open-mindedness and refrain from discussing sensitive topics like religion at work unless initiated by participants themselves.

3. Cultural Adaptation:

Adapt meditation practices and teachings to be culturally sensitive and relevant to the diverse backgrounds of participants. Incorporate elements of love, compassion, and reverence that resonate across different religions and cultures.

(5) Responses to Language Barriers are as follows:

Key Informant	Language Barriers
KI3	The translation from Thai to English is excellent. I think in the future there will be many foreigners coming. I like the translation. The person who translated the language is very good. Makes me feel grateful to the master and love the Buddha, Guan Yin. The translation must done from the translator's mind to make the listeners understand the principles of Buddhism and the principles of the Master's teaching.
KI4	Most people here understand some of the language because the master's sermon was simple and easily translated. He didn’t use a lot of Pali, making it easy to understand the Dhamma. But is P'Kaewta's boyfriend is Italian._ We didn't have an Italian to translate for him, but he has an automatic language converter. Also, there are mostly Aussies around Indochina who already understand English as well. For Chinese people who doesn't understand and need help translating, we have Thai volunteers such as Pee Dear and Pee Jingjo. If they have the karaoke language chanting sheets for foreigners after the master finishes his sermon would be good. If

	it's karaoke language with meaning would be great because some foreigners want to know what the meaning is too.
KI6	I have no problems because I understand. But my mother told me it was a little slow. During the new practice period by practiced walking on a course with many nationalities, some people said it was too slow.

Key informants' comments can be noted as follows:

1. Language Accessibility:

Provide translations or interpretations of teachings and instructions into multiple languages commonly spoken by practitioners in the community. This may involve having skilled translators or interpreters who can accurately convey the nuances and principles of the teachings.

2. Translator Proficiency:

Ensure that translators are proficient not only in the target language but also possess a deep understanding of the spiritual and cultural context. This enables them to convey the teachings accurately and effectively to diverse audiences.

3. Community Support:

Foster a supportive community where practitioners can assist each other in overcoming language barriers. This may involve volunteers who can provide additional translation support or facilitate communication between practitioners of different linguistic backgrounds.

The researcher's opinion regarding Cultural Sensitivity, as reflected in the comments from the key informants, likely underscores the significance of inclusivity and cultural awareness in mindfulness programs. They likely acknowledge the importance of language accessibility, recognizing that providing translation services or bilingual materials can ensure that the program reaches a diverse audience. Furthermore, they probably emphasize the creation of a respectful environment where individuals from various cultural backgrounds feel valued and respected. This includes refraining from discussing sensitive topics unless initiated by participants and adapting meditation practices to be culturally sensitive and relevant to diverse backgrounds.

Overall, the researcher likely views cultural sensitivity as essential for creating an inclusive and effective mindfulness program that can cater to the needs of a diverse population.

4.2.3 Evaluation of the process of the practice of mindfulness meditation for the mental well-being of multicultural meditation practitioners.

This part is related to Objective 3 : To evaluate the process of the practice of mindfulness meditation for the mental well-being of multicultural meditation practitioners and consisted of result of focus group discussion and in-depth interview as follow:-

4.2.3.1 The result of Quasi-Experimental Research

For Quasi-Experimental Research, The Sampling group is 30 senior practitioners. The result of comparison of pre-test and post-test of mental health scores by using the 15 questions from WHO-5 (World Health Organization), GHQ (General Health Questionnaire) and Oxford Happiness Questionaire which already calculated Cronbach's Alpha Coefficient) = 0.96 to analysis the mental health of multicultural practitioners for applying the mindfulness meditation with Dhamma Song for multicultural practitioners

Table 2: The result of comparing the difference in average scores of mental health status before and after practicing mindfulness

Comparison	Pre-test		Post-test		T-test	p-value
	Mean	SD	Mean	SD		
Score	80.40	21.3131	98.93	8.5215	5.63009	0.000004

The analysis of the data reveals the following results: The average score of the sampling group in the pre-test was found to have a mean of 80.40 with a standard deviation of 21.3131, while in the post-test, the mean was 98.93 with a standard deviation of 8.5215. This decrease was statistically significant at a p-value of less than 0.05, with a t-value of 5.63009 (p-value = 0.000004). These findings indicate that mindfulness meditation with Dhamma songs leads to a significant increase in the mental health of multicultural practitioners.

4.2.3.2 Result of the Qualitative Research

Results to the research question 4: "How do you feel about this mindfulness-based course?" can be indicated as follows:

Key Informant	Mindfulness-based Course
KI4	All sessions are very good. This course started with bowing down slowly to the Buddha. We are not normally taught to value and express our gratitude to the Buddha. What took place in the Parent Appreciation session, we often do not do concerning our parents. Until the Parent Appreciation session, I felt that a good conscience had arisen in my mind. Whatever wrong I had done to my parents, even little arguments were not good at all. In Australian society, we write cards to parents and hug each other. In contrast, Thais are Buddhists and they consider their parents and teachers as benefactors, thus making us slightly different. I had never practiced meditation before. The Dhamma Gita session was much easier than walking in mindfulness meditation. The Dhamma Gita helped us access the Dhamma by listening to the songs and their lyrics were much easier to follow.
KI23	This meditation course has many sessions. I have done a lot of them and they are a good mix. I am happy with all of them since I need experience and the opportunity to change.
KI25	This course teaches good things that children also can learn easily. The course does not discriminate depending on one's age, gender, race or religion. I feel so good.
KI26	I like this course because the Master and monks teach us the basics such as the 5 precepts which guide us in speaking well, thinking well and doing good. It is a very good training and what is learnt can be easily applied to real life.

Key informants expressed their feelings on the mindfulness-based course as follows:

1. Enhanced Gratitude:

The practitioner deeply appreciates the session on parent appreciation, recognizing the value of expressing gratitude towards parents and teachers, which is emphasized in Thai culture but often overlooked in Western cultures. This session evoked a strong sense of remorse for any past wrongdoings and cultivated a greater appreciation for familial relationships.

2. Accessible Dhamma:

While initially unfamiliar with meditation, the practitioner found Dhamma Gita sessions easier to connect with due to the lyrical and melodic nature of the teachings. This accessibility allowed for a deeper understanding and connection to the Dhamma, fostering a newfound interest in meditation practices.

3. Positive Mental Transformation:

Engaging in the various sessions led to significant changes in the practitioner's mental state, resulting in increased generosity, love, and compassion towards others. These changes were not only felt internally but also observed in interactions with others, indicating a positive ripple effect within their social circle.

4. Evolving Preferences:

Initially hesitant towards certain practices like spreading loving-kindness and meditation, the practitioner's preferences evolved over time through continuous practice. They now find enjoyment and value in activities like walking meditation, highlighting the transformative power of consistent mindfulness practice.

5. Inclusive and Universal Teachings:

The practitioner appreciates the inclusivity of the course, which transcends age, gender, race, and religion. The teachings of the 5 precepts emphasize universal values of speaking well, thinking well, and doing good, which are applicable and beneficial to people from diverse backgrounds.

In summary, the multicultural practitioner expresses deep satisfaction with the mindfulness-based course, acknowledging its ability to instill valuable life lessons, foster personal growth, and promote positive change both internally and externally.

Below are the feelings of multicultural practitioners on Mindful Walking and Sitting Activities.

Key Informant	Mindful Walking and Sitting Activities
KI6	I like all the practice activities; however, I like most the Dhamma Gita. First, though I didn't like very much bowing down to the Buddha and walking meditation, later, however, I realized how they facilitated my mindfulness practice more naturally and clearly. It was really good.
KI10	That is great! I enjoy walking meditation, but sometimes relatively advanced age (possibly not as flexible), so I prefer sitting meditation._ However, changing postures sometimes brings discomfort , but I try to do our best.
KI19	It is sufficient for the elderly as well. For example, walking meditation is very beneficial, utilizing the body's balance. When we walk slowly, our hearts follow the rhythm of our steps. Our voice vibrations become our heart's waves. Just as the master advises us to speak slowly and softly, we follow the master, follow the waves he sends. If the master has compassion, we also have compassion. We respond with humility, graciously accepting what he offers, feeling touched by what he does to make us better. We open our hearts, be receptive, whether it is what we have practiced or what we have just encountered. The ultimate goal is happiness. When the master offers happiness, we accept it. He send waves of compassion, happiness, and the power of merit. It is a true flow of merit. The master is compassionate, and we accept that as genuine happiness. He gives us genuine happiness because the value of truth transcends the worldly realm.
	I had practiced basic walking and sitting meditation previously. This time, the Master's course, however, had included a session on 'refining the teaching method', which began with the basics, starting with guiding the mind and

KI22	emotions and leading to meditation with a clear mind. There is also prostration followed by walking meditation. This method calms the mind quickly. Master's approach to sitting meditation evokes a sense of deep emotional release. The practice of both sitting and walking meditation is engaging and fulfilling. Without making feel tedious, it generates a desire to continue the practice diligently for a long time. I feel comfortable and there is a desire in me to continue the practice consistently.

Key informants' comments on Mindful Walking and Sitting Activities:

1. Physical Challenges and Adaptation:

Despite encountering discomfort due to age-related physical limitations, the practitioner persisted in their practice, demonstrating resilience and determination. Adapting postures and utilizing available resources, such as chairs, showcased a commitment to the practice despite challenges.

2. Mind-Body Connection and Emotional Release:

The practitioner experienced a profound connection between mind and body during meditation. The process of guiding emotions and thoughts, followed by prostration, walking, and sitting meditation, facilitated a deep emotional release and calmness of mind.

3. Ease and Confidence:

Accessing the course provided a sense of ease and confidence in navigating life's challenges. The practitioner found solace in the practice of mindfulness, extending beyond meditation to everyday activities like walking and eating.

Overall, the multicultural practitioner's experience with the mindfulness-based course in mindful walking and sitting activities reflects a transformative journey marked by acceptance, resilience, spiritual growth, and a deepening commitment to the practice of mindfulness.

(2) Below are the comments on the activity of Mindful Discussion: Law of Karma:

Key Informant	Mindful Discussion: Law of Karma Activities
KI15	The topic of the Law of Karma is crucial because it informs us that by doing a certain activity we will receive results. When people realize this law, they become quite fearful. The more we listen, we become more aware of consequences of our actions. This awareness cultivates fear in us, make us to be cautious in our deeds and prevents us from the fruition of negative karmic consequences. This responsiveness will serve them better later.
KI19	The concept of the law of karma is very good, very much appreciated. Asking for forgiveness is important because it needs to be sought continuously. Because on any given day, we do not know how many times we have stumbled. Sometimes we are not even aware of it. Knowing some, not knowing some. Asking for forgiveness is something that makes us feel at ease and lightens our burden. It is really beneficial.
KI22	As teaching methods, using videos to illustrate visually the reality that exists behind the law of karma is useful. Beliefs in karma, which were often abstract ideas previously, became clearer now due to this teaching method. The Buddhist concept of '*hiri ottappa*' [moral shame] teaches that the sense of fear of wrongdoing arises in one who is committing wrong deeds. This understanding will enhance a true appreciation of consequences of karma. This experience firsthand is a positive outcome.

Key informants gave the following information on Mindful Discussion: Law of Karma:

1. Increased mindfulness:

Practitioners express a heightened awareness and conscientiousness towards their actions, emphasizing the importance of concentration taught by their master to ensure the purity of the five precepts.

2.Emotional connection:

The presence of venerable teachers in the course's videos evokes a deep emotional response, fostering a sense of being touched and connected with each teaching.

3.Varied learning experiences:

Participants appreciate the dynamic nature of the Dharma Hour sessions, where topics change daily, providing continual opportunities for learning and growth.

4.Reflection on actions:

Through watching videos and contemplating the principles of karma, practitioners recognize past actions that were not virtuous and feel compelled to change their behavior for the better.

5.Understanding the law of karma:

Practitioners acknowledge the importance of the law of karma in informing them about the consequences of their actions, instilling a sense of fear and caution that guides their behavior towards positive outcomes.

6.Clear teaching methods:

The use of videos to illustrate the principles of karma makes the concept tangible and easier to understand, leading to a deeper appreciation and acceptance of its teachings.

7.Cultivation of positive outcomes:

Practitioners believe that studying the rules of karma leads to a sense of fear towards wrongdoing (*Hiriottappa*), ultimately resulting in a more mindful and virtuous lifestyle.

(2) Multicultural practitioners' Feelings on the activity of Mindful Bowing

Key Informant	Mindful Bowing Activities
KI8	If we do not establish our mindfulness well beforehand, when we bow down respectfully, we can become restless, and then we will not be able to follow our venerable teacher's instructions. It will not bring any sense of being touched until the third time we bow down, when can feel a feeling touched by the Buddha.

KI14	I prefer to worship by bowing down slowly. There were times earlier when I hurriedly worshipped the Buddha, bowing thrice very quickly. But now, when I bow down, it is like as the Master says, “Slowly bowing down, letting the heart go”. It is gone. I do not want to get up. My heart just wants to float away. It is joyful!
KI15	Bowing to this Buddha is profoundly moving, the most moving of all. It is like bowing to someone who has shown us kindness and transformed our lives, giving us a new life. The more we know about the Buddha's history, the more deeply moving it becomes. It feels like bowing down to the very feet, almost the royal presence, of Your Majesty. It is as if bowing down to everything.
KI22	Bowing to the Buddha is often impressive. When relatives pay their respects, they tend to bow quickly without experiencing deep emotions or being led into practice. This method draws our minds to develop a greater sense of love for the Triple Gem, the Buddha, the Dhamma, and the Sangha. It makes me feel very good; I have been deeply moved by this act of bowing. I feel as if the Buddha is right in front of me, evoking a profound sense of reverence and tranquility in my mind. This practice fosters a deep reverence for the Triple Gem, even among lay followers, who are deeply moved by the opportunity to sincerely bow down from their hearts’ feelings. It is wonderful that a foundation has been established for our Buddhist community. We feel much more deeply connected to and become more respectful towards the Buddha. Personally, I appreciate it very much. This aspect of practice should be expanded to the wider community, many of whom may not have experienced this deeply. I hope they can feel and truly understand what it means to have reverence to the Buddha.

Comments of the key informants on Mindful Bowing Activities:

1. Gratitude and Deep Understanding:

The practitioner feels grateful and deeply understands the significance of bowing to the Buddha. They have moved beyond superficial practices and have developed a genuine connection with Buddhism, appreciating.

2. Slow Bowing as a Practice:

The practitioner values the practice of slow bowing, which allows them to be mindful and present during the act of worship. They have learned to appreciate the depth and meaning behind each bow, rather than rushing through the motions.

3. Challenges with Superstitions:

Despite their appreciation for mindful bowing, the practitioner acknowledges the presence of superstitions within their community. They attribute these superstitions to past karma or various other factors, recognizing the need to address and move beyond them.

4. Favorite Practice –

Offering Prayers: The practitioner finds offering prayers to be their favorite practice due to its practicality and quick implementation in daily life, especially for those living in the worldly realm.

5. Transformation through Bowing:

Bowing to the Buddha is described as profoundly moving and transformative. It evokes feelings of gratitude, reverence, and tranquility, leading to a change in mindset and behavior towards humility and learning from good examples.

