Mindfulness Wisdom and Loving Kindness Model for Multicultural Meditation Practitioners inspired by Buddhamahametta Foundation*

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Abstract

This research investigates the significant challenges faced by multicultural meditation practitioners, including financial instability, interpersonal disputes, and the pressures related to adapting to diverse cultural environments. The primary objective was to develop a meditation framework that is inclusive and addresses these particular multicultural pressures.

The study employed a systematic technique, integrating comprehensive questionnaires and detailed conversational analysis to identify practitioner needs, ultimately merging Buddhist precepts with multicultural adaptation. The "Mindfulness Wisdom and Loving-kindness" (MWL) model was created through this process and was based on the Buddhamahametta Foundation. This process led to the creation of the "Mindfulness Wisdom and Loving-kindness" (MWL) model, which was based on the Buddhamahametta Foundation. Mindful Walking, Mindful Listening, and Loving-kindness Meditation are only a few of the nine exercises in the MWL program. These activities were meticulously crafted to transcend language and religion. The results show that the MWL model met the research goals by showing that participants' mental health and resilience improved a lot.

This shows that the MWL model is a good technique to improve well-being in multicultural contexts and can be used by many people.

Keywords: Mindfulness Wisdom and Loving-kindness Model; Multicultural; Meditation Practitioners; Mental Well-Being

Introduction

Meditation methods have evolved to incorporate elements from several civilizations due to the increased interconnectedness of the world. People do multicultural meditation often mix diverse traditions and ways of doing things, including mindfulness and Buddhism from the East and the West, to create their own unique practices make them healthier and happier. The Buddhamahametta Foundation, a famous place to meditate in Ayutthaya,

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Thailand, is a perfect example of this blend. Phra Bhavanavajirasundon Vi. (Kittiched Siriwattago) started this foundation, which has effectively created a place where Theravada and Mahayana Buddhist traditions can live together. This has drawn a wide range of practitioners.

Even while these methods have benefits, research shows that multicultural practitioners often deal with big, complicated problems. These include money problems, complicated love lives, family fights, and worries about the future. Because of this, there is a strong demand for an organized meditation program that focuses on these "multicultural" stressors while yet being open to people of various languages and religions.

Goals of the Study to tackle these concerns, the principal aim of this research is to analyze and organize a one-day mindfulness initiative known as the “Mindfulness Wisdom and Loving-kindness” (MWL) project. This study specifically seeks to:

1. Identify the unique challenges faced by multicultural practitioners in a modern context.

2. To address these problems, create a curriculum (MWL) that combines Buddhist ideas with the ability to adapt to other cultures.

3. Assess the efficacy of the MWL model in improving mental health and promoting social cohesiveness among a diverse group of individuals.

The study employs a systematic technique to illustrate how the MWL model functions as an effective solution for professionals and individuals facing intricate life challenges by delineating explicit objectives.

Mindfulness

The idea of "sati," a Pāli word that means "mindfulness," is at the heart of Buddhist mindfulness practices. The goal of these techniques is to help people become more aware of their thoughts, feelings, bodily sensations, and environment without judging them. Usually, people learn to be aware of this through meditation and other ways of thinking deeply. The Satipaṭṭhāna Sutta (M.I.55), or the "Discourse on Establishing Mindfulness," is a very important text for comprehending mindfulness in Buddhism. This key Pāli book gives the Buddha's advice on how to become more mindful through four main areas: (a) being aware of the body, (b) being aware of feelings or sensations, (c) being aware of the mind, and (d) being aware of mental objects or phenomena. The purpose of this practice is to help people become more aware of their sensations without holding on to or rejecting them.

The World Health Organization (WHO) has expanded its definition of mental health from merely the absence of illness to a broader concept that includes positive emotions and functioning, noting that social isolation significantly impacts mental health, with consequences for cardiovascular health and mortality rates. Mindfulness, explored through Buddhist theory, clinical interventions, and positive psychology, is defined as the conscious process of

recognizing and attending to present circumstances, encompassing thoughts, emotions, sensations, and actions. The study by Jiwattanasuk (2021) emphasizes the effectiveness of mindfulness-based practices that integrate diverse activities, including sitting, walking, bowing, sleeping, speaking, listening, and eating. These practices have been shown to significantly enhance peaceful well-being across various dimensions, such as physical, psychological, behavioural, and intellectual well-being. The findings suggest that incorporating these activities into mindfulness courses can promote a more holistic and peaceful state of well-being (Jiwattanasuk, 2024).

