



ABAC ODI JOURNAL Vision. Action. Outcome

ISSN: 2351-0617 (print), ISSN: 2408-2058 (electronic)

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ABAC ODI JOURNAL Vision. Action. Outcome Vol 12(2) pp. 225-242

<http://www.assumptionjournal.au.edu/index.php/odijournal>

Published by the
Organization Development Institute
Graduate School of Business and Advanced Technology Management
Assumption University Thailand

ABAC ODI JOURNAL Vision. Action. Outcome
is indexed by the Thai Citation Index and ASEAN Citation Index

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

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Received: 22 August 2024. Revised: 10 October 2024. Accepted: 12 October 2024

Abstract

This research investigates mindfulness-based practices for enhancing the mental well-being of multicultural meditation practitioners. The study is conducted in three phases with the following objectives: 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. A mixed-methods approach was employed, combining qualitative research with quantitative pre- and post-test assessments and in-depth interviews. The research was conducted at Wat Thai Buddharam in Brisbane, Australia. The study involved 30 participants who were selected through purposive sampling. These individuals represent a wide range of cultural backgrounds, including various religions, languages, and ethnicities. The findings reveal that multicultural meditation practitioners face various psychological challenges, including stress, anger, and mental distress, despite their good health and financial security. The study developed a culturally sensitive mindfulness-based intervention, resulting in the "Mindfulness Wisdom and Loving-kindness" (MWL) program. This program, designed to enhance mental health and inner peace in multicultural settings, emphasizes inclusivity and diverse activities. The evaluation, using questionnaires and interviews, demonstrated significant improvements in participants' mental health, confirming the benefits of mindfulness practices tailored to diverse cultural backgrounds.

Keywords: Activities, Loving-Kindness, Meditation, Mental Well-Being, Mindfulness, Multicultural Practitioners, Practice

Introduction

Globalization has significantly increased people's movement across borders creating diverse, multicultural communities (Grant, 2018). This cultural amalgamation has a significant impact on daily life, mental health and well-being. Mental well-being is a crucial component of overall health. Mental well-being has an impact on individuals' ability to lead fulfilling lives, maintain productive work routines, and sustain healthy relationships (World Health Organization, 2022). Individuals from multicultural backgrounds often face serious challenges in adapting to given cultures, language barriers they face there, social isolation that they experience in new communities and difficulties they encounter in adjusting to social norms and values. All these challenges adversely affect their mental well-being (Satinsky et al., 2019).

The COVID-19 pandemic has further heightened the critical importance of mental health (Iyus Yosep et al., 2023). The pandemic has caused widespread psychological distress globally by increasing levels of anxiety and cases of mental health disorders. According to the World Health Organization (2022), one in eight persons worldwide experiences a mental disorder ranging from depression and anxiety to schizophrenia and bipolar disorder. These mental health challenges underscore the urgent need for effective mental health interventions.

This study of field research conducted in Brisbane, Australia, focuses on mental well-being of multicultural meditation practitioners. It seeks to analyze challenges they encounter and identify potential areas of improving their well-being. This research had three objectives as follows:

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.

Literature Review

Mindfulness-Based Practices

In Buddhism, mindfulness-based practices are deeply rooted in the concept of '*sati*'. The Pāli technical term, *sati*, we translate for our purposes as 'mindfulness'. Mindfulness-based practices cultivate awareness of thoughts, feelings, and bodily sensations. Meditation practices and contemplative techniques can enhance achieving awareness of the present.

The *Satipaṭṭhāna Sutta* (M.I.55) is a well-known Pāli canonical discourse, very much central in establishing 'mindfulness' in the Buddhist traditions (Rhys Davids & Carpenter, 1966). In this discourse, the Buddha outlined four ways of cultivating mindfulness: (a) mindfulness of the body, (b) mindfulness of feelings or sensations, (c) mindfulness of the mind, and (d) mindfulness of mental objects or phenomena.

Mindfulness has gained considerable recognition for its benefits in enhancing mental well-being (Jiwattanasuk et al., 2024). Mindfulness-based practices emphasize cultivating

present-moment awareness and non-judgmental acceptance of thoughts, feelings, and bodily sensations (Kabat-Zinn, 2005). These practices have been integrated into modern psychological treatments to address a range of mental health challenges— stress, anxiety, depression, and substance abuse (Cavanna et al., 2023).

Additionally, Buddhist teachings emphasize the Four *Brahma Viharas* (Divine Abodes): Loving-kindness (*Metta*), Compassion (*Karuna*), Sympathetic Joy (*Mudita*), and Equanimity (*Upekkha*). These practices aim to cultivate positive emotional states and are essential components of mindfulness meditation. Loving-kindness meditation (LKM), in particular, has shown significant potential in improving emotional well-being and reducing negative emotions like anxiety and depression (Rhys Davids & Carpenter, 1966; Satinsky et al., 2019). The integration of the Brahma Viharas, especially LKM, into mindfulness-based interventions offers a holistic approach to promoting mental health and well-being by fostering empathy, kindness, and emotional balance (Rhys Davids & Carpenter, 1966).

