

The Development Process of Cultivating Gratitude for Multicultural Practitioners by Loving Kindness Meditation via Zoom Online of Wat Thai Buddharam, Brisbane, Australia

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Abstract

The dissertation aimed to achieve three objectives as follows: 1) To study contexts and problem of cultivating gratitude in multicultural practitioners via Zoom Online of Wat Thai Buddharam, Brisbane, Australia 2) To study the Loving Kindness Meditation for promoting cultivating gratitude for multicultural practitioners via Zoom Online of Wat Thai Buddharam, Brisbane, Australia. And 3) To develop and present the process of cultivating gratitude for multicultural practitioners by Loving Kindness Meditation via Zoom Online of Wat Thai Buddharam, Brisbane, Australia. The research findings revealed that: 1) Cultivating gratitude among Thai practitioners living abroad and Australian youth faces key challenges, including cultural differences, materialism, weak family bonds, and the influence of individualism. These factors contribute to diminished moral values, especially a decline in respect toward parents and benefactors. 2) The Zoom-based Loving-Kindness Meditation program organized by Wat Thai Buddharam promotes love, understanding, forgiveness, and expressions of gratitude toward parents, benefactors, and the community. It enhances self-awareness, emotional resilience, and strengthens familial relationships. 3) The developed MWL (Mindfulness Wisdom and Loving-Kindness) process delivered via Zoom includes mindfulness training, loving-kindness meditation, forgiveness practices, reflection on parental gratitude, and expressive activities. This process effectively fosters positive behavioral change and can be sustainably applied in daily life. This mixed-methods study was conducted in three phases: qualitative exploration of challenges, qualitative study of Loving-Kindness practices, and a quasi-experimental pre- and post-assessment. Nineteen multicultural participants-Thai expatriates and Australian residents-joined the MWL program via Zoom. Data were gathered through in-depth interviews and focus group discussions. Participants came from diverse backgrounds, including the private sector, health professions, business owners, retirees, and homemakers. Additionally, eight key informants-comprising Vipassana masters, scholars, and mindfulness trainers-were selected based on their expertise in meditation and the MWL approach to provide validation and insights into the program's structure. Quantitative data from the Peaceful Questionnaire - 25 Item Form (Cronbach's alpha = 0.96) and qualitative analysis confirmed significant improvements in peaceful well-being, gratitude, and emotional connection. The study highlights the effectiveness of Buddhist-based online meditation in promoting moral development, cross-cultural understanding, and emotional resilience in multicultural settings.

Keywords: Gratitude; Multicultural Practitioner; Loving Kindness Meditation; Zoom Online

Introduction

In today's globalized society, rapid technological advancement and the pursuit of material wealth have significantly influenced individual behavior and social values. This shift toward consumerism and individualism has eroded core moral values such as gratitude, particularly among individuals living in multicultural environments. The virtue of gratitude-essential for fostering harmony, respect, and intergenerational bonds-has been steadily declining, especially among younger generations raised in Western cultural contexts (Emmons and McCullough, 2003). In Buddhist teachings, gratitude (*kataññutā*) is not only a moral virtue but also a foundation for mental well-being and peaceful coexistence (A I 61; AN 8.63). Cultivating gratitude is thus critical for personal and societal development, particularly among multicultural populations navigating identity, belonging, and moral integration.

Theoretically, the study draws from both Buddhist principles and contemporary psychological frameworks. From the Buddhist perspective, teachings such as the *Karaniyametta Sutta* (Sn I.8) and *Brahmavihāra* practices offer concrete methods to foster gratitude, compassion, and moral clarity. Loving-Kindness Meditation (LKM), rooted in *mettā*, promotes prosocial behavior and emotional regulation, thereby reinforcing moral awareness and interpersonal connection (Salzberg, 1995). From the psychological domain, gratitude has been shown to correlate positively with well-being, life satisfaction, and resilience, while reducing symptoms of depression and anxiety (Wood et al., 2010; Emmons and Stern, 2013). Both perspectives emphasize that gratitude is not merely a fleeting emotion but a cultivable disposition essential to human flourishing.