6. Integration and Shift from Christian Practices:

The practitioner no longer attends Christian church and feels more drawn to Buddhist practices. They emphasize focusing on the messages conveyed by their Buddhist master during bowing, rather than associating it with Christian practices.

Overall, the practitioner values the mindfulness-based course in Mindful Bowing Activities to deepen their connection to Buddhism and cultivate mindfulness. They appreciate its role in fostering reverence, understanding, and a sense of community among practitioners from diverse backgrounds.

(4) Multicultural practitioners on the activity of Mindful Eating

Key Informants	Mindful Eating Activities
KI12	When eating mindfully versus eating normally, they can be quite different because sometimes, it is like not letting emotions influence the act of eating. Mindful eating is about eating to nourish the body rather than eating to satisfy hunger. You may not even notice whether the food tastes good or not.
KI22	Mindful Eating is like taking care of the practitioner's mind, ensuring it does not wander off. It is about maintaining a continuous state of mindfulness. When practicing in the morning, during breaks, I want to maintain mindfulness during meals as well, to sustain the mental attitude of practice throughout. It is beneficial and supportive. If practiced sincerely, it should be an essential aspect. For Westerners, it may not be a common practice, as their lifestyle and eating habits are different. Therefore, immediate change might be challenging for them if they are to practice consistently. It could be difficult for them to adapt if they were to practice consistently, but they might come to appreciate it.
KI25	I would like to practice eating slowly. Taking things slowly makes me feel good. When eating, it is good that I can be with myself. It is quite difficult for me, but I feel good doing so.

Information that key informants gave on the in Mindful Eating Activities:

1. Challenges and Perseverance:

Mindful eating presents challenges, especially in staying present during each bite and swallow. Despite the difficulties, the practitioner persists, acknowledging the rewards of such practice, even on days when concentration wavers.

2. Differentiation from Regular Eating:

Mindful eating contrasts with habitual consumption by emphasizing nourishing the body over mere satisfaction of hunger. It requires detaching from emotional influences and noticing food without judgment.

3. Mixed Feelings:

The practitioner acknowledges both the difficulty and the positive impact of practicing mindful eating. While she may not always enjoy the process, she finds fulfillment in following through with the sessions.

4. Appreciation for Slowness:

Despite initial discomfort, the practitioner finds satisfaction in practicing slow eating, relishing the opportunity to connect with herself without relying on technology.

(5) Comments on the activity of Mindful Walking with Dhamma Songs

Key Informants	Mindful Walking with Dhamma Songs Activities
KI8	What I like the most is when we walk in meditation, and then the music comes in to help, it is like having the power of compassion from the music to assist us. And from being restless and having various thoughts, then we start thinking about the lyrics of the song instead. Sometimes, we will think about what the lyrics mean. It is because for some songs, if we already know how the lyrics go, when the music starts, we can immediately perceive it. It's like feeling touched right from when the music starts.
KI15	The heart becomes tranquil, recalling the profound essence of the Buddha and his teachings. It remains focused, synchronized with the melody, as if intertwining emotions and feelings, guiding us to think accordingly. This enhances mindfulness, deepens faith, and keeps us attentive to our actions and the music we are listening to at that moment, which is incredibly beneficial and valuable. Music serves as a medium to facilitate easier access to the teachings, as each song has been carefully selected, pondered upon, and evaluated for

	its meaningfulness, musicality, and suitability for practitioners in all states.
KI19	Mindful Walking with Dhamma Songs, that is the pinnacle. Our hearts find happiness. Dhamma son is like a melody, and our minds soften to its tune. It is immensely helpful for those with troubled or agitated minds. Even when I am not at home, I still play Dhamma talks for my mother to listen to, for celestial beings to hear. I leave it playing. Even when I'm in the basil garden, it sprouts beautifully.
KI22	In the beginning, newcomers should start with music because the opening song provided for everyone is easy to grasp, quick to connect with, and easy to feel. I also admire the team led by the master for introducing songs in worship. It feels very good. The music should be well received because it brings in a sense of reverence.

Key informants commented on Mindful Walking with Dhamma Songs as follows:

1. Appreciation for Music:

Practitioners, regardless of their cultural backgrounds, find solace and resonance in music during their mindfulness practices. They enjoy Thai songs as much as any other, emphasizing that music transcends cultural boundaries and serves as a powerful tool for enhancing meditation experiences.

2. Enhanced Focus and Happiness:

Many practitioners find that listening to music during meditation helps them stay more focused and deepens their happiness from the practice. The combination of walking meditation with vipassana, accompanied by music, creates a profound sense of tranquility and joy.

3. Connection with the Teachings:

Music serves as a conduit for connecting with the teachings of the Buddha. Practitioners feel a deep sense of companionship with the Buddha and appreciation for his teachings when accompanied by music during meditation.

4. Compassion and Mindfulness:

The music not only enhances mindfulness but also evokes feelings of compassion. Practitioners experience a flow of compassion, which they can extend to their loved ones and even to celestial beings. This compassion is nurtured through the practice of mindful walking with Dhamma songs.

5. Accessibility and Reverence:

The inclusion of music in the mindfulness-based course is seen as a thoughtful and accessible approach. It helps newcomers connect with the practice more easily and fosters a sense of reverence towards the teachings and the practice itself.

6. Personal Growth and Progression:

Practitioners note personal growth and progression in their mindfulness journey through the practice of mindful walking with Dhamma songs. They experience a gradual deepening of peace and mindfulness, step by step, as they continue on the path of Dhamma meditation.

(6) Below are the Multicultural practitioners' feelings on the Mindful Discussion: Parent/Family Appreciation

Key Informant	**Mindful Discussion: Parent/Family Appreciation Activities**
	I would like to give my opinion about the parent appreciation. In my experience I encountered with the person I recommended to join last time. She has problems with her old family, with her mother and father then she did not appreciate the parent appreciation. There are many people who have bad experiences with their parents that is why they could not appreciate with this session. Even though our parents did not have Dhamma. They did not give enough love to their children as much as they needed. But after all, they are still mother and father. My experience with my father was, he

KI3	only loves his child, except me. But I still love him very much even though I never receive any warm love from him in return. I never hated my father because my love for him was strong. We tried to talk to him about this. But some people here are in deep pain. Some people have never known anything about Dharma. Some people never taught themselves. They did not understand and felt defensive. Even though what kind of the mother be like? But the son is grateful. That is the example for children should be. I thought many foreigners have good experiences with their parents. They will not understand them until they grow up as well.
KI11	There are foreign children who are not taught, in international schools, about the aspect of moral values. They do not understand the concept of being grateful to their parents. They perceive it as their parents' duty to take care of them, not something they should be thankful for or comprehend the kindness of their parents. However, when they see children changing from speaking like that and feeling thankful towards their parents, it reaches them deeply. They appreciate what their parents have done, creating a memorable feeling. What is really touching is that as foreign children, they do not understand Buddhism, they do not understand what it gives. But one day, when they attend a course with their mother, they see that Buddhism brings happiness to the heart, it brings compassion, something ready to offer to others. Then they say they understand why their mother wanted to join. Buddhism is something very impressive to a child who has never understood Buddhism or understood their mother's compassion. Speaking like this, as a boy, their parents want them to have Buddhism so that they can grow up to be happy adults, with a vaccine that allows them to see this world beautifully, no matter what obstacles they encounter in life.
	During the session of Parent/Family Appreciation, when I watch media or clips that I like, it reminds me of the kindness of my parents. I think it would be better for me to seek forgiveness from them for certain things that have been lingering in my heart. By asking for forgiveness, it might

KI12	unlock some things, and I won't repeat those mistakes in the future. Sometimes, when we are with our parents, we are our true selves, from childhood to adolescence. Sometimes, during adolescence, there may be some incidents or conflicts that arise, right? With heated emotions, isn't it? Now that I am older, I see a similar situation in reverse. Their children might rebel against them suddenly, and it takes me back to reflect on why I acted poorly. Sometimes, asking for forgiveness and seeking redemption from past actions can lead to better relationships and personal growth.

Key informant's comments on Mindful Discussion: Parent/Family Appreciation Activities:

1. Emotional Reflections:

Practitioners from various cultural backgrounds express deeply emotional reflections during the Mindful Discussion: Parent/Family Appreciation activities. They share personal stories, such as reminiscing about past interactions with their parents, seeking forgiveness for past mistakes, and expressing gratitude for parental care and love.

2. Cross-Cultural Understanding:

The discussions highlight the diversity of experiences with parental relationships across cultures. Some practitioners acknowledge challenges in appreciating their parents due to past conflicts or lack of understanding, while others emphasize the universal bond of love between parents and children transcending cultural boundaries.

3. Cultural Perspectives on Parental Appreciation:

Perspectives on parental appreciation vary among practitioners, influenced by cultural upbringing and personal experiences. Some mention challenges faced by foreign children in understanding concepts of gratitude towards parents, while others emphasize the importance of seeking forgiveness and expressing gratitude in strengthening familial bonds.

4. Impact of Mindfulness Practice:

Engaging in mindfulness-based activities fosters a deeper appreciation for parental relationships and facilitates emotional healing and growth. Practitioners express gratitude for the opportunity to reflect on their relationships with their parents and observe positive changes in themselves and others through the practice of mindfulness.

5. Sense of Community and Connection:

The Mindful Discussion: Parent/Family Appreciation activities create a warm and supportive atmosphere where practitioners feel connected to one another through shared experiences and emotions. The sessions evoke feelings of gratitude, empathy, and understanding, fostering a sense of community among participants.

Overall, multicultural practitioners value the Mindful Discussion: Parent/Family Appreciation activities as a space for emotional reflection, cultural exchange, and personal growth, where they can deepen their understanding of parental relationships and cultivate gratitude and compassion.

(7) Multicultural practitioners' comments on the activity of Loving-kindness Meditation are below:

Key Informant	Loving-kindness Meditation Activities
KI2	I was taught that sending kindness should be done after chanting and sitting meditation then considering who will send kindness to. But the master taught us to send kindness whenever we want to. Sometimes I saw the suffering through the eyes of others I sent kindness to. I feel grateful and will practice further.
	Feeling touched, I extended my compassion to them, making them think of their mother. So, I asked them why. They said there were some issues. They hadn't talked to their mother in 2 years. I could not say anything. Our mothers are

KI9	the ones who brought us into this world, gave us flesh and blood. Look at us today; we have the opportunity to practice the teachings. Therefore, when pouring water, we should transfer merits to them immediately and quickly call back. And the clips and videos we see, everyone's parents are there in the room, loving us unconditionally. No matter how stubborn or difficult we are, sometimes parents might misunderstand or get angry. They may have some emotions, but in reality, there is no parent who does not love.
KI11	But before, like when we were sad and looked down, at that time when we were sad and looked down, we did not want anyone around because we knew that we did not have the energy to send positive energy, to send happiness to others. That is why we just wanted to be alone. But after that, it is like we received positive energy from the course, received positive energy from practice, from happiness, from the teacher's teachings, from compassion. It is like we went to fill our hearts, which might have been dry, hearts that might have been withered, to make them bloom again. So, it is ready to pass on to others. It is like a network of happiness that connects and expands further and further.
KI15	Spreading kindness to each other in this moment, is it not wonderful? It is beneficial because sometimes, even though we may not know each other, exchanging kind glances can create positive feelings between us. It is truly miraculous.
KI22	Pairing compassion with compassion is deeply moving. What we have shown in giving and receiving reflects our good intentions towards those in front of us, even though we have never been particularly close before. We have extended our good intentions to them, and I believe they have received our love and good intentions. But what we have received, without a doubt, is what they have extended to us. It is profoundly touching, almost overwhelming.

All key informants commented on Loving-kindness Meditation Activities as follows:

1. Deepening Compassion:

Participants have found their capacity for compassion expanding through the practice of LKM. They express a desire to extend kindness not only during designated meditation times but also in everyday moments, recognizing the interconnectedness of all beings.

2. Family Connection and Gratitude:

There's a strong emphasis on extending loving kindness to family members, particularly parents. Participants acknowledge the unconditional love and sacrifices of their parents, prompting them to reciprocate with gratitude and compassion.

3. Personal Growth and Emotional Transformation:

Many practitioners have experienced personal growth and emotional healing through the practice of LKM. They describe moments of deep introspection, realization, and a newfound ability to connect with and extend kindness to others, even in challenging circumstances.

4. Personal Joy and Fulfillment:

Sending loving kindness brings personal joy and fulfillment to practitioners. They find happiness in making others happy and view LKM as a means of spreading positivity and creating a ripple effect of kindness in the world.

5. Empowerment and Energy Renewal:

The practice of LKM has provided practitioners with a source of positive energy and empowerment. They describe how it replenishes their hearts and enables them to spread happiness and compassion to others, even when they initially feel depleted or alone.

Overall, multicultural practitioners reflect on their mindfulness-based LKM experience with a sense of gratitude, transformation, and interconnectedness. The practice has not only enriched their individual lives but also fostered a deeper sense of compassion and unity within the community.

(8) Multicultural practitioners' comments the activity of Asking for forgiveness session

Key Informant	Asking for Forgiveness session
KI4	Asking for forgiveness as the master teaching makes us reduce our identity and regret the mistakes we have made. I do not want to blame anyone anymore and makes me understand the law of karma for what I encounter is what I did before. It is the most accurate thing in considering the Dhamma. I'm sure that even people who only come for the 1-day course can understand this point too.
KI9	In Australia, it is like children grow up here without that sense of respect, right? Because sometimes when they're at home, their parents have to work and there is no grandparents around to teach them. So, closeness becomes a Western style. Even their Western friends might feel like, 'Hey, are you too independent or what is going on here?' So, they have to fit in with the group, and it becomes like following their friends. It is like, parents are the ones who brought me into this world. Nowadays, Thai kids are the same. It is not just about different nationalities. There is a feeling that parents, they are the ones who brought us into this world, but it does not translate into recognizing the kindness they have shown us, what they have provided for us. Oh, the monks brought up this point to instill a true sense of love and understanding in children, that parents exist for a reason, not just to produce offspring, but to provide love entirely.
KI15	Asking for forgiveness is also beneficial because when we reflect on past actions, we become more mindful not to repeat them. We become less inclined to commit wrongdoing, even in the slightest manner, because we know that the law of karma is precise and certain.

KI22	Asking for forgiveness for any wrongdoing towards the Triple Gem or anything else releases us. It is like something many believe frees the mind, as if it is been unburdened. It lightens our spirits, like we have apologized to someone we did not know we wronged. Once we have apologized, it is like releasing the pent-up feelings that have been bottled up inside. Doing so is immensely beneficial. It alleviates our concerns and heaviness, allowing us to let go and feel at ease, with a more focused mind for our endeavors.

Key informants' comments on the forgiveness:

1. Emotional Liberation:

Participants express a profound sense of emotional liberation and relief after engaging in the asking for forgiveness session. They describe feeling lighter, as if burdens have been lifted from their hearts. This indicates a significant emotional release and a shift towards inner peace.

2. Cultivation of Mindfulness:

Through the practice of asking for forgiveness, practitioners become more mindful of their actions and their consequences. They express a newfound awareness of the law of karma, emphasizing the importance of reflection on past actions to prevent future wrongdoing. This suggests that the practice fosters a deeper understanding of cause and effect.