Jon Kabat-Zinn is known for creating Mindfulness-Based Stress Reduction (MBSR) in the late 1970s, which turned mindfulness meditation into a non-religious practice. This non-religious approach uses mindfulness activities as another way to reduce stress, anxiety, and negative feelings, while also improving general health. These techniques involve watching experiences without trying to change them. The MBSR method, created by Kabat-Zinn and his team at the University of Massachusetts, tries to reduce stress by helping people see their thoughts, feelings, and bodily sensations in a new way. This strategy encourages a non-judgmental and non-reactive attitude, which helps people become more aware of the current moment and stay away from worrying about the past and the future.

Benefits of Mindfulness-Based Practice

1) Effects of Mindfulness on Anxiety

People often use meditation to help with anxiety because they believe it helps with focus and arousal. People with anxiety often see hazards and see situations that aren't apparent as dangerous. Meditation, similar to cognitive therapy, helps people look at their ideas and feelings without judging them, which helps them accept them and better comprehend their physical symptoms (Barlow, 1991). Mindfulness meditation, unlike cognitive therapy, does not explicitly link bodily sensations to thoughts; instead, it teaches individuals to simply watch them as they arise (Kabat-Zinn, 1990). Meditation does not directly target heightened arousal; instead, it significantly reduces muscle tension and other physiological symptoms of anxiety (Marks, 2000; Mogg and Bradley, 2005). This shows how meditation helps people deal with worry by changing how thoughts and feelings are connected.

2) Effects of Mindfulness on Stress

Mindfulness training is widely recognized for alleviating stress and mitigating different physical and mental conditions associated with chronic stress (Lovibond & Lovibond, 1995). Mindfulness-Based Stress Reduction (MBSR) programs, first developed to address chronic pain, have demonstrated efficacy in several contexts (Shapiro et al., 2005; Speca et al., 2000; Bishop, 2002; Kabat-Zinn, 2003). These programs usually have group sessions that run 8 to 10 weeks and involve exercises like the "body scan" to help with the physical signs of stress and heightened arousal (Kabat-Zinn, 1990). Mindfulness meditation diminishes stress and promotes

cognitive transformations and enhanced self-regulation abilities, correlating with therapies for anxiety and depression (Kabat-Zinn, 1990; Kristeller and Hallet, 1999). If people practice regularly, they may be able to better control their bad thoughts and actions, notice early signs of stress, and learn more about how their minds work (Kristeller and Hallet, 1999).

Nine Activities of Mindfulness-Based Practice

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

1) Mindful Walking and Sitting

Dustin W. Davis et al. (2021) conducted research on "The Effects of Meditative and Mindful Walking on Mental and Cardiovascular Health," indicating that both practices are effective for enhancing mental and cardiovascular well-being. To comprehensively evaluate their efficacy relative to conventional walking, it is essential to perform meticulously designed, randomized controlled trials with minimal bias. Additionally, their systematic review titled "A Systematic Review of the Effects of Meditative and Mindful Walking on Mental and Cardiovascular Health" emphasizes that to accurately assess the impact of these practices, future studies should use rigorous trial designs, clear protocols, and outcome measures that cover physical function, mental well-being, and overall health.

2) Mindful Discussion: Law of Karma

Qianguo Xiao, Chunmei Hu, and Ting Wang (2020) did a study entitled "Mindfulness Practice Makes Moral People More Moral" to investigate the relationship among mindfulness, moral judgment, and prosocial behavior. Ninety-nine undergraduate students were enlisted for an elective 11-week mindfulness-based self-exploration course, subsequently separated into two studies. The initial study investigated the relationships among mindfulness, moral sensitivity, moral identity, and prosocial behavior, whereas the subsequent study evaluated the effects of mindfulness interventions on moral identity and prosocial behavior. The results showed that mindfulness, moral sensitivity, moral identity, and prosocial behavior were all positively related. Dispositional mindfulness had a big effect on prosocial tendencies, both directly and indirectly. Mindfulness training enhanced participants' mindfulness and self-compassion; however, heightened prosocial behavior was predominantly noted among individuals with a robust moral identity. The research demonstrated that moral identity affects the connection between mindfulness and prosocial behavior, highlighting the need for additional exploration to clarify the underlying mechanisms and wider consequences.