The research was conducted at Wat Thai Buddharam, a Theravāda Buddhist monastery in Brisbane, Australia, which serves as a cultural and spiritual hub for Thai expatriates and multicultural practitioners. This setting represents a unique intersection of Eastern spiritual values and Western cultural influences. The target group consisted of Thai residents and Australian youths participating in an online mindfulness course. These individuals face particular challenges: weakened family ties, reduced respect for elders, and struggles to maintain traditional values in a foreign cultural environment (Loem, 2017). Their need for psychological resilience and cultural grounding underscores the importance of developing effective models for cultivating gratitude. Addressing these challenges through a structured, accessible, and culturally responsive practice such as Zoom-based Loving-Kindness Meditation presents both a practical solution and a valuable contribution to the broader fields of Buddhist studies, peacebuilding, and cross-cultural psychology.

Objectives

1. To study contexts and problem of cultivating gratitude in multicultural practitioners via Zoom Online of Wat Thai Buddharam, Brisbane, Australia.
2. To study the Loving Kindness Meditation for promoting cultivating gratitude for multicultural practitioners via Zoom Online of Wat Thai Buddharam, Brisbane, Australia.
3. To develop and present the process of cultivating gratitude for multicultural practitioners by Loving Kindness Meditation via Zoom Online of Wat Thai Buddharam, Brisbane, Australia.

Research Methodology

This research is concerned to the PhD dissertation in the title of The Development Process of Cultivating Gratitude for Multicultural Practitioners by Loving Kindness Meditation via Zoom Online of Wat Thai Buddharam, Brisbane, Australia. The research methodology of this dissertation is mixed method research which consisted of the following steps:-

Step 1 : Documentation Study The research is the mixed method research which consisted of Quasi-Experimental Research and Qualitative Research as follows: - 1) Quasi-Experimental Research which will use the questionnaire of the Peaceful Questionnaire – 25 Item Form of Narumon Jiwattanasuk (2021) before and after practicing Zoom online meditation course arranged by Buddhamahametta Foundation, Chiangraknoi, Ayutthaya province to study the peaceful well-being of the selected group in the research. And 2) Qualitative Research which is the study of the fundamental principles in the Tipitaka especially Loving Kindness Meditation, theoretical concepts in peaceful well-being, methods of practicing Meditation of cultivating gratitude for multicultural practitioners based on the fundamental principles in Thailand, and the effectiveness of practicing Insight Meditation for the selected group.

Step 2 : Field Study In this research, Zoom online meditation course arranged by Buddhamahametta Foundation for multicultural practitioners to attend as the sample group.

Step 3 : Key Informant The term "key informants" in this study refers to a group of academics who will be interviewed and used to practice the loving kindness meditation for choosing key information in order to get the most detailed and up-to-date data and information. Eight Vipassana masters and specialists were selected for a focus group discussion to assess the research activities. Selection criteria included expertise in Vipassana meditation, academic or practical experience in mindfulness or Buddhist studies, and familiarity with the MWL program. Additionally, 19 multicultural practitioners—Thai expatriates and Australian residents—were chosen to join the Zoom-based meditation course based on their interest in mindfulness, diverse backgrounds, and commitment to complete the program.

Step 4 : Research Tools

4.1 Questionnaire and In-depth Interviews

4.1.1 Questionnaire of before and after attending the Zoom online loving kindness meditation course by separated to two parts as follows: - Part I: General data of practitioner such as status, sex, age, educational level, frequency of taking meditation course. And Part II: The Peaceful Questionnaire – 25 Item Form of Narumon Jiwattanasuk (2021)