Concepts of Multicultural

Multicultural is a multifaceted concept that has evolved over time, mirroring the diverse cultural, social, and political dynamics of societies worldwide. It involves both the presence of multiple cultures within a society and the normative responses to this diversity. Historically, philosophical, and educational perspectives have shaped the concept, making it a topic of ongoing academic and practical interest.

Multicultural is often conceptualized as a philosophical doctrine advocating for the coexistence of diverse cultural identities within a society. In multicultural nations like Australia, approximately 27.26% of the population was born overseas, highlighting significant cultural diversity (Australian Bureau of Statistics, 2022). It promotes mutual understanding, respect, and dialogue among various cultural groups while supporting equal rights and self-affirmation (Gasimova, 2024). This concept represents a blend of communitarianism and liberalism, emphasizing equality and respect for individual identities (Gasimova, 2024). Historically, multiculturalism has been linked to political ideologies and policies that aim to recognize and integrate cultural diversity, such as providing public funding for ethnic festivals and granting legal exemptions for cultural minorities (Thomassen, 2014).

Multicultural is not a new phenomenon, as societies have been multicultural for centuries. The modern understanding of multiculturalism as a normative response to cultural diversity gained prominence in the 1970s, particularly in countries like the United States, Canada, and Australia (Thomassen, 2014). While multicultural aims to promote cultural diversity and equality, it faces various challenges and criticisms. It requires ongoing reassessment and adaptation to navigate the complexities of contemporary societies, ensuring that it fosters true integration and mutual respect among diverse cultural groups.

Mindfulness-Based Interventions

Mindfulness-based interventions (MBIs) have demonstrated effectiveness in improving mental health outcomes across diverse populations (Rogers, 2022). Jon Kabat-Zinn designed the Mindfulness-Based Stress Reduction (MBSR) as an intervention to help individuals

manage stress while addressing broader societal influences on mental well-being. His approach highlights the role of mindfulness in fostering personal and collective health (Kabat-Zinn, 2005).

Cultural factors also, however, can influence and determine the success of these interventions. Research indicates that mindfulness programs tailored to specific cultural contexts are more effective for minority groups, as they consider the importance of cultural values, beliefs, and practices. This highlights the necessity of developing mindfulness programs that are culturally sensitive to maximize their benefits.

The convergence of multiculturalism, mindfulness, and mental well-being represents a domain of research, especially within the framework of escalating cultural diversity and the mental health problems caused by the COVID-19 crisis. Research illustrates the importance of cultural adaptation of mindfulness-based interventions (MBIs). Furthermore, it is notable that culturally customized interventions yield greater efficacy for minority groups.

Mindfulness-based interventions specifically designed for healthcare professionals working in diverse multicultural communities in Africa have demonstrated efficacy in stress management and fostering adaptive coping strategies. This highlights the importance of incorporating mindfulness practices that are culturally and contextually suitable (Osma et al., 2023). Furthermore, mindfulness programs based in the community for migrant populations in Australia have exhibited enhanced mental health results highlighting community involvement and showcased adjustability of mindfulness approaches across various linguistic and cultural settings.

Blignault et al. (2021) studied mindfulness for Arabic-speaking women in Australia, which emphasized tailored interventions for mental well-being. The use of a Compact Disk (CD) in Arabic on mindfulness and the employment of bilingual facilitators in communities improved mental health among Arabic-speaking Muslim women. Results showed reduced depression, anxiety, and stress levels, proving the program's effectiveness. Qualitative data supported the benefits of using mindfulness techniques within Islamic beliefs. The study suggested cultural interventions like a CD on mindfulness in Arabic can aid mental health challenges in Arabic-speaking communities in Australia. Potential benefits for men with the use of similar approaches cannot be ruled out. It highlights the importance of culturally competent mental health interventions and the impact of mindfulness programs.

The convergence of mindfulness, multiculturalism, and mental health emphasizes the necessity for culturally tailored, easily accessible, and contextually specific mindfulness techniques to cater adequately to the varied mental health requirements of different populations.

The primary focus of Jiwattanasuk (2021)'s study was on obstacles that organizational leaders encountered such as stress, excessive rumination, emotional regulation, the pursuit of validation, coping with external pressures, constrained communication, and fluctuations in body mass. The EEG brainwave analysis conducted in collaboration with Mahidol University substantiated the validation of this research. The study underscored the efficacy of a mindfulness-based program in assisting leaders, ultimately leading to enhancements in their overall well-being.