3) Mindful Bowing

"Buddhist Teen Bowing to Parents: Straddling the Border Between Private and Public Religion," research by Phra Nicholas Thanissaro from 2016, looks at how UK Buddhist teens bow to their parents. The study, which included 417 teenagers between the ages of 13 and 20, found that 56% of them practiced bowing. This shows that this practice affects both their public and private lives. Practitioners exhibited heightened public values, including work ethic

and resilience, alongside a favorable perspective on family and faith. For early teens, bowing meant accepting a hierarchy, whereas for late teens, it meant being in a good place. Among convert Buddhists, bowing was associated with Asian values and religion, but heritage Buddhists mostly regarded it as a symbol of communal identification. Buddhist teenagers who practiced bowing shown a dedication to parental care in adulthood, in contrast to their non-Buddhist peers. The study contends that bowing is essential for fostering good societal values and social cohesion within the Buddhist community, encouraging respect for authority and social hierarchies; hence, it should be acknowledged as a fundamental aspect of Buddhist practice.

4) Mindful Eating

The study by Christian Erik Preissner et al. (2024), entitled "Consistency Between Definitions and Measurement of Mindfulness in Eating and Physical Activity Behavior," investigates the definitions and metrics of mindfulness within health promotion literature, specifically concerning eating and physical activity. This scoping analysis delineates contemporary mindfulness frameworks, emphasizing significant inconsistencies in the implementation and assessment of mindfulness across diverse studies. The review, conducted following a specified methodology and adhering to PRISMA standards, highlights the ambiguity in mindfulness definitions and the inconsistency between theoretical frameworks and empirical evaluations. The authors suggest creating a formative mindfulness framework that includes clear operational definitions and makes sure that the tools used to test these ideas are in line with them. This methodology is anticipated to improve the accuracy and reliability of studies on the connection between mindfulness and health behaviors. This will produce more valuable and consistent results in future study.

5) Mindful Walking with Dhamma Songs

Samta P. Pandya's 2024 study, "Older Adults, Well-Being, and Affect: Music Sessions Vis-à-Vis Music-With-Meditation Sessions," examines the effects of various musical interventions on the well-being and emotional stability of older adults. People who took part in music-with-meditation sessions for more than six months saw big changes in their emotional balance, mental strength, and overall happiness with life. This was especially true for women, people with higher levels of education, retirees or homemakers, and people who lived with their spouses or adult children. To get these good marks, it was important to go to class regularly and do the homework that went along with it. The research demonstrates that the combination of meditation and music can improve mental health; however, it also indicates that adjustments may be required to maximize its efficacy for men, individuals with limited

educational background, those who are employed, and individuals who live alone or in institutional environments.

6) Mindful Discussion: Parent/Family Appreciation

The 2020 research conducted by Chau-kiu Cheung and Jerf W. K. Yeung, titled "Parental Gratitude and Adolescent Anomie and Hope," investigates the impact of parental gratitude on adolescent hope, with adolescent anomie serving as a mediating factor. The study, grounded in social integration theory—which asserts that a supportive social environment cultivates hope—comprised 310 pairs of Hong Kong Chinese adolescents and their parents. It discovered that parental gratitude enhances adolescent hope, chiefly by diminishing adolescent anomie, a condition marked by an absence of social norms. The findings indicated that elevated parental gratitude correlated with diminished adolescent anomie, which was subsequently associated with increased adolescent hope. This highlights the significance of fostering parental gratitude and social integration to enhance hope among adolescents.