4.1.2 In-depth Interviews. The researcher set up the Open-ended questionnaire for in-depth interviews by the following step of the research tool's investigation: -1) Draft the questionnaire to align with the objectives and guidelines studied from relevant documents and research.2) Submit the questionnaire to the advisor for content validation.3) Take the questionnaire back and make improvements according to the advice given by the advisor. 4) Present a draft of the research tool to the thesis advisor and 8 experts for review and refinement based on their recommendations.5) Submit the draft questionnaire to the project advisor for feedback and make improvements accordingly shown as the IOC form. Then, send it to experts for validation of content accuracy 6) The researcher assessed the reliability of the self-created questionnaire by determining the Cronbach's alpha coefficient using social science statistics. The obtained reliability coefficient was more than 0.5, indicating a high level of reliability for the questionnaire. 2)Focus Group DiscussionThe researcher arranged the focus group discussion by inviting 8 vipassana masters and professor to give the comment about the research.

Step 5 : Data Collection The researcher has conducted data collection with the following steps: 1) Submit a request letter to obtain permission for research data collection from the Director of the International College of Buddhist Studies, sent to the Buddhamahametta Foundation. 2) Distribute questionnaires to the sample group before and after participating in the one-day Mindfulness Meditation Course with a team of research assistants assisting in the process and collect data, including in-depth interview data (open-ended). 3) Take the collected data for statistical analysis and processing using specialized software such as Excel. 4) Set up the focus group discussion to approve the appropriate of the research and give recommendation.

Step 6 : Data Analysis

1. The statistics used for analyzing The questionnaire data, after successfully collecting and organizing the data from the questionnaires, involve data analysis using a computer with statistical software for social science research, as follows: 1) Using Descriptive Statistics to explain the general characteristics of selected group and clarify the level of peaceful well-being of them. The statistics which used in the study are frequency, percentage, mean and standard deviation. The criteria for considering the analysis of the mean (Mean) and the calculation of the standard deviation (S.D.) involve setting the criteria for mean scores into 7 levels as follows:

Range of the mean	Translation of Meaning
6.01 – 7.00	Strong agree
5.01 – 6.00	Agree
4.01 – 5.00	Slight agree
3.01 – 4.00	Neutral
2.01 – 3.00	Slightly disagree
1.01 – 2.00	Disagree
1.00	Strongly disagree

2) The researcher analyzed data from open-ended questions by converting them into frequencies and percentages using content analysis techniques

2. The data analysis of in-depth interviews The data analysis of in-depth interviews involved using content analysis techniques to analyze the information obtained through in-depth interviews. Quality assurance methods included using statistical methods such as dependent t-test and Wilcoxon Signed Ranks Test in qualitative research to analyze data for comparing the mean values of peaceful well-being as the following steps: -1) Seek advice from the thesis advisor and experts to review the tools that have been developed. 2) Take the interviews with key informants and make adjustments for conducting in-depth interviews with the key informants. 3) Gather data from general questionnaires, the questionnaire of The Peaceful Questionnaire – 25 Item Form of Narumon Jiwattanasuk (2021), and in-depth interviews for the purpose of data analysis and summarization through narrative writing..

Step 7 : Presentation of the Research Results. Presenting a combination of categorization, classification, analysis, synthesis, and integration to create a new knowledge innovation. Specifically, it includes explaining, interpreting, and utilizing the collected data to develop a mindfulness practice process that is suitable for elderly practitioners and adapted to the modern era. The results will be published and disseminated through printed documents or online media.

Result of the Study

Demographic Profile of the 19 Multicultural Practitioners

Category	Subcategory	Percentage (%)
Gender	Female	84.21
	Male	15.79
Age Group	20–39 years	10.53
	40–49 years	42.11
	50–59 years	5.26
	60–69 years	42.11
Occupation	Private sector	31.58
	Business owner	26.32
	Retired	21.05
	Others (e.g., housewives, health professionals)	21.05
Education Level	Less than bachelor's degree	43.37
	Bachelor's degree	15.79
	Higher than bachelor's degree	36.84
Course Participation	Attended Buddhahametta > 5 times	78.95