In multicultural settings, meditation on mindfulness and loving-kindness holds particular significance. Satinsky and his colleagues have demonstrated that Loving-kindness meditation (LKM) exhibits considerable potential in improving mental well-being among various demographic groups from diverse cultural backgrounds (Satinsky et al., 2019).

Research Works related to Mindfulness-Based Interventions, Multicultural, and Mental Well-being

Mindfulness-based interventions (MBIs) are increasingly recognized for their potential to enhance mental health outcomes across various populations. However, their effectiveness can be substantially improved when they are culturally adapted to address the specific needs of multicultural communities. This discussion examines the role of culturally adapted MBIs in promoting mental health, drawing on insights from multiple studies that underscore their application in different cultural contexts.

Morales and Burnett-Zeigler's (2024) scoping review underscores the significance of culturally adapting MBIs for racial and ethnic minoritized communities. The review employs the Ecological Validity Framework to demonstrate how these adaptations can improve the effectiveness of MBIs in treating mental health conditions such as depression, anxiety, and PTSD among communities of color.

Additionally, research by Blignault et al. (2023) highlights the success of a mindfulness program tailored for Arabic and Bangla speakers in Sydney, Australia. By overcoming language barriers and encouraging community engagement, this program effectively addressed mental health needs, illustrating the importance of cultural and linguistic adaptations in MBIs.

In Turkey, a culturally adapted, internet-based mindfulness intervention for university students showed potential in reducing stress and enhancing mindfulness levels. However, it did not significantly affect depression, anxiety, or overall well-being. This indicates that while cultural adaptation is essential, further refinement is necessary to improve engagement and efficacy (Balci et al., 2024).

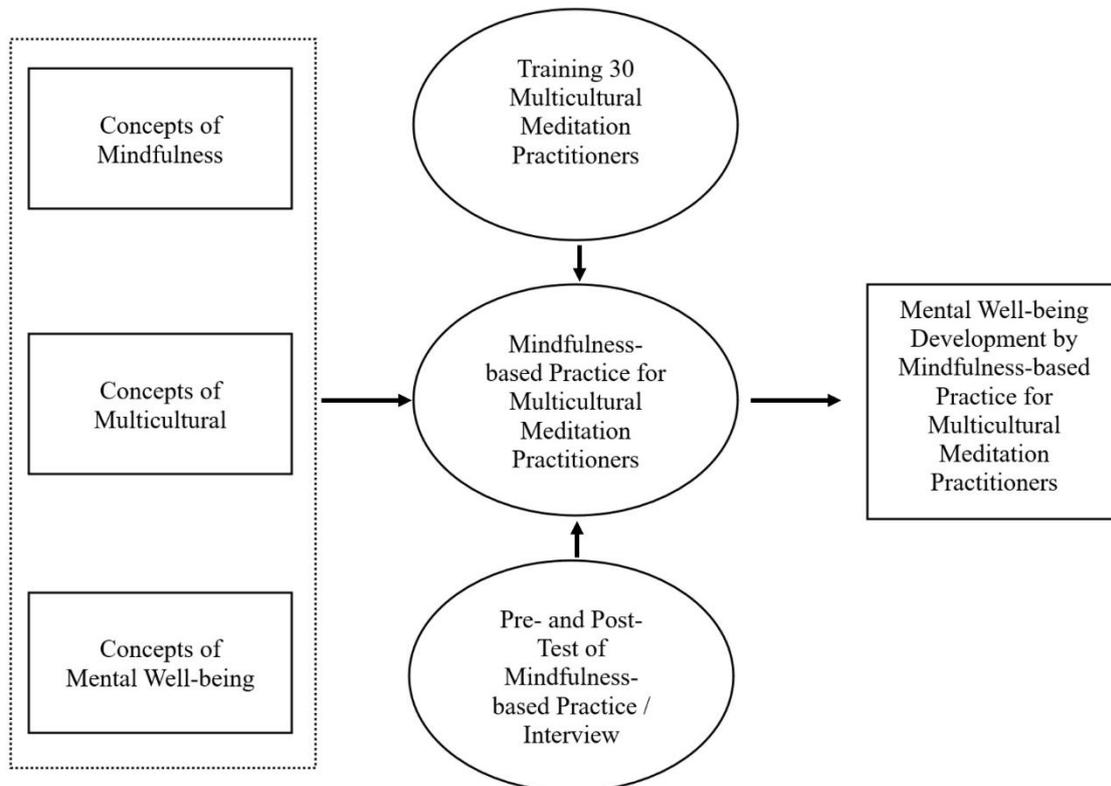
Research on mindfulness, multiculturalism, and mental well-being often highlights cultural differences, but studies addressing language, religion, and other cultural factors are limited. This study aims to fill that gap by adapting mindfulness-based practices for individuals from diverse linguistic, cultural, and religious backgrounds. By focusing on these variables, we aim to create more inclusive and effective interventions for diverse communities.