7) Loving-kindness Meditation

Susan Sorensen et al. (2019) conducted a study examining the effects of Loving-kindness Meditation (LKM), music, and a combined approach of LKM with classical guitar music (designated as Convergence) on psychological well-being. Their research highlights the growing significance of LKM in fostering self-compassion and compassion for others, alongside the recognized benefits of music for emotional regulation and overall well-being. The Convergence technique, which combines LKM and music, has good effects on well-being, mindfulness, compassion, and self-compassion. The study comprised persons aged 18 to 69, primarily female, who engaged in two-hour seminars that included psychoeducation, pre-recorded meditations, and group discussions. Evaluations conducted prior to, immediately subsequent to, and at four-week intervals indicated that all three conditions—Convergence, LKM-only, and Music-only—equally enhanced well-being and LKM practice. Additionally, there was a positive correlation between home practice and improvements in mindfulness and self-compassion. The findings suggest that LKM, music, and Convergence are effective methods for improving well-being; however, further research is necessary to fully clarify their benefits.

Janet Granville's 2022 study, "Using Kindness as an Intervention for Mental Health and Well-Being," examines the significant impact of kindness on mental health and general well-being. The study, involving volunteers aged 18 to 60 from two U.S. congregations over a two-month period, using kindness interview questions and a theoretical framework to evaluate the effects of kindness. Studies have shown a strong link between acts of kindness and better health, such as more happiness, more job satisfaction, and a more fulfilling life. Self-compassion and compassion for others are linked to greater resilience, which is an important part of promoting well-being. The study underscores encouraging studies on Loving-Kindness Meditation (LKM) in alleviating symptoms of schizophrenia and diminishing illness severity, sadness, and social anxiety, corroborated by a meta-analysis of 23 trials with 1,268 participants.

Cognitive Behavioral Therapy (CBT) for psychosis has been successful in alleviating negative symptoms. The research methodology, which includes self-reports and Zoom sessions, highlights the significance of kindness in fostering mental health and indicates that kindness interventions can improve resilience and well-being in various contexts.

8) Asking for Forgiveness

Katelyn N.G. Long et al. (2020) conducted a longitudinal study published in BMC Psychology that examined the impact of forgiveness on health and well-being among female nurses aged 43 to 64, utilizing data from the Nurses' Health Study II. The study found a positive link between forgiveness and better psychosocial well-being, which included more positive feelings, better social integration, and less mental distress. Nevertheless, it did not exhibit a significant association between forgiveness and health behaviors or physical health outcomes. The study identified a positive correlation between forgiveness and enhanced psychosocial well-being, encompassing increased positive emotions, improved social integration, and reduced psychological distress. But it didn't show a strong link between forgiveness and health habits or physical health outcomes. The study indicates that although forgiveness may not directly influence physical health, it can be perceived as an expression of love that enhances collective mental and social well-being, particularly during periods of global crises and uncertainties. Additional research is required to investigate the potential impacts of forgiveness on physical health.

9) Mindful Listening: Dhamma Talk

Mindful listening, which is based on Buddhist teachings and mindfulness, makes it much easier to understand and engage with spoken material, like a Dhamma talk. Research indicates that this approach necessitates complete attention and engagement with the speaker, resulting in significant advantages for both cognitive and emotional well-being. Mindful listening has been demonstrated to enhance sensitivity and enjoyment in activities like music appreciation, indicating potential analogous benefits for Dhamma lectures (Pizarro-Ruiz et al., 2021). This practice fosters receptivity to novel experiences, enhanced sensitivity to subtleties, and an awareness of diverse contexts, which are crucial for comprehending the complex teachings of a Dhamma lecture (Scudamore et al., 2021). Additionally, mindful listening can diminish reliance on pharmacological treatments in psychiatric contexts by fostering a calming effect, thereby enhancing focus and tranquility during discussions (Taraban et al., 2017).

Multicultural

UNESCO says that "multicultural education" is a way to change things that helps pupils think critically about and question the cultural stories and points of view that shape how they

see the world. Its goal is to create a more fair and just society by teaching people to be tolerant of and appreciate differences (UNESCO, 2009).