Based on Objective # 1: To study contexts and problem of cultivating gratitude in multicultural practitioners via Zoom Online of Wat Thai Buddharam, Brisbane, Australia. The research The literature review highlights that gratitude is a vital emotion for personal well-being and healthy social relationships. It improves mental health, builds resilience, and strengthens connections. However, for Thai people living in Australia, several challenges make it difficult to practice gratitude—such as cultural adjustment, isolation from family, and changing values in a Western context. Limited opportunities to engage in meaningful cultural practices further complicate this issue. Supporting cultural preservation and strengthening Thai community networks are key to overcoming these barriers and nurturing gratitude. From interviews with key informants, several challenges were identified in cultivating gratitude through the lens of loving-kindness:

1. Cultural and Generational Gaps: Differences in child-rearing, communication styles, and values between generations or cultures—especially in multicultural families—often cause misunderstanding and emotional distance.

2. Influence of Modern Society: Exposure to materialism, violent media, and individualistic values reduces empathy, compassion, and the desire to care for others.

3. Family Dynamics: Many parents give love and care without receiving equivalent respect or kindness in return, especially in households with unresolved conflicts or emotional disconnection.

4. Barriers to Emotional Expression: Cultural norms and limited family training in emotional communication can hinder the natural expression of love, compassion, and gratitude.

5. Social Isolation: Living abroad can lead to a lack of community connection and cultural engagement, limiting chances to practice gratitude in a meaningful, shared context.

6. Personal Perceptions and Self-Centeredness: Acts of kindness are often influenced by personal judgment and a focus on self or immediate family needs, making it harder to show compassion to others.

By addressing these key barriers, individuals can more effectively cultivate gratitude and loving-kindness, improving both personal well-being and relationships in multicultural settings.

And the result of the sight of gratitude indicated as:-

Here's a simplified version of the text:

1. Busy Parents: Parents often don't have enough time to care for their own parents, which can make children think gratitude isn't important.

2. Self-Centered Thinking: Some people focus only on themselves, but sharing can teach generosity and kindness.

3. Power of a Smile: Smiling is a simple way to spread kindness and make others feel happy and helpful.

4. Lack of Gratitude in Families: People may find it hard to show gratitude to family members, especially if they've had bad experiences.

5. Family Conflicts: Cultural differences in families can make it harder to teach children about gratitude.

6. Passed-Down Habits: Children from families with conflicts may not learn gratitude, continuing the problem in the next generation.

7. Gratitude vs. Materialism: Teaching gratitude helps teens focus on others instead of being influenced by negative societal pressures.

8. Gratitude and Wellbeing: Gratitude helps people feel happier and supports healthy development in children and teens.

9. Cultural Influence: Some cultures don't emphasize gratitude much, which affects how people show it in relationships.

Key informants also noted that gratitude, love, and cultural understanding are important for building strong families and communities, especially for Thais living abroad and Australian youth. Learning about language and manners in multicultural settings, while resisting materialistic values, is crucial. Schools and families need to create supportive environments where empathy and compassion are prioritized.

By teaching gratitude, there is the way to build stronger personal relationships and appreciate different cultures, making it easier to adapt to a fast-changing, interconnected world. This focus on gratitude can promote harmony, understanding, and resilience in society.

For the result of the impact of these issues, it can be noted that A lack of kindness and gratitude significantly impacts family and social relationships, leading to diminished bonds, emotional disconnection, and unresolved conflicts. Within families, this results in strained relationships, spousal conflicts, reduced respect for elders, and a toxic environment that hinders emotional connection and child development. Children may turn to unhealthy behaviors, while the absence of understanding and forgiveness perpetuates discord. In social relationships, trust and intimacy are eroded by jealousy, resentment, and unresolved conflicts, often influenced by competitive environments and poor communication. The negative energy stemming from these issues fosters isolation, unhappiness, and a lack of support, highlighting the importance of cultivating kindness and gratitude to nurture stronger, healthier relationships.