Conceptual Framework

The study's conceptual framework, as visualized in Figure 1, demonstrates the concepts of mindfulness, multicultural, and mental well-beings could develop the mindfulness-based practice for multicultural meditation practitioners. The results led to mental well-being of multicultural meditation practitioners by mindfulness-based practice.

Figure 1

Conceptual Framework of the Study



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 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 Brisbane, Australia who practice in the meditation course which set up by Buddhahametta Foundation. The reason this study chose Brisbane is that it is a multicultural city with a diverse population, including significant communities from countries (Australian Bureau of Statistics, 2023).

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

Phase 1: Qualitative Research Design

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 purposively selected and 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.

Phase 2: Qualitative Research Design

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

Phase 3: Quantitative and Qualitative Research Design

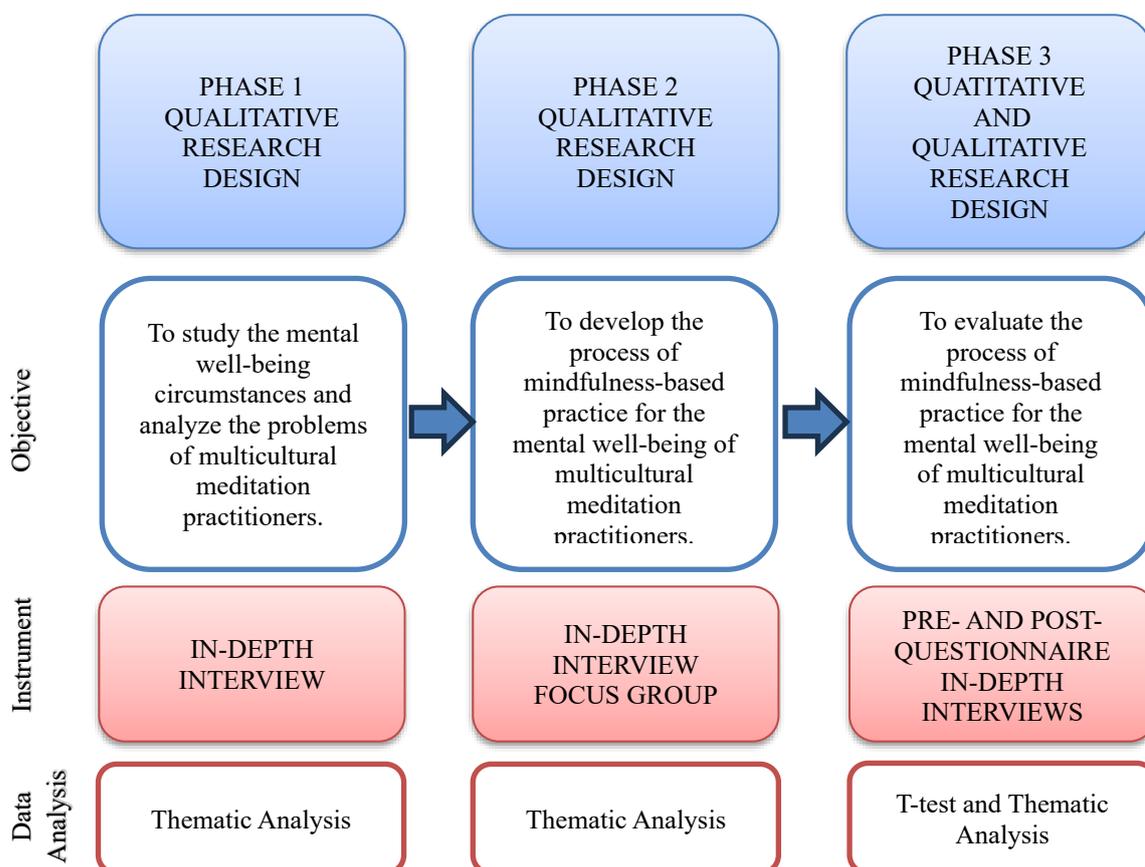
To evaluate the process of mindfulness-based practice for the mental well-being of multicultural meditation practitioners, the questionnaire and the interview were used. The pre- and post-test questionnaires to measure mental well-being were given to thirty participants. They were the same group of multicultural 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. 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.

Research Method Diagram

From three phrases, the research method diagram can be explained as figure 2.