3. Cultivation of Compassion:

Participants extend forgiveness not only to others but also to themselves, emphasizing the importance of self-compassion and self-forgiveness. This reflects a compassionate approach towards oneself and others, fostering a sense of interconnectedness and understanding.

4. Cultural Reflections:

There are reflections on cultural differences, particularly regarding the sense of respect towards parents and elders. Participants note a shift towards independence among children in Western cultures, contrasting it with traditional values of respect and gratitude towards parents in Thai culture. This highlights a cross-cultural understanding of familial relationships and societal norms.

5. Practical Benefits:

Participants recognize the practical benefits of the asking for forgiveness session in daily life. They describe feeling less inclined towards anger and retaliation, fostering healthier relationships and a greater sense of inner peace. This indicates that the practice not only has spiritual benefits but also tangible effects on interpersonal dynamics.

Overall, the multicultural practitioners express deep appreciation for the mindfulness-based course, particularly the asking for forgiveness session, citing its emotional, spiritual, and practical benefits in fostering emotional liberation, mindfulness, compassion, and cultural understanding.

(9) Multicultural practitioner's comments on the activity of Mindful Listening: Dhamma Talk

Key Informant	Mindful Listening: Dhama Talk session
KI12	It is a real highlight that everyone who comes to the temple, to the course, must wait for the master's teaching. Then there is this special feeling that you cannot predict what he will preach. No matter how many times you listen, it is never the same. So, I really like it a lot.
KI13	The teachings of the master are very easy to understand, extremely simple, yet profound. I would like to have the venerable teacher because it would allow the master to take a break. However, other venerable monks are also good teachers, just as profound. It would be even better if we could have venerable monks from various nationalities because the Dhamma of the venerable is very good and easy to understand.

KI22	The master's sermon is what we call an expression of the master's compassionate and altruistic nature, with the sincere desire to help. Paying attention to the timing of their speech and whom they speak to, the master addresses everyone's troubles spot on. It is as if the sermon touches the soul, wanting to express what has been waiting to be said, wishing to release and soothe. Many times, it resonates with everyone's innermost struggles. The master possesses both great compassion and a keen sense of who needs help and where. Once the master initiates conversation and shares their thoughts, everyone feels a sense of relief. Even children with autism, who typically avoid eye contact and interaction, feel understood because the master approaches them with such gentleness. We are deeply moved and grateful for this. The master's ability to show compassion and guide others instills hope and provides a path forward in life. We are immensely impressed and thankful for their guidance.

Comments of the key informants on Mindful Listening: Dhamma Talk can be indicated as follows:

1. Deep Reverence for the Master:

The practitioners hold a profound respect and admiration for the master who leads the Dhamma Talk sessions. They view the master as a source of wisdom, compassion, and guidance. The master's teachings resonate deeply with them, providing a sense of peace and clarity.

2. Universal Accessibility of Teachings:

Despite coming from diverse cultural backgrounds, the practitioners find the master's teachings to be universally accessible. They appreciate the simplicity and clarity of the teachings, which make them easy to understand and apply in their lives.

3. Impactful and Transformative:

The practitioners describe the master's sermons as profoundly impactful and transformative. They feel a sense of relief, peace, and happiness after listening to the sermons and practicing mindfulness techniques taught during the sessions.

4. Inclusive and Compassionate Approach:

The practitioners commend the master for their inclusive and compassionate approach towards teaching. They appreciate how the master addresses everyone's troubles with empathy and understanding, creating a safe and supportive environment for all attendees, including those with special needs like children with autism.

5. Gratitude and Reverence:

Overall, the practitioners express deep gratitude and reverence towards the master and the mindfulness-based course. They feel privileged to have the opportunity to participate in the sessions and are immensely thankful for the guidance and support they receive.

Research results to the question 5: “How do you feel about mental well-being after attending mindfulness-based course?”:

Key Informant	Answer
KI13	I am happier because when I meditate, I feel joy. When I practice, I feel content and do not worry about anything. I let go of everything because the teachings of the master are profound yet easy to understand. People from different nationalities can accept them. I have spoken with them, and they say they receive the energy that the master sends.
KI17	The master teaches in an easy-to-understand and concise manner. Listening to him and then summarizing what I understand is easy. There is a keenness to listen when the master teaches, and he makes it clear that we should listen. I understand better now and use it to improve myself. I also listen to Dhamma radio from the temple. I keep listening and it keeps reminding me. At the end, the master gives blessings

	all the time. It is a very good way of speaking, gentle and touching the heart. It makes the mind gentle.
KI20	It feels great to participate and be at ease practicing with the master. It is like our minds become clear, relaxed, and happy. Right now, it feels like there is nothing bothering me, but there is still something stuck in my head.

The practitioners have found profound joy and contentment through mindfulness practice under their master's guidance. They experience clarity, relaxation, and a sense of direction, even amidst family-related stress. Despite lingering worries, their mindset has shifted towards acceptance and peace. Grateful for the transformative effects, they intend to continue their practice with gratitude and determination

1) The activity of Mindful Walking and Sitting

The example of the feeling of practitioner about mental well-being after attending mindfulness-based course in Mindful Walking and Sitting Activity

Sample of Key Informant	**Answer**
KI2	I like Vipassana meditation because made me more concentrated since I was ordained as a novice and got taught by a forest monk. But I feel more grateful when sitting meditation with the music. Especially when bowing down to the Buddha with the honoring songs, it seems I am with the Buddha every time. Considering the lyrics makes me feel more deeply. It brings back consciousness and can last longer. Whenever I lose my mind, I must bring it back quickly.
KI6	I can do all kinds of practice mindfulness and walk meditation. It is good. Even my physical condition cannot determine consciousness because my mouth and thoughts do not match. Later, I was able to do it.

KI21	Walking meditation and sitting meditation are really great. They help my mind to be peaceful, and it feels light and joyful. I have never experienced anything like this before. It makes me mindful and think before speaking, think before acting.

The result of the feeling of the whole of key informant in Mindful Walking and Sitting Activity are as follows**:-**

1. Increased Concentration:

Engaging in Vipassana meditation has improved concentration, especially after receiving teachings from a forest monk. Sitting meditation with music enhances concentration further, especially during honoring songs, creating a sense of presence with the Buddha.

2. Continuous Mindfulness:

Cultivating mindfulness through various practices like sitting and walking meditation helps in quickly regaining focus whenever the mind wanders.

3. Enhanced Tranquility:

Walking meditation, particularly as taught by the venerable monk, introduces a state of tranquility previously unencountered. Contemplating the monk's face during sitting meditation reveals insights into emptiness, although the mind may still tend to wander.

4. Emotional Depth and Gratitude:

Reflecting on the lyrics of honoring songs during meditation deepens emotional connection and gratitude towards the practice, fostering a sense of being with the Buddha consistently.

5. Calm and Peaceful State:

Both walking and sitting meditation induce a sense of calmness and peacefulness, fostering lightness and joy in the practitioner's mind.

6. Increased Mindfulness in Speech and Action:

Practicing mindfulness through meditation encourages thinking before speaking and acting, leading to more mindful interactions and decision-making.

(2) The activity of Mindful Discussion: Law of Karma

Here are examples of the feeling about mental well-being after attending mindfulness-based course in Mindful Discussion: Law of Karma Activity.

Key Informant	Answer
KI2	I feel comfortable. The merit and the sin we did will surely have an effect. If we hurt someone will receive that result for sure. If we make merit and send kindness, we will get results as well. It is true. Praying can make miracles by keeping the 5 precepts pure. The more you practice, the more you feel deeply to Buddha. I want to be a good Buddhist by obeying and following the 5 precepts.
KI10	I feel like we have gained more knowledge because I feel that seeing this is important. They put their heart into caring for us. So when they listen, it accumulates information for them. They know that if this situation happens to us, how we would react, so it will be better.
KI15	It has seen the truth of the law of karma, which is precise and unwavering, even in its smallest manifestations. Before, we didn't know what we had done. Now, we are more careful not to make mistakes again.
KI21	I like it very much. I want more people to come and see so that they will believe in the law of karma. Karma is real. The

	law of karma makes us realize what we have done in the past, whether it is good or bad.

The result of the feeling of key informants in Mindful Discussion: Law of Karma activity is below:

1. Increased Awareness: Practitioners feel a heightened awareness of their actions and their consequences, understanding that both merit and sin will have tangible effects according to the law of karma.

2. Cultivation of Kindness: There is a deepened commitment to practicing kindness and avoiding harm, as practitioners recognize the importance of adhering to the five precepts and making amends for any harm caused.

3. Empathy and Compassion: Practitioners develop a sense of empathy towards those they have harmed, regardless of their identity or status, and seek to apologize and make things right.

4. Belief in Karma: Practitioners come to firmly believe in the law of karma, seeing its precision and unwavering nature even in the smallest manifestations, and are motivated to live in accordance with its principles.

5. Desire for Sharing: There is a desire among practitioners to share their experiences and insights with others, hoping to spread awareness and belief in the law of karma for the benefit of all beings.

(3) Below are examples of practitioners' feelings about mental well-being after attending the Mindful Bowing activity.

Key Informant	Mindful Bowing activity
KI9	The sense of reverence has increased, as if the techniques the master taught have taken root. We have never had this specific technique before. When we bow, we just bow. But during meditation, the master instructed us to contemplate loving-kindness towards the Buddha, or if we could not, to contemplate the master's face, because seeing his face is seeing ourselves.

	Usually, when we think of the Buddha, we imagine a Buddha statue. But when it comes to the master's face, we see it directly.
KI12	The mind feels softer, and I find myself thinking more about the master's sacrifices and kindness, far more than achieving enlightenment itself. We should strive to practice diligently just by walking on this path. It's considered worship for the Buddha.
KI16	Bowing to the Buddha with Dhamma song is something truly wonderful. It feels as if we are truly paying homage to the Buddha, as if we are deeply appreciating his compassion, realizing how wide his kindness is, how grand his status is, and how pure he is. Bowing to the Buddha with mindfulness, I feel that my mind becomes more steadfast. What can we do to preserve our minds, to stay as close to the Buddha as possible, to walk the path to enlightenment as fully as possible?
KI21	Slowly Bowing the Buddha is very good. it brings a sense of awe. It makes everything seem slower, not rushing into anything. I want everyone to practice so they can understand like I do and experience happiness, enabling them to connect with the Buddha more deeply

The result of feeling of the whole group of key informants on Mindful Bowing activity are as follows:

1. Gratitude and Reverence: Practitioners feel grateful towards their parents and the Master for teaching them mindfulness-based techniques in bowing. They also feel fortunate to be in Buddhism, where principles guide them away from wrong actions. The sense of reverence towards the Master increases, and practitioners appreciate the transformative power of the techniques taught.

2. Contemplation and Lightened Heart: Through meditation and contemplation, practitioners experience a softening of the mind and a deepening connection to the teachings. They find themselves focusing more on the Master's sacrifices and kindness, which motivates them to practice diligently on the path towards enlightenment. Bowing becomes a form of worship and releases burdens, providing refuge and motivation for continued practice.

3. Deep Appreciation and Awe: Practitioners find bowing to the Buddha with mindfulness and Dhamma songs to be a truly wonderful experience. They feel a profound appreciation for the Buddha's compassion, grandeur, and purity. This deepens their connection to the Buddha and strengthens their resolve to walk the path towards enlightenment.

4. Steadfastness and Mind Preservation: Practitioners seek ways to preserve their minds and stay close to the Buddha. Bowing slowly enhances mindfulness and creates a sense of awe, allowing practitioners to deepen their connection with the Buddha and maintain steadfastness on the path.

5. Sharing Happiness and Understanding: Practitioners wish for others to experience the same mental well-being and connection with the Buddha through mindful bowing. They encourage others to practice diligently to understand and appreciate the transformative power of mindfulness-based techniques.

(4) Examples of feelings about Mindful Eating Activity

Key Informant	Mindful Eating Activity
KI8	Getting stronger than before, and it helps us become more mindful of our desires next time. We should not fulfill in our desires like "I want this" or "I want that" because ultimately, when we consume it, it is worse than before. Feeling like we can control our emotions better.
	I understand the value of food, the importance of time, and the need for mindfulness and wisdom. The mindfulness we use in

KI15	every movement and every word holds significance, and it instills caution, such as when we speak or react. It increases mindfulness. It all begins with eating, and then we apply it to our daily lives.
KI21	On the first day, I felt irritated because I was hungry and in a rush. But by the second or third day, I did not feel hungry at all. It just cooled down. So, I was not irritated, did not feel like eating for real, and was not in a rush anymore. It is not like before when I wanted to eat; now, I'm indifferent. Whatever happens is fine.

Feelings of the whole group of key informants on Mindful Eating are as follows:

1. Greater Control Over Desires: The practitioner has developed a sense of control over desires, recognizing that fulfilling every desire may not lead to greater satisfaction and that restraint can lead to a sense of empowerment.

2. Importance of Mindfulness: Understanding the value of mindfulness, the practitioner applies it not only to eating but to daily life, realizing that every action and word holds significance and requires caution.

3. Increased Comfort and Mindfulness: Through mindfulness practices such as mindful eating, the practitioner experiences increased mental strength, comfort, and awareness, leading to a reduction in irritability, hunger, and rushing.

These items encapsulate the practitioner's journey towards mental well-being through mindfulness-based practices, particularly mindful eating, highlighting shifts in focus, control over desires, and increased mindfulness in daily life.

(5) Practitioners' feelings on Mindful Walking with Dhamma Songs

Key Informant	Mindful Walking with Dhamma Songs Activity
KI8	The mind is at ease, and there is happiness. Sleepiness does not creep in. I can walk, listen to music, and let my thoughts follow the melody. It is like having more mindfulness than when sitting because it involves walking with the body.

KI12	I really like it. Tears are flowing. Tears flowing here means there is something, a spark, that ignites within the mind, and then tears just flow out naturally like this. It might hit something inside, causing them to flow out.
KI20	Mindful Walking with Dhamma Songs makes feeling of comfort, and the mind feels happy, almost thoughtless. Closing my eyes feels like seeing the Buddha.

Feelings of the whole group on Mindful Walking with Dhamma Songs:

1. Deep Connection to the Buddha: The practitioner feels a profound connection to the Buddha and his teachings. Placing the Buddha's teachings in their heart brings a sense of comfort and security, even in daily activities like driving.

2. Increased Mindfulness and Happiness: Engaging in mindful walking with Dhamma songs enhances mindfulness and happiness. The practitioner experiences a sense of ease and happiness, with tears flowing naturally as a sign of emotional release and inner transformation.

3. Clear Goal and Gratitude: The practitioner appreciates the clear goal set by the master and feels grateful for the opportunity to deepen their practice. The activity evokes overwhelming feelings of gratitude towards the Buddha and the master.

4. Profound Mental Well-being: Participating in the mindfulness-based course leads to a profound sense of mental well-being. The practitioner experiences a state of thoughtless happiness and comfort, as if seeing the Buddha with closed eyes. This deepens their connection to the practice and cultivates a sense of inner peace.