Multiculturalism broadly encompasses individuals from diverse backgrounds, including those who are mixed-race, expatriates, international students, immigrants, refugees, and people in intercultural relationships, as well as those reared in multiple cultures. In the U.S., this group includes 13% foreign-born individuals, 34% nonwhite individuals, and 20% who speak a language other than English at home (U.S. Census Bureau, 2006). This concept extends to other countries with significant migration or colonization histories. Psychologically, multiculturalism refers to the experience of being exposed to and internalizing multiple cultures (Hong et al., 2000; Nguyen & Benet-Martínez, 2007), which is reflected in behaviors such as language use, media preferences, and values that draw from various cultural influences (LaFromboise et al., 1993). Multicultural individuals may identify as such and engage in cultural pluralism, showing attachments and loyalties to different cultures and often supporting acculturation strategies like integration or biculturalism (Benet-Martínez and Haritatos, 2005; Berry, 2003).

Psychologically, multiculturalism refers to the experience of encountering and integrating multiple cultures (Hong et al., 2000; Nguyen and Benet-Martínez, 2007), as demonstrated by behaviors such as language usage, media preferences, and values shaped by diverse cultural influences (LaFromboise et al., 1993). Multicultural persons may self-identify and engage in cultural pluralism, exhibiting connections and loyalties to diverse cultures while often advocating for acculturation tactics such as integration or biculturalism (Benet-Martínez and Haritatos, 2005; Berry, 2003).

The essay titled “Exploring the Benefits and Challenges of Multicultural Society” (2023) outlines the advantages of multiculturalism as follows.

(i) Economic Advantages

Living in a society with several cultures can be very good for the economy. People from different cultural backgrounds come together and bring their own talents, ideas, and information to the workplace. This diversity makes things run more smoothly and encourages new ideas, which helps the economy grow. Research shows that teams with a mix of people do better than teams with only one type of person. They make more money and make better decisions. When people from different cultures share their ideas and skills, it creates an environment that encourages entrepreneurship. Different points of view often lead to new ideas and show new business opportunities.

(ii) Cultural Enrichment

Multiculturalism makes society better as a whole by encouraging people to understand and accept each other's differences in culture, language, food, and way of life. Meeting people from different backgrounds is one of the best ways to learn about and respect other cultures. These cultural contact contests help break down prejudice and misunderstandings by

exposing participants to new ideas and points of view. Multicultural education teaches kids to appreciate differences, which leads to more acceptance and openness, which helps them understand other people's points of view.

(iii) Creativity and Innovation

Multicultural societies are great places to encourage creativity and new ideas. When people from different backgrounds come together, they bring a lot of different points of view and experiences, which makes for a lively exchange of ideas. This mix of ideas sparks creativity and leads to new ideas that change the game. Studies show that diverse teams are better at coming up with new ways to solve hard problems than groups that are all the same. By accepting multiculturalism, societies can access a vast pool of creative and intellectual talent, which can help them move forward in areas like science, technology, the arts, and the humanities.

(iv) Improved Social Cohesion

Multiculturalism is incredibly crucial for getting individuals to work along in a community. Living together peacefully with people from different cultures helps people feel like they belong and are part of something bigger. When people from different backgrounds interact and make friends, they break down stereotypes and help people get along. This welcoming environment strengthens community ties by fostering respect and support for one another that crosses cultural boundaries. Studies show that societies with strong multiculturalism and social cohesion have lower crime rates, better mental health, and a better quality of life in general.

(v) Expanded Perspectives and Understanding

Living in a society with many different cultures gives people the chance to learn about and understand many different points of view and ways of seeing the world. When people from different cultures interact with each other, they are forced to think about their own views and biases, which helps them grow and become more aware of themselves. Learning about other points of view helps people grasp global challenges better and makes them more kind and understanding. This wider view is especially helpful in today's environment, as working together and understanding each other are key to solving problems we all face.

(vi) Increased Tolerance and Acceptance

Multicultural societies encourage acceptance of differences and promote tolerance. Consistent engagement with individuals from diverse cultural origins cultivates appreciation and acceptance of diversity. This exposure dismantles stereotypes, prejudices, and discriminatory perspectives, increasing the likelihood that individuals will embrace others regardless of their ethnicity or culture. Research suggests that persons living in multicultural

environments typically exhibit greater empathy and a stronger commitment to diversity, hence promoting inclusivity and equity within the community.