Figure 2

Research Method Diagram



Results and Discussion

The demographic profile of the sample in this pilot study consisted of 30 practitioners who resided in Brisbane, Australia. Of these, 76.67% were female and 23.33% were male. The age distribution showed that individuals aged 50–65 made up 46.76%, those in the 35–50 age bracket accounted for 23.33%, those aged 20–35 represented 10%, and those over 65 years old comprised 20%. In terms of nationality, the majority were Thai Australians (73.34%), followed by Australians (20%), British (3.33%), and Laotians (3.33%).

We present below the participant responses to each of our research objectives in the following three headings:

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

This study has focused exclusively on multicultural practitioners who were interviewed in a structured manner regarding mental well-being. Before attending the meditation course, many participants had faced a variety of personal challenges and emotional struggles. Many experienced short tempers, frequent anger, and unstable moods, leading to built-up stress and constant unhappiness with both life and work. Some had to deal with frequent arguments at home and job instability due to company acquisitions and layoffs, leaving them in states of mental distress. Others experienced extreme mood swings, feeling deeply disappointed in themselves, and struggling with thoughts of self-doubt and inadequacy. Often unable to confront and address their personal life and work challenges, they chose to ignore and avoid them, which eventually made their inner struggles worse.

A few of participants had gone through heart-wrenching breakups, leaving them mentally depressed. They were also worried about financial stability and future job prospects and strived to live amid their excessive worries. Despite being young, some felt stuck in life, unable to find direction or purpose, even though they had started many new endeavors.

Additionally, many participants dealt with complex mixes of happiness, sorrow, and worry, particularly concerning family issues and concerns about their children's futures and behavior. Despite having good health and no financial issues, they still felt burdened by high expectations for their children, struggling to balance their own happiness with their worries. Each participant's story reflected a unique struggle, highlighting the emotional and mental burdens they carried into the mindfulness-based course as they sought relief and a path to improve their mental well-being.

2. Process of Development in Mindfulness-based Practices for Mental Well-being of Multicultural Practitioners

The development of mindfulness-based practices tailored for multicultural meditation practitioners reflects a commitment to enhancing mental well-being through inclusive and accessible approaches. Concerning the environment of the meditation course, informants stressed the importance of recognizing cultural differences and comfort preferences. They emphasized the necessity of a peaceful environment to support them to focus on the teachings, with options like chairs or cushions to enhance comfort and inclusivity.

Participants appreciated the duration of the meditation course, which spanned from 1 to 2 days with short breaks in between because of its accessibility and effectiveness, and being beneficial to most participants who are unable to take extended leave from their workplaces.

Participants highlighted the desirability of easy-to-follow meditation sessions with few participants. Short sessions appeared instrumental in sustaining the interest of those dealing with emotional struggles. They also preferred a variety of mindfulness activities that could be integrated into their busy lifestyles to promote well-being and boost personal growth. Practices such as Mindful Eating, Mindful Listening, Mindful Walking and Sitting, Mindful Discussion, and Loving-kindness Meditation supported and provided techniques to adapt into their daily lives. Activities such as the Parent/Family Appreciation session allowed participants to think

over and express their gratitude to their parents and practice the traditional Buddhist technique of sending merit to depart or living parents, fostering a sense of connection between them despite physical distance when participants were living overseas.

Mindfulness activities are structured to embrace a variety of cultural, linguistic, and religious backgrounds. For example, during mindful bowing, participants from different cultures are guided by the mindfulness instructor to bow while contemplating a figure they revere, such as Buddha or Jesus. Furthermore, translation devices are used to facilitate communication in different languages, including English and Thai, when listening to the instructor. In addition, the activities integrate the Christian practice of seeking forgiveness to honor religious diversity.

In multicultural settings, inclusivity involves prioritizing language accessibility, creating a respectful environment and adapting practices that are culturally sensitive. Informants emphasized the importance of integrating universal values to the meditation course by ensuring participants feel valued and can fully engage in them, regardless of their background. Mindful Bowing, for example, allowed participants to appreciate their favored deity by cultivating reverence and connection irrespective of one's affiliation to a particular religion or belief.

Informants highlighted the significance of effective language translation services in minimizing language barriers while enhancing participants' understanding. This approach also ensured that those who are unfamiliar with Thai language, for example, could fully participate in the sessions because of the more inclusive and enriching atmosphere.

The present researcher was able to draw much insight from the tailored mindfulness-based approach for multicultural professionals and develop a one-day course on "Mindfulness Wisdom and Loving-kindness" (MWL). This newly developed programme sought to enhance mental health and inner tranquillity for individuals who navigate various international environments. The MWL programme offered a one-day mindfulness meditation workshop consisted of 9 activities tailored for multicultural practitioners as the following table 1.