(6) Practitioners' feelings on Parent/Family Appreciation

Key Informant	Mindful Discussion: Parent/Family Appreciation Session
	The child is happy, and it feels like we are their friend, but they respect us more. Usually, like Western children have

KI10	parents, they are like friends. Sometimes, they might not be cautious with their words or actions, and they will use them like with friends. They become more cautious. (It makes the child more aware of the importance. It is like we are their friend whom they can consult, but they respect us more.) It brings much warmth to the family.
KI17	Parent appreciation session is very good. They make us feel touched, like to have compassion for the children and grandchildren, like everything. But the parent appreciation is just ordinary people, which makes it deeply understandable. This is the most important thing.
KI20	In Parent Appreciation acitivity, when I see other family members feel good and happy. Leading to changes in each person. Becoming more gentle, loving, and understanding. Pleased with other family members, then we are happy as well and it is like everything brings us happiness

Whole group's feelings on Parent/Family Appreciation Session:

1. Emotional Release: Participants find relief and comfort in discussing their emotions, especially regarding the recent loss of a loved one. Expressing feelings helps in processing grief and connecting with family members.

2. Reflection on Past Behavior: Individuals express regret for past disobedience towards their parents but acknowledge newfound understanding and appreciation for parental guidance. This realization fosters a desire to be a better child and honor their parents' wishes.

3. Gratitude and Generosity: There is a profound sense of gratitude towards kind-hearted individuals, not limited to parents but extending to others like mentors or role models. This gratitude inspires a desire to repay kindness and spread happiness through acts of generosity and merit-making.

4. Commitment to Self-Improvement: Despite setbacks and regrets, participants are motivated to prioritize their mental well-being and personal growth. Engaging in mindfulness-based practices and seeking guidance from mentors reflect a dedication to cultivating inner peace and happiness.

5. Impact of Parent Appreciation: Engaging in activities centered around appreciating parents fosters a deeper understanding of the importance of familial bonds. Participants observe positive changes within themselves and their family members, such as increased gentleness, love, and understanding.

(7) Practitioners' feelings on the activity of Loving-kindness Meditation

Key Informant	Loving-kindness Meditation Activity
KI8	Spread compassion. When our minds are good, we can feel it when we spread compassion. We feel happy to want to help them, wishing for their happiness, and wishing they do not get sick.
KI15	It brings happiness because we have something that we have never had before. We also want others to have this for the person right in front of us. We want them to be happy, to have the results they desire from all the hardships they have faced. Whatever they want, we wish for them to receive it.
KI20	Spreading loving-kindness feels good, like we are happy enough, and when we are happy, it feels light. It's like we are free, feeling content and meet happiness. Loving-kindness brings happiness. The giver, receiving more, the more joy they give to others, the happier they become
KI21	The hour of spreading loving-kindness is so wonderful. It fills the whole body with warmth and happiness. I want to encourage others to practice so they can experience the same joy as us. If we just speak casually, they might not understand. They have to practice themselves to truly know.

Whole group's feelings on Loving-kindness Meditation Activity are as follows:

1. Spread Compassion: Feeling happy by spreading compassion and wishing for the well-being of others, inspired by the love and compassion of spiritual figures.

2. Desire for Others' Happiness: Wanting others to experience the same happiness and well-being, and genuinely wishing for their success and fulfillment.

3. Liberating Happiness: Feeling light, free, and content when spreading loving-kindness, which brings about a sense of happiness and fulfillment.

4. Increased Joy through Giving: Recognizing that the more joy they give to others through acts of kindness, the happier they themselves become.

5. Physical and Emotional Sensations: Experiencing warmth and happiness throughout the body during the practice of loving-kindness meditation.

6. Encouragement for Others: Wanting to encourage others to practice loving-kindness meditation to experience similar levels of joy and well-being firsthand, emphasizing that the practice must be experienced to be truly understood and appreciated.

(8) Practitioners' feelings on the activity of Asking for forgiveness

Key Informant	**Asking for forgiveness session**
KI16	What I love the most is listening to the master giving Dhamma talks, especially during the preaching. It is like they guide our minds and help elevate them faster. It leads to a calm state of mind, and we can connect with the Buddha more quickly and more profoundly. During the preaching, one can feel a profound sense of calmness. It is so simple, and it brings so much joy. It is like we have tasted the full flavor of Dhamma even more deeply.

KI20	I have asked for forgiveness, and it feels like we are happy that we have asked for forgiveness. Asking for forgiveness is heartfelt. With a clear heart, it feels like we are happy, like we are not burdened, like our hearts are at ease
KI21	Requesting forgiveness feels like we are carrying something bad, something we have done wrong. By admitting it, at least the spirits of our parents will know that we regret our actions. It is like we have been keeping something inside. By asking for forgiveness frequently, especially now, it feels like we are letting it go, opening up

The Whole group's feelings on asking for forgiveness are as follows:

1. Recognition of Imperfection and the Need for Forgiveness: The practitioner acknowledges the imperfections within themselves and understands the necessity of seeking forgiveness from others. This recognition fosters humility and empathy, acknowledging that everyone is prone to mistakes.

2. Relief and Ease through Forgiveness: Seeking forgiveness brings about a sense of relief, emptiness, and ease within the practitioner. They describe how the act of asking for forgiveness lightens the mind and allows for moving forward without burdens.

3. Learning from Mistakes: The practitioner emphasizes the transformative power of learning from mistakes. They express a firm determination not to repeat wrongdoings, indicating personal growth and commitment to ethical conduct.

4. Joy in Requesting Forgiveness: Requesting forgiveness is described as a heartfelt act that brings happiness and lightness to the practitioner. It is seen as a way to release burdens, connect with the spirits of parents, and foster a sense of openness and freedom.

(9) Practitioners' feelings on Mindful Listening: Dhamma Talk

Key Informant	Mindful Listening: Dhamma Talk session
KI8	It is the highlight that we have been waiting for. Listening to the teachings of the venerable teacher is like, no matter what they say or which monk speaks, it makes us have various thoughts and makes us want to practice more and become a better person.
KI20	Listening to Dhamma talks and teachings is truly wonderful. It brings happiness and a sense of inner peace. Thinking about the Buddha brings joy. Our mindfulness increases, and worries melt away. Since practicing with the master, I feel happier and lighter, as if nothing is weighing me down. _
KI21	During the Dhamma talk, there is no stress. It is like the master is walking on a tightrope without any stress at all. Everyone is happy, having fun, and loves the master. I feel the warmth and compassion that the master has for everyone, like a parent giving to their child. It brings about a change in the mind. Everything slows down, we walk and do things more mindfully than before. We listen to the Dhamma discourse from the master and understand life better. The Dhamma is profound because the master teaches so well. I like it a lot. I feel relaxed, not attached because nothing belongs to us. One day, we will have to leave everything behind, so I'm not worried about anything anymore.

The whole group's feelings on Mindful Listening: Dhamma Talk session are as follows:

1. Sense of Presence and Energy:

Practitioners feel the presence of the monk as positive and uplifting. They sense both the master's and the monk's energy, which contributes to their overall well-being.

2. Receiving Metta:

Practitioners feel refreshed and energized after receiving Metta from the master during the Dhamma talk, which enhances their mental well-being.

3. Gratitude towards Elder Monk:

Practitioners appreciate the elder monk's reminders to be good, feeling cared for and guided on their spiritual path.

4. Clear Mind and Comfort:

Practitioners feel a sense of clarity, comfort, and cheerfulness after listening to the master's teachings, indicating a positive impact on their mental state.

5. Desire for Practice and Self-Improvement:

Practitioners are inspired to practice more and become better individuals after listening to the teachings, reflecting a commitment to personal growth and development.

6. Mindfulness and Inner Peace:

Practitioners experience heightened mindfulness and inner peace during and after the Dhamma talk, leading to reduced stress and worries.

7. Sharing Happiness and Joy:

Practitioners want others to understand the happiness of being human and share their joy and inner peace derived from practicing mindfulness and listening to Dhamma talks.

8. Sense of Warmth and Compassion:

Practitioners feel warmth and compassion from the master, likening it to a parent-child relationship, which fosters a sense of security and belonging.

Overall, attending the mindfulness-based course and participating in Dhamma talk sessions has a profound and positive impact on practitioners' mental well-being, fostering mindfulness, inner peace, gratitude, and a deeper understanding of life's principles.

For question 6 : “How much would you rate this course on the scale of 1-10? (scale 1 = Least and Scale 10 = Most)”, Most of the key informants gave the score at

level 10. That means the key informants are appreciate in this mindfulness meditation course.

The researcher's opinion about the Mindful Walking with Dhamma Songs activity is overwhelmingly positive, as evidenced by the profound effects reported by the key informants. The activity not only fosters a deep connection to the Buddha and his teachings but also enhances mindfulness, happiness, and mental well-being among practitioners. The clarity of goals set by the master and the overwhelming feelings of gratitude towards both the Buddha and the master indicate a well-structured and deeply impactful practice. Overall, the researcher likely views this activity as highly beneficial for practitioners, promoting inner peace, emotional release, and spiritual growth through a combination of mindfulness, music, and contemplation.

4.3 Knowledge gained from the research

As researchers, we summarize below knowledge gained from this field research: -

1) **Gratefulness.**

From this research, the concept of "gratefulness" could be fostered through activities that encourage and stimulate younger generations to have a sense of gratitude towards their parents. One such activity is "Parent Appreciation," which might be unfamiliar to people from different cultural backgrounds. However, participating in this activity can lead to improved relationships within the family institution. As children and grandchildren become more aware of the importance of caring for the well-being of their parents and grandparents, there's a growing desire to offer support and assistance. Incorporating this activity into multicultural moral education could be highly beneficial.

2) **Ask for forgiveness**.

In the spirit of seeking forgiveness as part of this research activity, it is aimed to stimulate awareness and remorse in individuals for actions that have caused sadness or disappointment to parents, or others. It fosters belief in the principles of morality and encourages acceptance of personal accountability for negative impacts on others. This fosters a sense of shame and fear of wrongdoing, invoking a sense of

repentance. It prompts individuals to amend their behavior and act in accordance with the teachings of Buddha.

3) **Mindfulness Bowing**.

Mindfulness bowing, performed with gentle reverence, is a practice of cultivating awareness and nurturing a sense of love and devotion towards the Buddha and the Dhamma. It softens the mind while maintaining steadfast mindfulness, fostering love and compassion within the heart.

4) **Spreading loving kindness Spreading**.

Loving-kindness is the act of passing on good intentions to those the practitioner interacts with, whether it's their significant other, other people, or even themselves. It cultivates tenderness, compassion, and happiness in the practitioner. It's something that should be ingrained in the conscience of those who practice mindfulness. When the practitioner consistently cultivates loving-kindness, their mind becomes anchored in the flow of compassion, enabling them to continuously pass it on to others. This fosters peace and tranquility both within families and in society.

5) **Loving Kindness Meditation with Dhamma Songs**

Practicing loving-kindness meditation alongside Dhamma songs serves to expedite the process of soothing and unifying the mind. Moreover, as one continues to engage with these melodies over time, a profound sense of tranquility and clarity gradually permeates the mind. This ongoing practice instills within individuals a deep-seated desire to extend compassion and aid to others, thereby fostering an environment of harmony and contentment within the broader community.

4.4 Concluding Remarks

The demographic profile of our sample, 30 practitioners residing in Australia, reveals a predominantly female cohort (76.67%). A significant proportion of it was between 50–65 years (46.76%). Most participants were of Thai/Australian nationality (73.34%), reflecting a culturally diverse group. Critical importance of addressing issues of language barriers to foster inclusivity and effective communication within mindfulness programs became significantly important for us. We acknowledge the

inherent advantage for practitioners with Thai spouses in overcoming linguistic challenges. We also recognize difficulties of those who are less familiar with Thai culture and language. The emphasis on emotional translation underscores the nuanced understanding required to convey the deeper essence of teachings beyond mere literal meanings. Positive feedback on teaching methods and the use of translation devices further underscores efforts to enhance accessibility and inclusivity. Concerning cultural sensitivity, we emphasize the necessity of creating a respectful and inclusive environment in mindfulness programs. Providing translation services and bilingual materials is crucial to reaching to a diverse audience. We advocate adapting meditation practices to be culturally relevant and to maintain a respectful atmosphere that values participants from various cultural backgrounds. This approach ensures that sensitive topics are handled with care, fostering a sense of value and respect among all participants. The researcher's opinion on the Mindful Walking with Dhamma Songs activity is overwhelmingly positive. The profound effects reported by key informants indicate that this activity significantly enhances mindfulness, happiness, and mental well-being. The structured approach and the gratitude expressed towards the Buddha and the master underscore the activity's impact on fostering inner peace, emotional release, and spiritual growth. Overall, we view the mindfulness program as highly beneficial, advocating for continued efforts to enhance language accessibility and cultural sensitivity. By promoting open-mindedness towards diverse linguistic and cultural backgrounds, the mindfulness community can create an inclusive and effective environment that caters to the needs of a diverse population.

Chapter 5
Conclusion, Discussions and Recommendation

For the content in Chapter 5, it was consisted of the research findings and data analysis obtained from the research as follows:

5.1 Conclusion

5.2 Discussion

5.3 Recommendation for Further Research

5.1 Conclusion

5.1.1 Mental Well-being Circumstances and The Analysis of Problems of Multicultural Meditation Practitioners.

In summary, the path to mental well-being for practitioners involves facing challenges and experiencing growth in various aspects of life such as personal relationships, health, and spirituality. Despite encountering difficulties like personal loss and illness, practitioners show resilience and a commitment to personal development through activities like meditation and seeking spiritual guidance. They often prefer longer meditation retreats for their in-depth teachings, but also appreciate shorter options to fit into their busy work schedules. Their feedback in the meditation workshop emphasizes the importance of inclusivity and applying mindfulness in daily life. Informants valued accommodations that we provided such as providing special seating for those who required them, showing our appreciation of parents and enabling them to engage in forgiveness rituals which had promoted a sense of gratitude, thoughtful reflections and their spiritual progress. Practitioners also recognized wider benefits of meditation beyond particular religious affiliations which fostered harmony among those coming from diverse cultural, religious and secular backgrounds. While language barriers occasionally posed challenges, our efforts such as providing high quality English translations and technological aids indeed contributed much in enhancing inclusivity and accessibility. Overall, there was a shared dedication to

spiritual growth, mindfulness and inclusivity, underscoring the enduring relevance and transformative power of Buddhist practices to successfully navigate life's inevitable complexities.

5.1.2 The Process of Mindfulness-based Practice for the Mental Well-being of Multicultural Meditation Practitioners.

In designing meditation programs for multicultural practitioners, it is essential to consider a diverse set of factors to ensure inclusivity and effectiveness. First, it is important to acknowledge cultural diversity, and thus, accommodating diversity by providing seating options and further adjustments in the program to ensure practitioners' comfort. Considerations such as offering shorter courses and inclusion of breaks make meditation more accessible to a wider audience. Mindfulness activities should be designed with cultural sensitivity in mind, which enables and foster a respectful and inclusive environment. It also eases the practice and its progression. The organizers of meditation programs must address language barriers by providing sufficient translations when required and proficient interpreters indeed enhance accessibility and support community support. Such provisions ensure that all practitioners can engage fully and benefit from the program regardless of their cultural or linguistic diversity.

5.1.3 Evaluation of the Process of Mindfulness-based Practice for the Mental Well-being of Multicultural Meditation Practitioners.