Intervention of Mindfulness and Multicultural

The 2024 study "Twelve Tips for Creating a Multicultural Mindfulness-Based Intervention in Diverse Healthcare Settings" by Iram Osman, Sduduzo Mncwabe, and Veena S. Singaram examines the critical issue of stress and burnout among healthcare professionals (HCPs). The COVID-19 pandemic made a big problem even worse by making healthcare professionals less likely to ask for help and encouraging bad ways to deal with stress. Mindfulness-based interventions (MBIs) have become quite popular lately as a terrific approach to deal with stress and learn how to handle it in a healthy way. Healthcare personnel are busy, so these medicines need to be easy to use, effective, and accessible. The results of this study show how important it is to have a multicultural point of view, especially in places like Africa where there are many different civilizations. It includes four ideas for each part of the process: designing the curriculum, putting it into action, and keeping it going. It also includes good tips on how to build MBIs that are valuable for healthcare workers from different cultures. There are instances of appropriate ways to deal with stress in healthcare settings that support these suggestions. They also serve as the foundation for forthcoming MBIs that consider cultural and contextual elements. It includes four ideas for each part of the process: designing the curriculum, putting it into action, and keeping it going. It also includes good tips on how to build MBIs that are valuable for healthcare workers from different cultures. There are instances of appropriate ways to deal with stress in healthcare settings that support these suggestions. They also serve as the foundation for forthcoming MBIs that consider cultural and contextual elements.

Anum Sarfraz and Salma Siddiqui's (2023) article, "Cultural Adaptation of a Mindfulness-Based Intervention for Young Adults: An Application of Heuristic Framework," describes a methodologically sound and culturally sensitive way to change mindfulness-based interventions for young adults in low- and middle-income countries. The study utilizes a systematic four-step methodology, incorporating stakeholder engagement, to customize the intervention to align with the cultural context while preserving its fundamental principles. Changes to the intervention include changes to the language, the reading materials, and the addition of an audio recording of the orientation. These changes suggest that you have a strong awareness of cultural norms and preferences. The main ideas behind the intervention have not changed, therefore it might function in many cultures. The pilot study's results demonstrate that the modified intervention is likely to work and aid participants with their mental health, mindfulness, and stress levels. In view of these promising results, more trials assessing practicality and efficacy are necessary. This study establishes a crucial foundation for future adaptation research by emphasizing the necessity of cultural sensitivity and relevance

in the formulation of preventive interventions for children in challenging socio-economic and political environments. These treatments may be a lot better if they paid close attention to the specific needs of these groups.

In "Cultivating Mindfulness: Evaluation of a Community-Based Mindfulness Programme for Arabic-Speaking Women in Australia," Llse Blignault et al. (2021) illustrate that culturally tailored interventions improve mental health outcomes for Arabic-speaking populations in Australia. Bilingual facilitators used materials that were culturally and linguistically appropriate, like the Arabic Mindfulness CD, to carry out the intervention in a community setting. This approach significantly reduced the levels of despair, anxiety, and stress among Arabic-speaking Muslim women. Qualitative feedback from participants suggested that mindfulness techniques aided them in managing past traumas and incorporating mindfulness into their daily routines, especially in alignment with their Islamic beliefs. These findings indicate that culturally sensitive interventions, exemplified by the Arabic Mindfulness CD training, may enhance the accessibility of mental health care for Arabic-speaking Australians. The study suggests that the group program concept has potential for further enhancement. More research is needed to find out if similar programs work for Arabic-speaking men and other groups of people. By including a variety of groups in the study, we can better customize mental health treatments for different Arabic-speaking communities. The study emphasizes the imperative for culturally and linguistically appropriate mental health interventions and illustrates that mindfulness-based programs can improve mental health outcomes for Arabic-speaking Australians.

These studies highlight the necessity of tailoring mindfulness-based interventions (MBIs) to accommodate cultural and contextual variations. Osman, Mncwabe, and Singaram (2024) highlight the need for multicultural approaches in healthcare settings, while Sarfraz and Siddiqui (2023) present effective methods for adapting MBIs for young adults in low- and middle-income countries. Blignault et al. (2021) demonstrate the effectiveness of culturally customized MBIs for Arabic-speaking women in Australia. These findings illustrate that culturally sensitive adjustments can significantly improve the efficacy of MBIs and highlight the need for further study to expand their benefits across diverse communities.