Table 1

Schedule of One-day Mindfulness Wisdom and Loving-kindness" (MWL) Programme

Time	Detail
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
11.00–11.30	Mindful Appreciation: Asking for Forgiveness
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 and Family Appreciation Session
15.00–15.30	Mindfulness and Loving-kindness Meditation
15.30–17.00	Mindful Listening: Dhamma Talk

This structured and culturally sensitive program aimed to create a holistic environment that promoted mental well-being and personal growth among multicultural practitioners. The detailed design of the MWL program ensured that all participants, regardless of their cultural or linguistic background, could fully engage and benefit from the mindfulness practices.

3. Evaluation of the Mindfulness Practice for the Well-being of Multicultural Practitioner

The findings of this study are explained using two research instruments: questionnaires and in-depth interviews, as detailed below.

3.1 Pre- and Post-Test Evaluation of Mental Well-Being by Using Questionnaires

The assessment can be divided into two categories: (a) pre-test and (b) post-test outcomes. Table 2 below displays the results of the paired sample T-test. It shows differences in average mental health score before (pre-test) and after practicing mindfulness (post-test).

Table 2

Results of paired samples t-test

Comparison	Pre-test		Post-test		T-test	P-value
	Mean	SD	Mean	SD		
Score	80.40	21.3131	98.9	8.52	5.630	0.000

Our analysis of data reveals that in the pre-test the average score of the sample group was a mean of 80.40 with a standard deviation of 21.3131. In the post-test, the mean increased to 98.93 with a standard deviation of 8.52. This increase was statistically significant, with a t-value of 5.630 and a p-value of 0.000 ($p < 0.05$). These findings suggest that mindfulness meditation can improve significantly the mental health of multicultural practitioners.

3.2 In-depth interviews: Nine Aspects of Mindful Practice Program

We are presenting below the results of 30 in-depth interviews with participants. The results of the interviews are organized into nine aspects of the mindful practice program.

Activity no. 1: Mindful walking and sitting. By engaging in the session on mindful walking and sitting, multicultural practitioners were able to produce a positive change in their mental well-being. Slowing down the speed and through the practice of walking meditation, they were able to ease their worries, bring their minds back quickly, and maintain a calm mental state. One participant shared, “This practice is very good. It helps the mind to stay focused on the body, not get distracted, and remain calm.” Another noted, “By slowing down, I walk and do things with mindfulness. Previously, I didn’t do that.” This practice enabled them to stay focused on their bodies, avoid distractions, and remain present. Their deep mind-body connection during practice led to emotional release, calmness, and improved concentration, significantly impacting their daily lives positively. The positive outcome of the practice inspired them to continue further activities that cultivate inner peace and enhance well-being.

Activity No. 2: Mindful Discussion: Law of Karma. Practitioners deepened their understanding of karma when effective and clear teaching methods such as the use of illustrative videos. A clear understanding of karma led to a heightened awareness of

consequences of individual actions, a commitment to virtuous behavior and an increased state of mindfulness. One participant mentioned, "I am deeply moved by the teachings. It made me feel compassion for those I have hurt, including small animals. I am sorry for what I have done." Another shared, "The Law of Karma made me realize that our actions have consequences, which creates a sense of caution to avoid negative actions in the future." These reflections highlight the impact that teachings had on participants while enhancing mindfulness and ethical awareness in them. They also learnt to promote well-being by cultivating compassion, acting with responsibility and becoming more aware of their actions' consequences.

Activity No. 3: Mindful Bowing. Through the practice of bowing down to the Buddha, the practitioner can display his deep gratitude. Mindful bowing, which encourages non-Buddhist practitioners to contemplate on their 'holy/sacred' entities, can foster connections among people from diverse backgrounds. The practice of mindful bowing helped some practitioners to achieve calmness and happiness. One commented that "Bowing makes my mind feel lighter, I feel very happy, deeply moved, more mindful, and more concentrated." Another shared, "Bowing to the Buddha is deeply moving, like bowing to someone who has changed my life. It helps me to let go of things easily and gives me the strength to continue practicing." Some of the reflections highlight the powerful emotional gratification that informants derive from mindful bowing. The practice had enhanced a sense of gratitude and concentration in the practitioner.

Activity No. 4: Mindful Eating. In the practice of mindful eating, practitioners were required to remain at 'present' with each bite. The practice highlighted the importance of taking things slowly. Despite initial discomfort, informants recognized benefits of nourishing the body beyond mere satiation. One participant commented, "Eating mindfully differs significantly from regular eating; it involves eating without emotional attachment to the food's taste." Another added, "This practice helps control my emotions and prevents food waste." They found that mindful eating helped them in better managing their emotions and developing healthier relationships with food, which result in a greater sense of fulfillment and well-being.