The research findings highlight the transformative effects of mindfulness-based practices achieved specifically through cultivation of mindfulness using Dhamma songs. Prior to engaging in the meditation practice, practitioners exhibited an average mental health score of 80.40, which increased to 98.93 in post-practice period, indicating a notable improvement. A very low p-value of 0.000004 supported the positive change suggesting that it is unlikely that it occurred by chance. To deepen their understanding and application of mindfulness principles the program's design included specific activities designed to ease and enhance the journey of multicultural practitioners through mindfulness-based practices. The activities included discussions on the Law of Karma, mindful eating, walking with Dhamma songs, loving-kindness meditation, seeking forgiveness, and mindful listening to Dhamma talks. Each activity

contributed to emotional healing, personal growth, and cultural understanding among participants. Participants reported experiencing profound emotional liberation, increased compassion, and enhanced mindfulness as they engaged in these practices. They expressed gratitude for the transformative effects of mindfulness, noting improvements in their ability to handle life's challenges, connect with themselves and others, and cultivate a deeper appreciation for their cultural backgrounds. The Mindful Walking with Dhamma Songs activity stood out for its ability to foster a deep connection to Buddhism by enhancing mindfulness and promoting inner peace among practitioners. Participants valued our Master's clear guidance and the inclusion of music in the practice which had facilitated their engagement and spiritual growth. Overall, as researchers it is our understanding that the mindfulness activities were highly beneficial in promoting spiritual growth, emotional well-being and cultural literacy among individuals from diverse backgrounds. The practices that we used not only enhanced mental health but also fostered a sense of community and connection among participants, ultimately contributing to their overall sense of fulfillment and happiness by creating better conditions of mental health and well-being.

5.2 Discussion

Discussions of research findings can be described according to the objectives as follows: -

5.2.1 Based on the finding of the 1st objective, It was found that the practitioners believe that achieving mental well-being involves growth in different aspects of life, like relationships and health. Even when facing tough times such as loss or illness, they remain resilient and focus on improving themselves through meditation and spiritual guidance. They appreciate both long and short meditation retreats to accommodate their busy schedules. Inclusivity and daily mindfulness practices are valued, with gestures like providing special seating and expressing gratitude to parents seen as important for personal reflection and spiritual growth. Practitioners recognize the universal benefits of meditation in bringing people together from diverse backgrounds, although language barriers can be a challenge. Efforts are made through quality translations and technology to ensure inclusivity and accessibility. The researcher emphasizes the importance of addressing language barriers and fostering

openness to diverse linguistic and cultural backgrounds within the mindfulness community, highlighting the enduring relevance and transformative power of Buddhist practices in navigating life's complexities. Relating to Amanda Campbell, Stacy Rademacher Vance, and Shengli Dong studied about the relationship between mindfulness and multicultural counseling competencies (MCC) of masters and doctoral students in counseling and therapy-related fields in counselor trainees in the United State (Campbell, Vance, and Dong 2017).[1] And the research contribution on the topic of "A Case for Mindfulness Practice in Fostering Multicultural Competence in Counseling" by (Tourek 2014)[2] in attempt to fulfil the demand of multicultural counseling competence (MCC) in the medical field of counseling psychology..

5.2.2 Based on the finding of the 2nd objective, It was found that the designing meditation programs for practitioners requires careful consideration of various factors to ensure inclusivity and effectiveness. Cultural diversity should be acknowledged, with offerings like seating options and accommodations to ensure comfort and accessibility. Timing considerations, such as shorter courses and breaks, broaden the program's reach to a wider audience. Mindfulness activities should be designed for easy practice and progression while being culturally sensitive, fostering a respectful and inclusive environment. Addressing language barriers through translations and proficient interpreters enhances accessibility and community support, enabling all practitioners to engage fully and benefit from the program irrespective of their cultural or linguistic background. The researcher likely stresses the importance of inclusivity and cultural awareness in mindfulness programs, emphasizing language accessibility and the creation of a respectful environment for individuals from diverse cultural backgrounds. They advocate refraining from discussing sensitive topics unless initiated by participants and adapting meditation practices to be culturally sensitive and relevant. Overall, cultural sensitivity is seen as paramount in creating an inclusive and effective mindfulness program that caters to the needs of a diverse population. According to the

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[1] Amanda Campbell et al., "Examining the Relationship Between Mindfulness and Multicultural Counseling Competencies in Counselor Trainees", **Mindfulness,** Vol. 9 (2018): pp. 79–87.

[2] Samuel Christopher Tourek, **"Review of A Case for Mindfulness Practice in Fostering Multicultural Competence in Counseling"**, PhD dissertation, (Philosophy, Graduate Schook, University of Minnesota), 2014, pp. 1-5.

research conducted by Jiwattanasuk (2021), the investigation pertains to the challenges encountered by individuals in leadership roles within organizations, specifically encompassing personal struggles such as stress, cognitive rumination, emotional regulation issues, pursuit of validation, lack of control over external variables, verbal restraint, and changes in body weight.[3] And the Mindful Hedonist? Relationships between Well-Being Orientations, Mindfulness and Well-Being Experiences by Nadine Richter and Marcel Hunecke (2021): Another research study done in Germany to explore relationships between orientations and experiences of wellbeing as well as the potential moderation effect of mindfulness, two cross-sectional online studies with German-speaking participants.[4]

5.2.3 Based on the finding of the 3rd objective, It was found that the data analysis highlights significant positive changes in mental health scores among multicultural practitioners after engaging in mindfulness meditation with Dhamma songs, suggesting its substantial impact on well-being. The journey through various mindfulness-based activities underscores transformative experiences, promoting emotional healing, cultural understanding, and personal growth. Participants express deep appreciation for practices like Loving-kindness Meditation, Forgiveness sessions, and Mindful Listening, citing profound effects on compassion, inner peace, and spiritual connection. The inclusive and compassionate approach of instructors fosters a supportive environment, facilitating emotional liberation and deepening mindfulness. The researcher likely views these activities as highly beneficial, promoting holistic well-being and spiritual growth among practitioners through mindfulness, music, and contemplation. Relating to A study done in America by Brown and Ryan at University of Rochester (Brown and Ryan 2003) focus on research a theoretical and empirical

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[3] Narumon Jiwattanasuk, **"A Process of Development for Peaceful Well-Being of Meditation Practitioners Through Buddhist Peaceful Means; A Case Study of Buddhamahametta Foundation, Chiang Rak Noi, Phra Nakhon Si Ayutthaya."**, PhD dissertation, (Philosophy in Peace Studies, Graduate School, Mahachulalongkornraja vidyalaya University), 2021, pp. 159-171.

[4] Nadine Richter and Marcel Hunecke, "The Mindful Hedonist? Relationships between Well-Being Orientations, Mindfulness and Well-Being Experiences", **Journal of Happiness Studies**, Vol. 22 (2021): pp. 3111–3135.

examination of the role of mindfulness in psychological well-being on college students and general adults in America.[5] And In South Africa, a group of researchers have done a social work study of "The Role of Mindfulness on The Relationship Between Life Satisfaction and Spiritual Well-being among The Elderly". With the continuously rise of elderly population worldwide, this study aimed to investigate whether mindfulness plays a role in the relationship between life satisfaction and spiritual wellbeing amongst elderly individuals from the negative effects of common decline of physical and psychological functioning.[6]

5.3 Recommendation for Further Research.

An obvious limitation of this research stems from the constrained budget. The limited budget restricted our sample selection only to participants in Brisbane, Australia, who had taken part in mindfulness courses previously. With increased funding, future studies could expand this research focus to encompass other cities and countries with Thai communities and could offer broader insights. Prioritizing budget allocation for research not only addresses societal issues but also fosters international research collaboration, enhancing the resilience and sustainability of the research environment.

The investigation delves into how the practice of mindfulness-based techniques contributes to the enhancement of the mental well-being of a wide array of individuals engaged in meditation. A specialized program spanning one day, under the title "Mindfulness Wisdom and Loving-kindness" (MWL), was formulated, incorporating a total of 9 distinct mindfulness exercises such as Mindful Walking, Mindful Eating and Mindful Listening. We developed these exercises meticulously with attention to diverse cultural norms, linguistic variations, and religious beliefs. It is within the framework of MWL that we strived to bolster mental well-being with a

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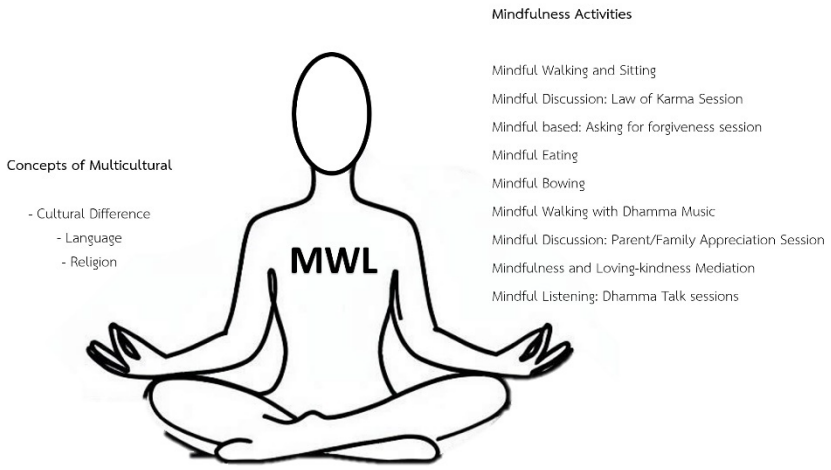
[5] Brown, Kirk Warren, and Richard M. Ryan. "The Benefits of Being Present: Mindfulness and Its Role in Psychological Well-Being", **Journal of Personality and Social Psychology**, Vol. 84 No. 4 (2003): pp. 822–848.

[6] Edelweiss Bester et al., "The Role of Mindfulness in The Relationship Between Life Satisfaction and Spiritual Wellbeing Amongst the Elderly", **Social Work/Maatskaplike Werk,** Vol. 52 No. 2 (2016): pp. 245-248

specific focus on individuals from diverse cultural backgrounds. The illustration below provides a useful visual overview of diverse aspects of this particular study.

Figure 4 : Mindfulness Wisdom and Loving-kindness” ((MWL)



The program named "Mindfulness Wisdom and Loving-kindness" (MWL) has shown promising outcomes in enhancing the mental well-being of individuals from diverse cultural backgrounds. It is essential to thoroughly investigate the long-term effects of integrating this mindfulness-centered approach, as it has the potential to positively influence a wide range of communities with varied cultural norms and values. This research has introduced a mindfulness-based course tailored for multicultural practitioners, referred to as "Mindfulness Wisdom and Loving-kindness" (MWL). What is important to highlight is that this specific program could be relevant across different communities, regardless of its feasibility in various research environments such as the United States of America, the United Kingdom, or other countries. It is crucial to stress the importance of exploring additional research paths to confirm the efficacy of mindfulness-based programs in a multicultural context.

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APPENDIX

A. In-depth Interview Form

1

Form number ☐☐☐

In-depth Interview Questions Form

Objective:	To collect data from key informants about Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Mental Well-being
Key Informants:	Meditation Practitioners who attended the Mindfulness Meditation course arranged by Buddhamahametta Foudation at Australia and England
Research Title:	Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Mental Well-being

Instructions

1. Objectives of the Research
   1) To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners.
   2) To develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.
   3) To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.
2. All data obtained from this interview will be particularly used only to this research.
3. Each key informant receives one copy of interview form.
4. The researcher may conduct interviews by using a voice recorder.
5. This interview form consists of three parts;
   Part I: General Information of the Key Informant
   Part II: Information about opinion on specific issues
   Part III: Suggestions

Thanking you for your courtesy on this interview

(Mae Chee Dr. Narumon Jiwattanasuk)
The Researcher
IBSC, MCU.

Part I: General Information of the Key Informant

1. Name / Family name_____
2. Age_____
3. Occupation_____
4. Academic Position_____
5. Institute_____
6. Company _____
7. Nationality _____

Part II: Information about Opinion on Specific Issues

Question 1: What are the mental well-being circumstances of multicultural meditation practitioners in present time? (i.e. happy, suffering, etc.)

_____

_____

_____

Question 2: The current situation or problems of practitioners from various perspectives are as follows. How are they?

_____

_____

2.1 Environment in Meditation

_____

_____

2.2 Timing of Practice

_____

_____

2.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.

_____

_____

2.4 Cultural Sensitivity

_____

_____

2.5 Language Barriers

_____

_____

Question 3: What considerations should be taken into account when designing for meditation practitioners? This includes aspects such as

3.1 Environment in Meditation

_____

_____

3.2 Timing of Practice

_____

_____

3.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.

_____

_____

3.4 Cultural Sensitivity

_____

_____

3.5 Language Barriers

_____

Question 4: How do you feel about this mindfulness-based course? Overall and each mindful activity.

4.1 Mindful Walking and Sitting

4.2 Mindful Discussion: Law of Karma

4.3 Mindful Bowing

4.4 MindfulEating

4.5 Mindful Walking with Dhamma Songs

4.6 Mindful Discussion: Parent/Family Appreciation

4.7 Loving-kindness Meditation

4.8 Asking for forgiveness session

4.9 Mindful Listening: Dhama Talk

Question 5: How do you feel about mental well-being after attending mindfulness-based course? Overall and each mindful activity.