In conclusion, the key informants highlighted several challenges in teaching gratitude to Thais living in Australia. Cultural differences often confuse children, making them focus more on their friends than family values, which reduces their respect for elders and appreciation for gratitude. Factors like limited involvement from parents, the individualistic nature of Western society, and the influence of modern media make these problems worse, leading to strained family relationships and a lack of emotional closeness. The competitive social environment also makes friendships harder and weakens community values. To promote gratitude, parents, teachers, and the community need to work together to build strong relationships and support emotional well-being, creating a more harmonious society.

Based on Objective # 2: To study the Loving Kindness Meditation for promoting cultivating gratitude for multicultural practitioners via Zoom Online of Wat Thai Buddharam, Brisbane, Australia.

The result of research has found that The benefits gained from participating in the Zoom online course on cultivating gratitude in a multicultural environment through Loving Kindness Meditation with Wat Thai Buddharam in Brisbane, Australia from the whole group of key informants can be noted as follows:-

1. Understanding Compassion and Gratitude: True compassion means staying kind, even when others are insincere. Expressing gratitude, humility, and love strengthens relationships and builds a positive mindset.

2. Mindfulness and Emotional Awareness: Practicing mindfulness helps control anger, increases patience, and fosters self-awareness, making it easier to recognize emotional triggers and respond with empathy.

3. Learning and Applying Teachings: Regularly learning from spiritual teachings, like Dharma, encourages gratitude, love, and wisdom, helping individuals handle challenges and improve their behavior.

4. Strengthening Family Bonds: Living far from family can create emotional distance, but showing gratitude and staying connected reminds us of their support and love.

5. Compassion in Diverse Settings: Understanding and respecting different cultures promotes acceptance, empathy, and stronger relationships, creating a more harmonious society.

6. Benefits of Gratitude and Positive Thinking: Gratitude boosts happiness, health, and relationships by fostering positive emotions, a calm mind, and a deeper appreciation for life and others.

And the result of research about Dhamma principles being effective in cultivating gratitude for practitioners in multicultural environment from the whole group of key informants as follows:-

1. Appreciating Parents and Mentors: Showing love, respect, and gratitude to parents, teachers, and those who support us is vital for personal growth and happiness.

2. Practicing Forgiveness and Kindness: Forgiving others and giving back to those who have helped us reinforces a grateful and compassionate attitude.

3. Loving-Kindness and Gratitude Activities: Activities like honoring parents, reflecting on gratitude, and seeking forgiveness help nurture love, humility, and appreciation.

4. Mindfulness and Dharma Teachings: Mindfulness and spiritual teachings, such as lessons on karma, help us value kindness, distinguish right from wrong, and cultivate gratitude.

5. Impact of Love and Compassion: Practicing love and compassion fosters strong relationships, reduces suffering, and creates a positive example for future generations.

In conclusion, the research highlights the significant benefits of the Zoom online course on cultivating gratitude through Buddhist teachings at Wat Thai Buddharam in Brisbane. The course fosters compassion, self-reflection, and mindfulness, particularly among the younger generation with dual nationality. It emphasizes values like love and respect for parents, emotional awareness, and a positive mindset. By promoting continuous learning and the principles of loving-kindness and forgiveness, the course strengthens family connections and mutual empathy, contributing to a more harmonious society. Overall, it supports personal growth, enhances familial relationships, and builds a more resilient and compassionate community.

Based on Objective #3: To develop and present the process of cultivating gratitude for multicultural practitioners by Loving Kindness Meditation via Zoom Online of Wat Thai Buddharam, Brisbane, Australia. the result of research has found as the following details:-

1. Result of the Quantitative Research

The sample group consisted of 19 senior practitioners. The comparison of pre-test and post-test scores on peaceful well-being was conducted using the 25-item Peaceful Well-being Questionnaire. This analysis focused on the peaceful well-being of multicultural practitioners practicing Buddhist peaceful methods through a Zoom online course. The case study was conducted at Wat Thai Buddharam in Brisbane, Australia, and examined the application of Mindfulness Wisdom and Loving Kindness Meditation for these multicultural practitioners.