Activity No. 5: Mindful Walking with Dhamma Music. The integration of music into mindfulness practices underscores an appreciation of music's ability to enhance meditation experiences. During the meditation practice, listening to music can boost one's focus and can generate a sense of peacefulness and joy. One participant mentioned, "It is good to walk slow. The music makes me feel more relaxed." Another shared, "I feel comfortable and happy. Walking and listening to music, I also contemplate the meaning of the lyrics, and it helps me understand the nature of life better." These observations highlight the emotional and mental benefits of integrating meditation with music. Practitioners can enjoy relaxation while nurturing a better understanding of life in a peaceful setting.

Activity No. 6: Mindful Discussion: Parent and Family Appreciation Session. Parent and family appreciation session provided a platform for deep emotional reflection and personal growth. Practitioners shared personal stories and perspectives while appreciating the diversity of parental relationships across cultures. They recognized the themes of love, forgiveness, and gratitude were crucial in uniting families. One informant stated that "Our family relationships have improved significantly". The parent and family appreciation activity

fostered deeper family connections. Informants' reflections recorded in the interviews highlighted the emotional and relational benefits that the practitioners had achieved.

Activity No. 7: Mindfulness and Loving-kindness Meditation. Multicultural practitioners found the practice of Mindfulness and Loving-kindness Meditation (LKM) was profoundly transformative. Both at personal and communal levels, the practice made significant impact by acting as a catalyst in deepening compassion. It stretched one's capacity in developing kindness and increasing one's awareness that all beings are interconnected.

LKM promoted personal growth by facilitating emotional healing. It also offered moments of opportunities for deep introspection and realization, which enabled practitioners to navigate challenging situations more effectively. Additionally, the engagement in LKM brought personal joy and fulfillment because of spreading positivity. Lastly, LKM empowered them by replenishing their energy and inspiring them to continue spreading compassion. According to one informant, "I feel very light as a result of extending loving-kindness." The practice improved "my mental" health making me "feel more at ease while sending good wishes" to others. In the Loving-Kindness Meditation practice, participants experienced enhanced compassion, personal joy and a deeper connection to others.

Activity No. 8: Mindful Appreciation: Asking for Forgiveness. The session on forgiveness allowed individuals to experience relief and a sense of lightness as they released emotional burdens from their hearts. This practice shared some similarities with confession widely practiced by Catholics. The forgiveness session enabled individuals to learn from and accept their shortcomings. It also cultivated compassion towards both one and others while emphasizing the deeper interconnectedness of all beings. "When I think about the bad things I had done", one informant contemplated that she could "throw them away". She maintained further that it was "good to have a chance" for asking for forgiveness. "Nobody is perfect, and everyone needs forgiveness." The reflections of informants highlighted the emotional and relational benefits of the forgiveness session. Practitioners experienced enhanced compassion, personal relief, and improved relationships.

Activity No. 9: Mindful Listening: Dhamma Talk session. The Dhamma talks are given by Master Kittiched Siriwattago. Practitioners from various cultural backgrounds found his teaching was accessible and appreciated its simplicity and clarity. The reflections of participants highlighted the profound emotional and spiritual benefits of the Dhamma talk session. One informant commented, "Listening to the Dhamma motivates me". Master's teaching sessions "have transformed my mindset" and made me "happier and fulfilled". Overall, reflections of the informants highlighted the profound emotional and spiritual benefits of the Dhamma talk session.

Summary from Research Results from In-depth Interviews. From interview data, five themes emerged which were environmental in meditation, timing of practice, mindfulness activities, cultural sensitivity, and language barriers. Table 3 shows the results of the participants' opinions on what should be taken into account when designing mindfulness-based practice for the mental well-being of the multicultural meditation practitioners.

Table 3*Results of Reflexive Thematic Analysis*

<p>Theme for Environmental in Meditation</p> <ul style="list-style-type: none"> - Cultural Background: May not be accustomed to sitting cross-legged on the floor due to cultural differences. - Comfort: Recognize that sitting for extended periods can be uncomfortable for those not accustomed to it.
<p>Theme for Timing of Practice</p> <ul style="list-style-type: none"> - Duration: 1 to 2 days courses. - Short Breaks: Short breaks between practice sessions. - Accessibility: Recognize that not everyone can afford extended time off from work or other commitments.
<p>Theme for Mindfulness Activities</p> <ul style="list-style-type: none"> - Ease of Practice: Design meditation techniques to be easy to follow and make it accessible for practitioners of all levels. - Short Duration: Ensure that the meditation sessions are short enough to maintain the practitioners' attention and interest, while still providing benefits. - Progression in Practice: Ensure that more advanced practices are introduced only after practitioners have built a sufficient foundation in meditation.
<p>Theme for Cultural Sensitivity</p> <ul style="list-style-type: none"> - Respectful Environment: Foster an environment where individuals feel respected and valued. Refrain from discussing sensitive topics. - Cultural Adaptation: Adapt meditation practices and teachings to be culturally sensitive and relevant to the diverse backgrounds of participants.
<p>Theme for Language Barriers</p> <ul style="list-style-type: none"> - Language Accessibility: Provide translations or interpretations of teachings and instructions. - 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. - Community Support: Foster a supportive community where practitioners can assist each other in overcoming language barriers.