5.1 Mindful Walking and Sitting

5.2 Mindful Discussion: Law of Karma

5.3 Mindful Bowing

5.4 Mindful Eating

5.5 Mindful Walking with Dhamma Songs

5.6 Mindful Discussion: Parent/Family Appreciation

5.7 Loving-kindness Meditation

5.8 Asking for forgiveness session

5.9 Mindful Listening: Dhama Talk

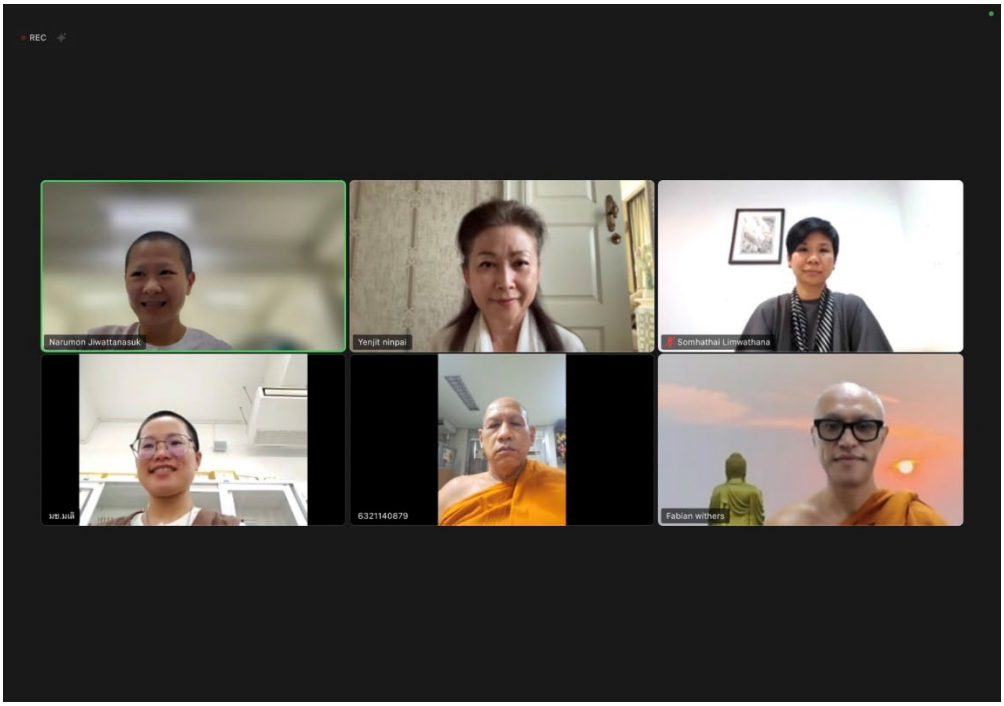
Question 6: How much would you rate this course on the scale of 1-10? (scale 1 = Least and Scale 10 = Most)

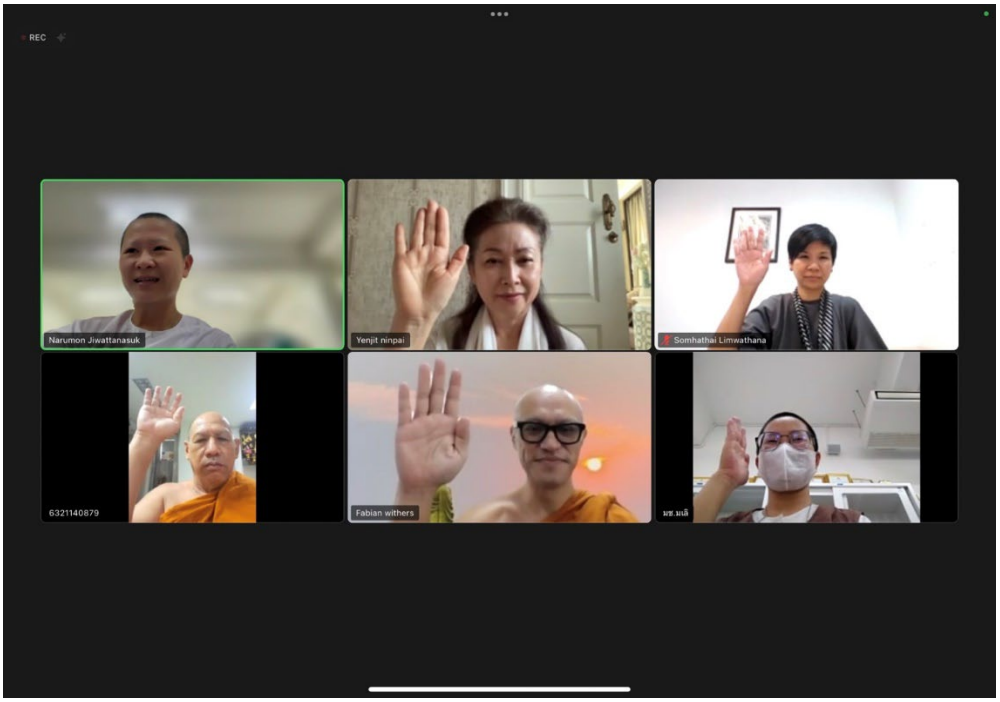
Question 7: Do you have any recommendation to the research?

(End of question form)

B. In-depth Interview (Photo)

C. Focus Group Discussion (Photo)





D. Mindful Activities (Photo)

Mindful Walking
with Dhamma Songs

Mindful Sitting

Mindful Listening:
Dhamma Talk

Mindfulness and
Loving-Kindness

Mindful Discussion:
Parent/Family Appreciation

Mindful Bowing

Mindful Eating

Mindful-Based: Asking for Forgiveness session

E. 1 day mindfulness-based practice

"Mindfulness Wisdom and Loving-kindness" (MWL) program

8.00-8.30	Registration
8.30-9.00	Orientation
9.00-10.00	Mindful Walking and Sitting
10.00-11.00	Mindful Discussion: Law of Karma Session
11.00-11.30	Mindful based: Asking for forgiveness session
11.30-12.30	Mindful Eating
12.30-13.00	Mindful Bowing
13.00-14.00	Mindful Walking with Dhamma Music
14.00-15.00	Mindful Discussion: Parent/Family Appreciation Session
15.00-15.30	Mindfulness and Loving-kindness Mediation
15.30-17.00	Mindful Listening: Dhamma Talk sessions

F. 15-item Mental Health Well-being Questionnaire

The pre- and post-test questionnaires were developed using 15 questions sourced from the WHO-5 (World Health Organization), the General Health Questionnaire (GHQ), and the Oxford Happiness Questionnaire.

1	**I am very happy.**
2	**I feel calm.**
3	**I feel relaxed.**
4	**I feel active.**
5	**I feel I am playing a useful part in others**
6	**I feel no stress**
7	**I am able to face up to my problems**
8	**I do not feel depressed**
9	**I do not feel I am worthless persons**
10	**I am pleased with the way I am.**
11	**I have fun with other people**
12	**I am optimistic about the future.**
13	**I find beauty in things surrounding me**
14	**I do not feel lonely.**
15	**I can fit in everything**

G. The Items-Objective Congruence (IOC) Form

Dear Dr. Prasutr Thawornchaisit, MD, PhD

You are cordially invited by Buddhist Research Institute of MCU to validate a research instrument for the research study conducted by Mae Chee Narumon Jiwattanasuk, Dr.

I, Mae Chee Narumon Jiwattanasuk, Dr. is the lecturer (Position Identity No. 1321002) at International Buddhist Studies College, Mahachulalongkornrajavidhylaya University. I am doing a research study entitled "Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Mental Well-being". This research has received the research funding from Buddhist Research Institute of Mahachulalongkornrajavidhylaya University.

I would appreciate your input on this matter.

Yours sincerely in the Dhamma,

นฤมล ชีวัฒนสุข

(Mae Chee Narumon Jiwattanasuk, Dr.)

The Researcher

Email: Narumon.ji@mcu.ac.th

Accepted
Dr. Prasutr Thawornchaisit

The Item-Objective Congruence (IOC) Form

Research Title: Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop M Well-being

Researcher : Mae Chee Narumon Jiwattanasuk, Dr.
IBSC (International Buddhist Studies College

.....

Explanation: Please read the following interviewing questions then kindly give the scores according to the table of Item-Objective Congruence (IOC) whereas it is used to evaluate the items of the interviewing questions based on the score range from -1 to +1 as shown below:-

Clearly understand (Congruent) = +1
Unclear (Questionable) = 0
Not clearly understand (Incongruent) = -1

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
Objective I: To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners.					
Q.1	What are the mental well-being circumstances of multicultural meditation practitioners in present time? (i.e. happy, suffering, etc.)	✓			
Q.2	The current situation or problems of practitioners from various perspectives are as follows. How are they?	✓			
	2.1 Environment in Meditation	✓			
	2.2 Timing of Practice	✓			
	2.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.	✓			
	2.4 Cultural Sensitivity	✓			
	2.5 Language Barriers	✓			
Objective II: To develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.					
Q.3	What considerations should be taken into account when designing for meditation practitioners? This includes aspects such as				
	3.1 Environment in Meditation	✓			
	3.2 Timing of Practice	✓			

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
	3.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.	✓			
	3.4 Cultural Sensitivity	✓			
	3.5 Language Barriers	✓			
Objective III: To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.					
Q.4	How do you feel about this mindfulness-based course? Overall and each mindful activity.				
	4.1. Walking meditation	✓			
	4.2 Sitting meditation	✓			
	4.3 Eating meditation	✓			
	4.4 Bowing the Buddha	✓			
	4.5 Others	✓			
Q.5	How do you feel about mental well-being after attending mindfulness-based course? Overall and each mindful activity.				
	5.1 Walking meditation	✓			
	5.2 Sitting meditation	✓			
	5.3. Eating meditation	✓			
	5.4. Bowing the Buddha	✓			
	5.5 Others	✓			
Q.6	How much would you rate this course on the scale of 1-10? (scale 1 = Least and Scale 10 = Most)	✓			
Q.7	Do you have any recommendation to the research?	✓			

Remarks: The items that have scores lower than 0.5 will be revised. On the other hand, the items that have scores higher than or equal to 0.5 will be reserved.

I, hearby examined the The Item-Objective Congruence (IOC) Form and gave suggestions.

Certified by .....

Dr. Prasutr Thawornchaisit, MD, PhD
Dermatologist Dipin Derm
Phyathai 1 Hospital

Dear Mae Chee Pinthip Nakarit, Dr.

You are cordially invited by Buddhist Research Institute of MCU to validate a research instrument for the research study conducted by Mae Chee Narumon Jiwattanasuk, Dr.

I, Mae Chee Narumon Jiwattanasuk, Dr. is the lecturer (Position Identity No. 1321002) at International Buddhist Studies College, Mahachulalongkornrajavidhylaya University. I am doing a research study entitled "Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Mental Well-being". This research has received the research funding from Buddhist Research Institute of Mahachulalongkornrajavidhylaya University.

I would appreciate your input on this matter.

Yours sincerely in the Dhamma,

นรุมล จิวัฒนสุข

(Mae Chee Narumon Jiwattanasuk, Dr.)

The Researcher

Email: Narumon.ji@mcu.ac.th

Accepted

The Item-Objective Congruence (IOC) Form

Research Title: Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Peaceful Well-being

Researcher : Mae Chee Narumon Jiwattanasuk, Dr.
IBSC (International Buddhist Studies College

.....

Explanation: Please read the following interviewing questions then kindly give the scores according to the table of Item-Objective Congruence (IOC) whereas it is used to evaluate the items of the interviewing questions based on the score range from -1 to +1 as shown below:-

Clearly understand (Congruent) = **+1**
Unclear (Questionable) = **0**
Not clearly understand (Incongruent) = **-1**

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
Objective I: To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners.					
Q.1	What are the mental well-being circumstances of multicultural meditation practitioners in present time? (i.e. happy, suffering, etc.)	√			
Q.2	The current situation or problems of practitioners from various perspectives are as follows. How are they?				
	2.1 Environment in Meditation	√			
	2.2 Timing of Practice	√			
	2.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.	√			
	2.4 Cultural Sensitivity	√			Cultural / Religious
	2.5 Language Barriers	√			
Objective II: To develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.					
Q.3	What considerations should be taken into account when designing for meditation practitioners? This includes aspects such as				
	3.1 Environment in Meditation	√			
	3.2 Timing of Practice	√			

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
	3.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.	✓			
	3.4 Cultural Sensitivity	✓			Cultural / Religious
	3.5 Language Barriers	✓			
Objective III: To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.					
Q.4	How do you feel about this mindfulness-based course? Overall and each mindful activity.				should add 4.6 overall to scoring
	4.1. Walking meditation	✓			
	4.2 Sitting meditation	✓			
	4.3 Eating meditation	✓			
	4.4 Bowing the Buddha	✓			May affect non-buddhist/practitioners
	4.5 Others	✓			
Q.5	How do you feel about mental well-being after attending mindfulness-based course? Overall and each mindful activity.				should add 5.6 Overall to scoring
	5.1 Walking meditation	✓			
	5.2 Sitting meditation	✓			
	5.3. Eating meditation	✓			
	5.4. Bowing the Buddha	✓			May affect non-buddhist/practitioners
	5.5 Others	✓			
Q.6	How much would you rate this course on the scale of 1-10? (scale 1 = Least and Scale 10 = Most)	✓			
Q.7	Do you have any recommendation to the research?	✓			

Remarks: The items that have scores lower than 0.5 will be revised. On the other hand, the items that have scores higher than or equal to 0.5 will be reserved.

I, hearby examined the The Item-Objective Congruence (IOC) Form and gave suggestions.

Certified by .....

Mae Chee Pinthip Nakarit, Dr.
Vipassana Master of Bunyanuphap Foundation

Dear Ven. Neminda, Dr.

You are cordially invited by Buddhist Research Institute of MCU to validate a research instrument for the research study conducted by Mae Chee Narumon Jiwattanasuk, Dr.

I, Mae Chee Narumon Jiwattanasuk, Dr. is the lecturer (Position Identity No. 1321002) at International Buddhist Studies College, Mahachulalongkornrajavidhylaya University. I am doing a research study entitled "Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Mental Well-being". This research has received the research funding from Buddhist Research Institute of Mahachulalongkornrajavidhylaya University.

I would appreciate your input on this matter.

Yours sincerely in the Dhamma,

นฤมล จิวัฒนาสุข

(Mae Chee Narumon Jiwattanasuk, Dr.)

The Researcher

Email: Narumon.ji@mcu.ac.th

The Item-Objective Congruence (IOC) Form

Research Title: Mindfulness-based Practice for Multicultural Meditation Practitioners to Develop Peaceful Well-being

Researcher : Mae Chee Narumon Jiwattanasuk, Dr.
IBSC (International Buddhist Studies College

.....

Explanation: Please read the following interviewing questions then kindly give the scores according to the table of Item-Objective Congruence (IOC) whereas it is used to evaluate the items of the interviewing questions based on the score range from -1 to +1 as shown below:-

Clearly understand (Congruent) = **+1**
Unclear (Questionable) = **0**
Not clearly understand (Incongruent) = **-1**

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
Objective I: To study the mental well-being circumstances and analyze the problems of multicultural meditation practitioners.					
Q.1	What are the mental well-being circumstances of multicultural meditation practitioners in present time? (i.e. happy, suffering, etc.)	✓			
Q.2	The current situation or problems of practitioners from various perspectives are as follows. How are they?	✓			
	2.1 Environment in Meditation	✓			
	2.2 Timing of Practice	✓			
	2.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.	✓			
	2.4 Cultural Sensitivity	✓			
	2.5 Language Barriers	✓			
Objective II: To develop the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.					
Q.3	What considerations should be taken into account when designing for meditation practitioners? This includes aspects such as	✓			
	3.1 Environment in Meditation	✓			
	3.2 Timing of Practice	✓			

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
	3.3 Mindfulness Activities such as walking meditation, sitting meditation, etc.	✓			
	3.4 Cultural Sensitivity	✓			
	3.5 Language Barriers	✓			
Objective III: To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners.					
Q.4	How do you feel about this mindfulness-based course? Overall and each mindful activity.	✓			
	4.1. Walking meditation	✓			
	4.2 Sitting meditation	✓			
	4.3 Eating meditation	✓			
	4.4 Bowing the Buddha	✓			
	4.5 Others				
Q.5	How do you feel about mental well-being after attending mindfulness-based course? Overall and each mindful activity.	✓			
	5.1 Walking meditation	✓			
	5.2 Sitting meditation	✓			
	5.3. Eating meditation	✓			
	5.4. Bowing the Buddha	✓			
	5.5 Others	✓			
Q.6	How much would you rate this course on the scale of 1-10? (scale 1 = Least and Scale 10 = Most)	✓			
Q.7	Do you have any recommendation to the research?	✓			

Remarks: The items that have scores lower than 0.5 will be revised. On the other hand, the items that have scores higher than or equal to 0.5 will be reserved.

I, hearby examined the The Item-Objective Congruence (IOC) Form and gave suggestions.

Certified by .....