New Knowledge Gained from this Article

The main result of this study is the creation of the "Mindfulness Wisdom and Loving-kindness" (MWL) model, which was based on a careful study of how practitioners interact with each other and what they need. In line with the study's goal of looking at the different stressors of living in a multicultural environment, the research method put together nine particular mindfulness-based activities into a single one-day program. These nine activities, which include Mindful Walking with Dhamma Songs and Mindful Discussion on Parental Appreciation, were chosen because they may be used by people from many kinds of cultures, languages, and religions. For example, language problems often make it hard to teach traditional Dhamma,

but the MWL approach uses non-verbal and universal practices like Mindful Bowing and Mindful Eating to make sure everyone can participate.

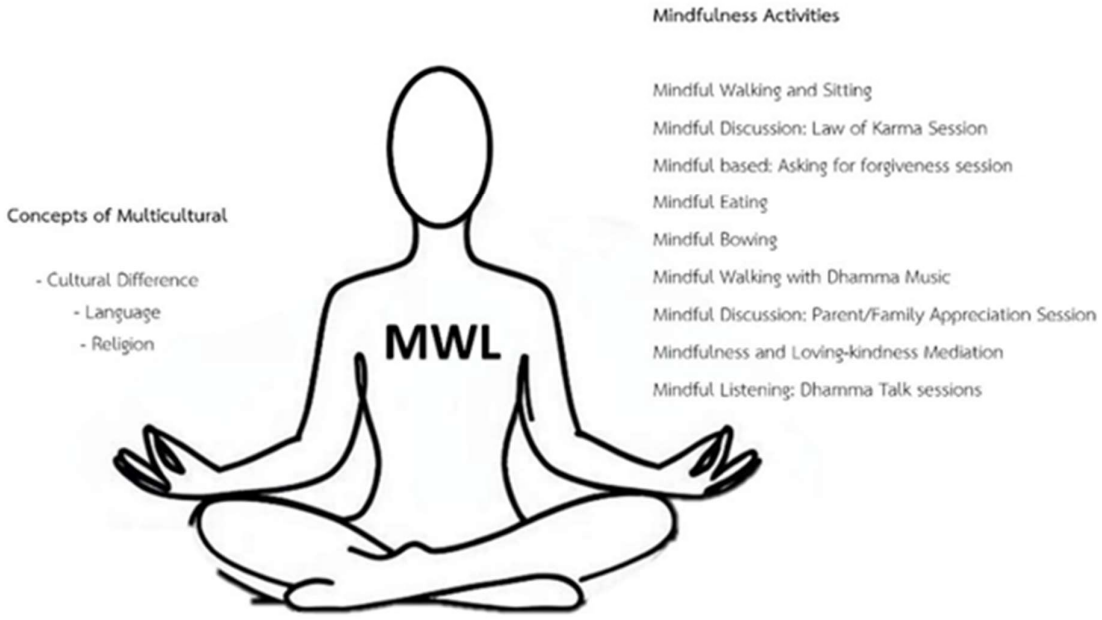


Figure 1: Mindfulness Wisdom and Loving-kindness" (MWL)
Ref: Jiwattanasuk et al., 2025

The framework that came out of this, which is shown in Figure 1, is a direct answer to the problems that were pointed out in the introduction. The MWL program meets the study goal of improving mental health and bringing together practitioners from different cultures by changing the focus from rigidly established forms to a flexible, multicultural approach.

Conclusion

The "Mindfulness Wisdom and Loving-kindness" (MWL) program, which is sensitive to different cultures, could help a lot of different groups improve their mental health. The program is flexible and has the potential to be helpful because it includes a variety of mindfulness practices that are appropriate for people of different cultures, languages, and religions. The MWL program has shown promising results, but more research is needed to find out how well it works over time and in other cultures around the world. This method will help keep mindfulness-based therapies useful and important for many groups for a long time.

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