Discussions

The findings of research objective 1 indicate that multicultural practitioners faced significant mental well-being challenges, including personal and emotional struggles, job instability, financial worries, and family issues. This finding is consistent with the study from Liu et al. (2021) that addresses the critical issue of mental health in the construction industry, particularly amidst multicultural community due to globalization. This may be because in today's world, individuals are experiencing mental health challenges on a global scale. The results of research objective 2 show that creating a mindfulness-based practice for multicultural meditation practitioners focuses on cultural sensitivity, comfortable environments, and diverse mindfulness activities. These findings are consistent with the study from Uygur (2022), which is a mindfulness-based practice together with intercultural sensitivity. The study proposes that including various mindfulness practices in a culturally appropriate setting can enhance people's overall well-being. This is because the designed mindfulness-based practice depends on

cultural sensitivities to ensure it respects and accommodates the diverse cultural backgrounds of participants, creating an inclusive and effective environment for all. Moreover, the practice of cultivating mindfulness activities outlined in this study necessitates an understanding of religious beliefs. This is in accordance with the research of Gargiulo (2023). Such research contributes to the scientific comprehension of mindfulness practices by emphasizing the need to analyze them within the framework of religion and spirituality and improving the conceptual understanding across various traditions. The findings of research objective 3 reveal that a group of 30 participants took part in the mindfulness-based practice involving a series of 9 activities, known as the Mindfulness Wisdom and Loving-kindness (MWL) program and completed pre- and post-questionnaires assessing their mental well-being. The results showed an improvement in mental well-being following the program. Additionally, qualitative findings from in-depth interviews conducted after the sessions further confirmed increased mental well-being across each activity. This study follows the principles of Kabat-Zinn's Mindfulness-Based Stress Reduction (MBSR) program, which has been evaluated using pre- and post-intervention assessments, consistently demonstrating positive effects on mental well-being (Kabat-Zinn, 1990).

Conclusion

This study conducted in Brisbane, Australia, a city characterized by its rich cultural and religious diversity, examined the mental well-being of multicultural practitioners through a series of interviews. Prior to engaging in the meditation course, participants faced various personal and emotional challenges, including stress, irritability, job instability, and family conflicts. To address these issues, the study developed the Mindfulness Wisdom and Loving-kindness (MWL) program, a mindfulness-based intervention informed by comprehensive literature reviews, focus groups, and practitioner insights. The program led to notable improvements in participants' mental well-being. These findings highlight the necessity of designing mindfulness interventions that are varied cultural, ethnic, and religious backgrounds. The mindfulness activities within the program were structured to embrace cultural diversity, such as guiding participants to adapt practices like mindful bowing to revere figures from their own traditions, whether Buddha or Jesus. Additionally, translation services facilitated communication in multiple languages, ensuring accessibility for participants from different linguistic backgrounds. The program's integration of practices from various religious traditions, including seeking forgiveness, highlights its inclusivity. The study reaffirms the value of inclusive mindfulness programs in enhancing mental well-being within multicultural communities.

Recommendations

This study, conducted over a short period, featured a one-day mindfulness-based course and focused solely on intervention groups as a pilot for multicultural practitioners. While the Mindfulness Wisdom and Loving-kindness (MWL) program can be applied in other

meditation retreats, it has limitations in follow-up procedures. Effective follow-up is essential for monitoring the long-term impact of mindfulness programs, including post-program assessments to evaluate well-being, scheduled check-ins to track progress, and refresher sessions to reinforce mindfulness skills. Continued support through tools or group sessions helps participants maintain their practice, while tracking long-term outcomes ensures sustained benefits.

Additionally, for future research, it is important to include control and intervention groups through randomized controlled trials (RCTs) to better understand mindfulness's impact on mental well-being. Long-term studies are needed to evaluate whether the benefits endure over time. Further exploration of mindfulness across different cultures will ensure its adaptability and relevance, while examining its use in non-religious contexts will make it accessible to a broader audience. These avenues will help refine mindfulness practices to better support the well-being of diverse communities.

Acknowledgement

The authors would like to express their sincere gratitude to Wat Thai Buddharam Brisbane, Australia, and Buddhamahametta Australia for providing the space to conduct the field research on mindfulness-based practice. This research was made possible through the generous support of the Buddhist Research Institute, Mahachulalongkornrajavidyalaya University. We extend our deepest gratitude for their funding and continuous encouragement, which has been instrumental in the successful completion of this study.

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