Ven. Neminda, Dr.
Lecturer of International Buddhist Studies College

H. Research Ethics

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๗๙ หมู่ ๑ ตำบลลำไทร อำเภอวังน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทรศัพท์ ๐ ๓๕๒๔ ๘๐๐๐-๕ โทรสาร ๐ ๓๕๒๔ ๘๐๓๔
www.mcu.ac.th

Ref: MCU 8007/R.52

13th February 2024

Subject Certification of Research Ethics for Research Proposals

To Dr.Narumon Jiwattanasuk / The student of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University

As you have requested a research ethics certificate for the thesis research on "Mindfulness-Based Practice for Multicultural Meditation Practitioners to Develop Mental well-being", at International Buddhist Studies College, Mahachulalongkornrajavidyalaya University.

The Research Ethics Committee have considered your research tools with additional amendments according to the attached document.

Please be informed accordingly for further arrangement.

Regards,

(Ven. Assoc. Prof. Dr. Phramaha Somboon Vuddhikaro)
The Chair of Research Ethics Committee
Mahachulalongkornrajavidyalaya University

I. Table of Cronbach's Alpha Coefficient and pre-test & post-test comparison

Pre-test mental health of Multicultural Practictioners

	Full Name	1. I am very happy.	2. I feel calm.	3. I feel relaxed.	4. I feel active .	5. I feel I am playing a useful part in others.	6. I feel no stress.	7. I am able to face up to my problems.	8. I do not feel depressed .	9. I do not feel I am worthless persons.	10. I am pleased with the way I am.	11. I have fun with other people.	12. I am optimistic about the future.	13. I find beauty in things surrounding me.	14. I do not feel lonely.	15. I can fit in everything .	Total
1	Renee Langusch	1	2	2	2	6	1	2	1	2	1	4	4	5	2	1	36
2	Jane Hart	5	5	5	4	4	4	4	4	4	5	4	5	6	5	5	69
3	Derek	5	4	4	6	6	4	4	4	5	5	6	5	5	6	6	75
4	Sorrawit Trakulkitcharoon	5	4	4	5	4	3	5	4	5	4	5	5	6	4	4	67
5	David Blomfield	5	6	5	6	5	5	5	6	7	5	6	6	7	7	5	86
6	Chalermporn Chimkij	7	7	7	6	7	6	7	7	7	7	7	7	6	7	7	102
7	Nithima Mizota	4	4	4	3	5	3	6	4	6	6	5	5	4	3	5	67
8	Pakavadee Bauchum	7	6	6	6	7	6	6	7	7	7	7	7	7	7	7	100
9	Parichat Srikaew	1	1	1	2	3	1	1	1	1	1	1	1	1	1	1	18
10	Atit Wajanasombopnkul	2	2	2	4	1	2	3	2	2	2	3	2	3	1	3	34
11	Nillawan	6	6	6	6	6	6	6	7	7	7	6	6	6	7	7	95
12	Orawan Kosarot	7	5	7	7	7	5	7	7	7	7	7	7	7	7	7	101
13	Rungthip Pickett	5	6	4	5	7	5	5	6	6	6	4	6	5	6	6	82
14	Nalinee Maklum	5	5	6	6	6	5	6	5	5	4	6	6	6	6	6	83
15	Porntip Premjai	7	7	7	7	6	6	6	6	6	6	6	6	6	6	6	94
16	Srinuan Flounders	7	7	7	7	7	7	7	7	7	7	5	7	7	7	7	103
17	Urai Cowley	7	7	7	7	6	6	6	6	7	6	5	5	5	6	6	92

Pre-test mental health of Multicultural Practictioners

	Full Name	1. I am very happy.	2. I feel calm.	3. I feel relaxed.	4. I feel active	5. I feel I am playing a useful part in others.	6. I feel no stress.	7. I am able to face up to my problems.	8. I do not feel depressed	9. I do not feel I am worthless persons.	10. I am pleased with the way I am.	11. I have fun with other people.	12. I am optimistic about the future.	13. I find beauty in things surrounding me.	14. I do not feel lonely.	15. I can fit in everything	Total
18	Parichada Srisuree	6	5	6	5	6	6	6	7	7	7	6	5	6	7	6	91
19	วรรณา แย้มพรายพงษ์	1	1	1	1	7	7	4	5	7	5	7	7	4	5	5	67
20	Boonnisa Boonchoo	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
21	Saisukont Truong	7	6	7	6	7	5	7	7	7	7	7	6	6	7	7	99
22	Sangdee Luangsy	4	6	6	6	6	6	6	5	7	7	6	7	6	4	5	87
23	Taengthai Bajada	5	5	5	5	5	6	6	6	6	6	6	5	6	6	6	84
24	Phra Sribuddhivites	5	5	4	4	6	4	5	6	6	7	4	5	4	4	4	73
25	Patrick Creenaune	7	6	6	6	6	6	7	7	7	7	7	7	7	7	7	100
26	max barker	6	6	5	5	5	5	7	6	6	7	7	7	7	3	6	88
27	Kanchana Thomson	5	5	4	4	4	3	4	4	5	4	3	4	4	4	5	62
28	Boupha Thephavong	6	6	6	5	5	6	6	6	6	6	5	6	6	6	5	86
29	David bendeich	5	6	6	7	5	4	4	4	4	4	6	4	6	6	5	76
30	Kaewta Ruengdech	6	5	5	5	7	6	6	7	7	7	5	7	4	6	7	90
		3.29	2.76	3.06	2.47	1.90	2.65	2.30	3.03	2.71	3.11	2.11	2.18	1.92	3.29	2.52	39.30
										Variance of total scores							439.11
										Cronbach's alpha coefficient							0.98

Post-test mental health of Multicultural Practictioners

	Full Name	1. I am very happy.	2. I feel calm.	3. I feel relaxed.	4. I feel active.	5. I feel I am playing a useful part in others.	6. I feel no stress.	7. I am able to face up to my problems.	8. I do not feel depressed.	9. I do not feel I am worthless persons.	10. I am pleased with the way I am.	11. I have fun with other people.	12. I am optimistic about the future.	13. I find beauty in things surrounding me.	14. I do not feel lonely.	15. I can fit in everything	Total
1	Renee Langusch	6	6	6	4	5	4	4	4	4	4	4	4	5	3	4	67
2	Jane Hart	6	7	7	6	6	6	6	6	7	6	6	6	6	6	7	94
3	Derek Cowley	7	6	6	5	5	5	6	6	6	5	5	5	5	6	6	84
4	Sorrawit (Nemo) Trakulkitcharoen	6	7	6	7	7	6	7	6	6	6	6	7	7	7	6	97
5	David Blomfield	7	7	7	7	7	7	6	7	7	6	7	7	7	7	6	102
6	Chaloemporn	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
7	Nithima Mizota	6	7	7	6	7	7	7	6	7	7	7	7	6	6	6	99
8	Pakavadee Bauchum	7	7	7	7	6	6	6	7	7	7	6	7	6	7	6	99
9	Parichat Srikaew (Nun)	7	6	6	7	6	7	6	7	7	7	6	6	7	6	6	97
10	Atit Wajanasomboonk	7	6	7	6	7	5	6	7	7	5	6	7	5	7	6	94
11	Nillawan	6	6	7	6	6	6	6	7	7	6	7	6	7	7	7	97
12	Orawan Kosarot	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
13	Rungthip Pickett	7	7	7	7	7	6	6	7	7	7	6	7	7	6	7	101
14	Nalinee Maklum	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
15	Porntip Premjai	7	7	7	7	7	6	7	7	7	7	7	7	5	6	7	101
16	Srinuan Flounders	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
17	Urai Cowley	7	7	7	7	7	7	6	7	7	7	5	7	7	7	7	102
18	Parichada Srisuree	7	7	7	6	6	7	7	7	7	7	7	7	7	7	7	103
19	Wanna Yampai	7	7	7	7	7	7	7	7	7	6	7	7	5	7	7	102
20	Boonnisa Boonchoo	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
21	Saisukont Truong	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
22	Sangdee Luangsy	7	7	7	7	6	7	7	7	7	7	7	7	7	7	7	104

Post-test mental health of Multicultural Practictioners

	Full Name	1. I am very happy.	2. I feel calm.	3. I feel relaxed.	4. I feel active.	5. I feel I am playing a useful part in others.	6. I feel no stress.	7. I am able to face up to my problems.	8. I do not feel depressed.	9. I do not feel I am worthless persons.	10. I am pleased with the way I am.	11. I have fun with other people.	12. I am optimistic about the future.	13. I find beauty in things surrounding me.	14. I do not feel lonely.	15. I can fit in everything	Total
23	Taengthai Pajada	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
24	Phra Sribuddhivites	7	7	7	7	6	6	5	5	5	6	5	5	6	5	6	88
25	Patrick creenaune	7	7	7	6	6	7	7	7	7	7	7	7	7	7	6	102
26	Max barker	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
27	Kanchana Thomson	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
28	Boupha Thephavong	7	7	7	6	6	7	6	7	7	7	6	7	7	7	7	101
29	David bendeich	6	6	6	6	5	5	5	6	5	5	6	5	6	6	6	84
30	Kaewta Ruengdech	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	105
		0.16	0.16	0.14	0.51	0.45	0.65	0.58	0.49	0.54	0.65	0.65	0.64	0.58	0.71	0.45	7.36
										Variance of total scores							70.20
										Cronbach's alpha coefficient							0.96

Comparison of pre-test & post-test (Mental Health)

Mental Health Score	Pre-test Score	Post-test Score
1	36	67
2	69	94
3	75	84
4	67	97
5	86	102
6	102	105
7	67	99
8	100	99
9	18	97
10	34	94
11	95	97
12	101	105
13	82	101
14	83	105
15	94	101
16	103	105
17	92	102
18	91	103
19	67	102
20	105	105
21	99	105
22	87	104
23	84	105
24	73	88
25	100	102
26	88	105
27	62	105
28	86	101
29	76	84
30	90	105
SD	21.313	8.522

t-Test: Paired Two Sample for Means

	Post-test Score	*Pre-test Score*
Mean	98.9333	80.4000
Variance	72.6161	454.2483
Observations	30.0000	30.0000
Pearson Corre	0.5555	
Hypothesized	0.0000	
df	29.0000	
t Stat	**5.6301**	
P(T<=t) one-ta	0.0000	
t Critical one-t	1.6991	
P(T<=t) two-ta	**0.00000441**	
t Critical two-t	2.0452	

Comparison	Pre-test		Post-test		t	P
	X-Bar	S.D.	X-Bar	S.D.		
Score	80.40	21.3131	98.93	8.5215	5.63009	0.000004

Biography

Narumon Jiwattanasuk
59/9 Moo 10 Chiang Rak Noi, Bang pa-in,
Ayutthaya 13180
66 89 799 7709
Email: narumonji@gmail.com

WORK EXPERIENCE

Mar 2023 - Present **Instructor**
International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Thailand
- Instructor of MA and Ph.D. Student in Innovative Mindfulness and Peace Studies Program
- Short course: Mindfulness-based course for Executives
- Short course: Training Course for Registering as a Mediator under Dispute Mediation Act, B.E. 2562 (2019)

May 2011 – Present **Nun**
Buddhamahametta Foundation Ayutthaya, Thailand
- Organize oversea meditation courses in various countries, for example, USA, Canada, Germany, Switzerland, United Kingdom, and Australia
- Developed Live Dhamma Broadcast system and social media.
- Set up the registration of Charity Organization in United Kingdom so-called Buddhamahametta UK and Australia so-called Buddhamahametta Australia

Feb. 2008 – Aug 2003 **Senior Product Development Analyst**
Ford Motor Company, Asia Pacific Africa Regional Bangkok, Thailand
- Advised Management to make investment decision for future car launch
- Lead Asia Pacific Africa countries to implement new profit system
  Successfully launched innovative profit forecast model.
- Initiated Exchange Model for company's risk management
  Monitored 15 core currencies movement and applied appropriate hedging instruments

Sep. 1998 – Apr. 2001 **Credit Analyst, Treasury Department**
TISCO Finance Plc. Bangkok, Thailand
- Analyzed and proposed fixed-income instruments to Management Board
  Recorded highest profit in the year 2000, contributing 60% profit of the company
- Completed all of 8 debt restructuring cases within 2 years

EDUCATIONAL BACKGROUND

2019-2022 **Mahachulalongkornrajavidyalaya University** Ayutthaya, Thailand
Doctor of Philosophy (Ph.D.), Peace Studies

2001-2003 **Virginia Polytechnic Institute and State University** Fall Church, VA
Virginia Tech; Master of Business Administration (M.B.A.), Finance and IT
- Graduated with G.P.A. of 3.60
- Toastmaster International (public speaking program)

1994-1998 **Chulalongkorn University** Bangkok, Thailand
Bachelor Degree of Business Administration (B.B.A.), Finance and Banking
- Graduated with G.P.A. of 3.50
- President of University Blood Donation

PUBLICATION

Dissertation

N. Jiwattanasuk. "A Process of Development for Peaceful Well-being of Meditation Practitioners through Buddhist Peaceful Means: A Case Study of Buddhamahametta Foundation, Chiang Rak Noi, Phra Nakhon Si Ayutthaya. Ph.D. (2021)

Research Article

Phramaha Y. Dhiradhammo, Phra C. Vaddhano, Phra W. Varadhammo, Phra S. Silatechaputtiyo, Phramaha M. Thitadhammo, and N. Jiwattanasuk. "Right Speech: Buddhist Integrated Approach for Multicultural Communication". *Journal of MCU Buddhist Review.* Vol. 7. No. 3. (2023: 15-30).

Phramaha M. Thitadhammo, Phra KrupaladsampipatthanathiraChan (Kittiched Siriwattago), Phra W. Mettatheero, Phra W. Varadhammo, Phra S. Silatechaputtiyo, and N. Jiwattanasuk. "Respectfulness in Theravada Buddhism and in Taoism". *Journal of Chaiyaphum Review.* Vol. 7 No. 1 (2024: 126-136).

Phrakrupaladsampipatthanathirachan (Kittiched Siriwattago), N. Jiwattanasuk, Phra W. Varadhammo, Phra W. Mettatheero , Phra S. Silatechaputtiyo, and V. Vasuratna. "Application of Development of Mental Health for Practitioners through Online Dhamma Gita". *Journal of MCU Buddhist Review.* Vol. 8. No. 1. (2024: 189-195).

N. Jiwattanasuk, Phrakrupaladsampipatthanathirachan (Kittiched Siriwattago), Phra C. Vaddhano, Phra W. Mettatheero, Phra W. Varadhammo, and V. Vasuratna. "The Effects of Mindful Bowing Meditation Practice with Dhamma Gita. Journal of MCU Buddhist Review. Vol. 8. No. 1. (2024: 54-67).

N. Jiwattanasuk. "Circumstances and Current Problems of Executive Meditation Practitioners". *The Journal of Sirindhornparithat*. Vol.23 No.2 (2022).

Academic Article

N. Jiwattanasuk. "The Holistic Well-being Concepts in Relation to Quality of Life". The ABAC ODI Journal Vision. Action. Outcome. Vol.10 No.1 (2022).

Phra W. Varadhammo, Phra C. Vaddhano, and N.Jiwattanasuk. "Insight Meditation Practice through the Utilization of the Right Mindfulness: Phra DhammadhirarajaMahamuni (Chodok Yanasiddhi)". *Journal of MCU Philosophy Review.* Vol.6 No.2 (2023: 239-250).

N. Jiwattanasuk, K. Premsakul ,W. Tanpoonkiat, M. Deegalle. "Cultivating Mindfulness Activities to Develop Peaceful Well-being". *Journal of International Buddhist Studies*. Vo.l.15. No. 1 (2024: 37-54).

Book

Phramaha Y. Dhiradhammo, Phrakrupaladsampipatthanathirachan (Kittiched Siriwattago), Phra C. Vaddhano, Phra W. Varadhammo, and N. Jiwattanasuk. Atthkalacataka. Decemberry: Bangkok, Thailand (2023:185 pages).

Assistant Editor, Buddhist Wisdom Coping with Global Crisis: the 18th United Nations Day of Vesak cerebrations 2023. Mahachulalongkornrajavidyalaya University Press. Bangkok, Thailand.

Conference

25 May 2023 **World Rural Health Conference**. Sydney, Australia.

- Speaker on the title of Mental Health in Practitioners through Mindfulness-based Practices.

30 May 2023 **Wat Thai Buddharam** Brisbane, Australia.

- Vipassana Master.

18 Mar 2024 **2nd International Conference on Happiness, and Well-being** Bangkok, Thailand

- Speaker on the title of Mindfulness-based Program for Peaceful Well-being of Meditation Practitioners

Certificate

6 Feb 2023 **Academic Writing**
International Buddhist Studies College, Mahachulalongkornrajavidyalaya University
And Oxford School of English

25 Mar 2023 **PLOs Development**
Graduate School, Mahachulalongkornrajavidyalaya University

10-18 Jun 2023 **BRI NEW GEN #1**
Buddhist Research Institute, Mahachulalongkornrajavidyalaya University

16 Dec 2023 **Upskill: Analytical Tipitaka and Buddhism with Contemporary Science**
Mahachulalongkornrajavidyalaya University

3 Mar 2024 **HDS2825x: Religion, Conflict and Peace**
HarvardX, An online learning initiative of Harvard University

6-7 Mar 2024 **AUN QA Training**
Mahachulalongkornrajavidyalaya University

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WORK EXPERIENCES

11 August 2023	A Master of Ceremony for New Student Orientation Ceremony at IBSC
25 March 2023	A Guest Speaker Peace Talk on Reducing Misunderstanding and Building Harmony Among the People at IBSC
August 2022-July 2023	A Part-Time Instructor at Bangkok University
2016-31May2022	A Full-Time Instructor at Rangsit University
2015-2016	A Full-Time Teacher at Thawsi School (a Buddhist School)
2013-2015	A Full-Time Instructor at Dhurakij Pundit University
2012-2013	Chairperson, Communication Arts at Bangkok University International College
2012-2013	A Full-Time Instructor at Bangkok University International College
2010-2011	A Part-Time Teacher and a Tutor

EDUCATIONAL BACKGROUND

2007- 2010	Bangkok University, Doctoral Degree in Interpersonal Communication (Bangkok University and Ohio University program)
2005- 2007	Ohio University, Master's Degree in Applied Linguistics (TEFL Certificate)
2000- 2004	Bangkok University International College (BUIC),
	Bachelor of Art (First Class Honors, First Rank in Class),
	Business English major
2002-2003	Kansai Gaidai University as an exchange student, Certificate in Japanese culture and language
1985-1999	Chitralada School, Liberal Arts, French major,
	High School Diploma

AWARD

2007 Outstanding Leadership Award from Ohio University Linguistics department

SCHOLARSHIP

2005-2007	Office of Graduate Studies (GRS) partial scholarship, Ohio University
	Linguistics department
2002	University Mobility in Asia and the Pacific (UMAP)
2002-2003	Association of International Education, Japan (AIEJ)

PUBLICATIONS

Vasuratna, V. (2017). The Effect of Growth Mindset Training on First-Year Thai Undergraduate Engineering Students. In Proceedings of the International Conference on Teaching and Learning, Language, Literature and Linguistics (ICT4L 2017). Kuala Lumpur, Malaysia. pp. 56-59

Vasuratna, V. (2017). The Effects of Mindful Breathing Training on Thai Undergraduate Students in EFL Classrooms. In Proceedings of the International Conference on Teaching and Learning, Language, Literature and Linguistics (ICT4L 2017). Kuala Lumpur, Malaysia. pp. 60-63

Jarutawai, N., Lowsuwansiri, A., Taechamaneesathid, P., Tangsangob, N., Wong, Y. Y., Vasuratna, V., & Chongphaisal, P. (2014). Mindfulness Training at Schools in Thailand: An Experimental Approach. IJIET International Journal of Information and Education Technology, 123-126.

Vasuratna, V. (2010). Defining the Components of Communication Competence from the Perspective of Thai Employment Interviewers (Doctoral dissertation). Bangkok University, Bangkok.

Vasuratna, V. (2010). Defining the Concept of Communication Competence in Thai context. In O. Feigenblatt (Ed.), Alternative Perspectives in the Humanities and the Social Sciences (pp. 53-75).

PRESENTATIONS

Vasuratna, Voranij (2010, August). Defining the Concept of Communication Competence in Thai context. Paper presented at International Conference of Organizational Innovation, Bangkok, Thailand, August 5.

Vasuratna, Voranij (2007, May). The Intelligibility of Thai English Speech to Thai English Speakers and Native English Speakers. Proseminar Paper presented at Conference of Ohio University Linguistics Department, Athens, Ohio, May 12.

VOLUNTEER EXPERIENCES

2018-Present	Volunteer at Buddhamahametta Foundation
1-2 June 2023	Volunteer for the 18th United Nations Day of Vesak Celebration 2023
2006 & 2007	Volunteer for Conference of Ohio University Linguistics Department (COULD 2006 and 2007)
Sept 2005- 2007	Volunteer for linguistics department colloquium
2005	Volunteer at Ohio TESOL conference
July1996-Mar 1999	Volunteer at Rajavithi Orphanage and School for the Blind as an assistant, helping taking care of children (Once a week)
29 Sept 2002	Volunteer's counselor, Help Kobe Himawari as an exchange student to share cultures

EXTRACURIRICULAR ACTIVITIES

Sept 2006- 2007	President of Linguistics Society of Ohio University
Sept 2005- Aug 2006	Vice President of Linguistics Society of Ohio University
17-24 Mar 2004	Liaison for Japanese students from Osaka International University
30 Jan 2004	Liaison assistant for Concert in the Park

Co-researcher : **Mahinda Deegalle, Prof. Dr.**
Professorial Research Associate, School of Oriental & African Studies
SOAS University of London

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WORK EXPERIENCE

Jun 2023 – Present **Professorial Research Associate**
Centre for Buddhist Studies, School of Oriental & African Studies, University of London

Dec. 2019– Present **Professor Emeritus**
Bath Spa University, Bath, UK

Jun 2022 – May 2023 **Visiting Scholar**
Faculty of Divinity, Cambridge, University of Cambridge

EDUCATIONAL BACKGROUND

1989-1995 **The University of Chicago, Divinity School,** Chicago, USA
Doctor of Philosophy: History of Religions (Buddhism), 1995

1987–1989 **Harvard University, Divinity School**, Cambridge, USA
Master of Theological Studies: Comparative Religion, 1989

1981–1985 **University of Peradeniya, Faculty of Arts**, Peradeniya, Sri Lanka
Bachelor of Arts: Buddhist Studies, First Class Honours, 1985

PUBLICATIONS

MonographsPopularizing Buddhism: Preaching as Performance in Sri Lanka. Albany, NY: State University of New York Press, 2006, pp. xiv+242 (pb. 2008). ISBN 978-0-7914-6897-5.

Bana saha Budusamaya (Preaching and Buddhism). Wadduwa: Wivekarama Sanvardhana Padanama, 1997, pp. xvi+102. ISBN 955-9532-00-6.

Nirvanaya saha Sadacaraya (Nirvana and Morality). Nugegoda: Deepani Press, 1986, pp. xii+97. Revised reprint (Colombo: Stamford Lake), March 2015. ISBN 978-955-658-402-8

Edited Books & Volumes

Buddhism and International Humanitarian Law, co-edited with Andrew Bartles-Smith, et al. London and New York: Routledge, 2024, pp. xvii+451.

Philosophy, Ethics and Buddhist Practice, ed. M. Deegalle. Delhi: Buddhist World Press, 2023, pp. xii+284.

Dharmayātrā, ed. M. Deegalle. Paris: NUVIS éditions, 2022, pp. xxxviii+559.

Justice and Statecraft: Buddhist Ideals Inspiring Contemporary World, ed. M. Deegalle. Bollegala, Kelaniya: Nagananda International Buddhist University, 2017, pp. xvi+265. ISBN 978-0-9988584-0-1.

Felicitating Venerable Piyadassi, ed. M. Deegalle et al. London: World Buddhist Foundation, 2017, pp. xiv+160. ISBN 978-0-9518957-2-6.

Vesak, Peace and Harmony: Rethinking of Buddhist Heritage, ed. M. Deegalle. Bollegala, Kelaniya: Nagananda International Buddhist University, 2015, pp. xiv+175. ISBN 978-0-692-42451-350695.

Ethnic Conflict in Buddhist Societies in South and Southeast Asia, edited K.M. de Silva. Colombo and Kandy: International Centre for Ethnic Studies, Nov. 2015. ISBN 978-955-580-165-2.

Dharma to the UK: A Centennial Celebration of Buddhist Legacy (ed.). London: World Buddhist Foundation, 2008, pp. xviii+296. ISBN 0-9518957-2-9.

Buddhism, Conflict and Violence in Modern Sri Lanka (ed.), London and New York: Routledge, 2006, pp. xv+277 (pb. 2009). ISBN 978-0-415-35920-7. DOI: 10.4324/9780203007365

Proceedings of *Bath Conference on Buddhism and Conflict in Sri Lanka*, edited for *Journal of Buddhist Ethics* 10 (2003): 81–242: http://blogs.dickinson.edu/buddhistethics/2010/04/26/conference-buddhism-and-conflict-in-sri-lanka/; ISSN 1076-9005.

Pali Buddhism, edited with Frank J. Hoffman. Richmond, Surrey: Curzon Press, 1996, pp. xiv+233. ISBN 0-7007 0359 4.

Journal Articles

"The Pāli Tipitaka in the Vernacular: The Buddha Jayantī Tripitaka," *The Buddhist* cxxxxi (2–3) 2021: 41–49. ISSN 2012-6204.

"Reducing Suffering During Conflict: The Interface between Buddhism and International Humanitarian Law" (co-author), *Contemporary Buddhism* 2021. DOI:10.1080/14639947.2021.1976016.

"Religious Conversions, Protests and Radical Transformations in the Sri Lankan Buddhism," *Current Anthropology* 59 (6): 2018: 665–691.

Book Chapters

"Aural Practices of Chanting and Protection," *The Oxford Handbook of Buddhist Practice*, eds. P. Arai and K. Trainor (OUP, 2022), 301–319.

"The Resurgence of the *Tripiṭaka* in Sri Lanka's Preoccupations," *Dharmayātrā*, ed. Mahinda Deegalle (Paris: NUVIS éditions, 2022), 35–102.

"Appropriations of Ravana in Political Activism and Reinventing Mythic History," *Great Transition in Indian Humanities* (Hankuk Uni., 2021), 39–85.

"What is the Role of Preaching in Buddhism," *Buddhism in Five Minutes*, ed. Elizabeth J. Harris (Sheffield: Equinos, 2021), 176–79.

"Kuragala," *Archaeology, Cultural Heritage Protection and Community Engagement in South Asia*, ed. Coningham and Lewer (Palgrave Macmillan, 2019), 45–58.\

"Sri Pada Sacred to Many," *Multiculturalism in Asia*, ed. I. Yusuf (Mahidol University and Konrad Adenauer Stiftung, 2018), 40–69.

"Theravāda Buddhism," *Interreligious Philosophical Dialogues*, vol. 3, eds. G. Oppy and N.N. Trakakis (Routledge, 2018), 17–41.

"Contemporary Sri Lankan Buddhist Tradition," *Oxford Handbook on Contemporary Buddhism*, ed. M. Jerryson (OUP, 2017), 13–35.

"Just Ruler and Statecraft," *Justice and Statecraft*, ed. M. Deegalle (Kelaniya: Nagananda International Buddhist University, 2017), 19–64.

"Preaching / Teaching in Buddhist Studies," *Oxford Bibliographies in Buddhism*, ed. R. Payne (New York: Oxford University Press, 2017).

"The 'Army of Buddhist Power' in Sri Lankan Politics," *Buddhism and the Political Process*, ed. H. Kawanami (Palgrave Macmillan, 2016), pp. 121–144.

"Buddhists on Religious Conversion," *Religious Conversion*, ed. S. Premawardhana (West Sussex: Wiley Blackwell, 2015), pp. 63–82.

"The Buddhist Traditions of South and Southeast Asia," *Religion, War, and Ethics*, ed. G.M. Reichberg, et al. (CUP, 2014), pp. 544–596.

Encyclopaedia Articles

"Warfare (Buddhism)," *Encyclopedia of Indian Religions*, ed. A. Sharma (Springer, 2016), 1355–1364. DOI: 10.1007/978-94-024-0852-2_98

"United Kingdom," *The Encyclopedia of the Sri Lankan Diaspora*, ed. P. Reeves et al (Édition Didier Millet, National University of Singapore, 2013), 115–121

Media Appearances

Front Row Guest on *BBC1 The Big* Questions, 7 January 2018

International Research Partnerships

ICRC, "Buddhism and International Humanitarian Aid," 2017–2023
UNESCO and AHRC funded Archaeology, Cultural Heritage Protection
Community Engagement in South Asia (Durham University), 2017–2019

Doctoral Supervision and Examinerships

Jim Rheingans, *Life and Works of the Eighth Karmapa and His Interpretations of Mahamudra*, PhD Thesis, Bath Spa University, UK, July 2008.
Gilda E.H. Darlas, *The Caring for the Experience,* Lancaster University, 2018
Kieko Obuse, *Doctrinal Accommodations*, University of Oxford, 2010.
Phibul Choompolpaisal, *Conflicting Interpretations of Thai Buddhism*, SOAS, 2010.
Ashin Nandapala, *The Law of Dependent Origination*, Uni. of Sunderland, 2009.
A.J. Vilveena, *Catholic Contributions to H.E.*, Madurai Kamaraj Uni., 2009.
Mark Owen, *Mardung: Concerning Bodily Preservation*, Uni. of Winchester, 2009.
P. Mariammal, *Paraiya Women in Madurai District*, M.T. Women's Uni., 2008.
Laow Panyasiri, *The British Practice of Theravada*, Uni. of Birmingham, 2004.

Research Grant Assessor

Visiting Professorship Grants by The Leverhulme Trust, June 2023
Arts and Humanities Research Council Standard Research Grants, 2013
Research Grants by The Leverhulme Trust, 2006

Monograph Peer Reviewing

Routledge, Palgrave Macmillan, Routledge Asian Studies, American Academy of Religion Text Series by Oxford University Press, Routledge Critical Studies in Buddhism, E.J. Brill's Asian Religions Series