Comparison	Pre-test		Post-test		T-test	p-value
	Mean	SD	Mean	SD		
Score	124.42	25.8033	153.95	19.9985	4.56863	0.00024

Table 1: The result of comparing the difference in average scores of peaceful well-being status before and after practicing mindfulness meditation via Zoom online using a dependent t-test

For Table 1: The data analysis revealed the following results: The average score of the sample group in the pre-test was 124.42, with a standard deviation of 25.80. In the post-test, the mean score increased to 153.95, with a standard deviation of 20.00. This improvement was statistically significant, with a p-value of less than 0.05 and a t-value of 4.57 (p-value = 0.00024). These results indicate that mindfulness meditation, combined with Dhamma songs, significantly improves the mental health of the elderly.

2. Result of the Qualitative Research

For this session, the result concerned to the particularly activities of Zoom online practicing meditation course arranged by Buddhamahametta which consisted of 1) Ask for forgiveness 2) Slowly bowing activity 3) Walking meditation with Dhamma Song 4) Session : “Parent Appreciation” and 5) Session : “Master's Dhamma preaching” can be summarized as follows:-

2.1 The “Seeking Forgiveness” session served as a powerful tool for emotional release and reconciliation. Participants were guided to recall people they may have hurt or held grudges against, particularly parents and elders, and to mentally or verbally express forgiveness. This activity prompted deep reflection and emotional vulnerability. One participant shared, “When I asked for forgiveness from my parents—even just through the screen—I felt a great release in my heart. I cried and realized I was carrying guilt I never spoke about.” Such moments illustrated the profound impact of forgiveness on healing long-held emotional burdens and rebuilding broken bonds.

2.2 In the “Slow Bowing” activity, participants engaged in deliberate, mindful prostration, which fostered humility and reverence. This seemingly simple movement became a meditative practice of respect and surrender. For many, the slow, focused motion helped ground them in the

present moment and connect with deeper feelings of gratitude. As one participant described, “Every bow made me feel more connected—not only to my parents but to my roots and the teachings of the Buddha.” This practice allowed participants to embody gratitude through physical movement, reinforcing inner calm and devotion.

2.3 The “Walking Meditation with Dhamma Songs” offered a unique integration of rhythm, melody, and mindfulness. Walking slowly while listening to Dhamma Gīta (Buddhist songs) created a joyful and meditative space that evoked nostalgia and spiritual connection. Participants often reported feeling uplifted and emotionally recharged. One remarked, “The Dhamma songs reminded me of my childhood at the temple. It brought me back to those values of love and kindness that I had forgotten in my busy life.” This activity enhanced emotional flow, focus, and inner peace through the harmony of music and movement.

2.4 The “Parent Appreciation” session was deeply moving for participants, many of whom had never consciously expressed gratitude toward their parents. Through guided reflection and verbal expression, they were encouraged to recognize the sacrifices, love, and care received from their families. The emotional intensity of this session frequently led to tears and feelings of renewed connection. One participant stated, “I had never told my mother thank you for all she sacrificed. During this session, I said it out loud for the first time in my life.” The session was highly effective in strengthening intergenerational bonds and restoring a sense of filial piety.

2.5 Finally, the “Master’s Dhamma Preaching” session provided spiritual guidance to consolidate participants’ learning. The teachings emphasized gratitude, compassion, forgiveness, and resilience, offering a framework to integrate these values into daily life. Participants reported gaining clarity, encouragement, and moral strength from the teachings. As one reflected, “Listening to the Dhamma from the master helped me see my suffering with new eyes. It gave me strength to forgive, to love, and to be at peace with myself.” This concluding session not only reaffirmed the course’s teachings but also empowered participants to apply Buddhist principles in their everyday interactions.

Together, these five practices created a holistic pathway for cultivating gratitude among multicultural practitioners. Through meaningful rituals, reflection, and the support of a digital community, participants experienced emotional transformation, increased family harmony, and a deeper commitment to mindful and compassionate living.

Discussions

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

1. Based on the finding of the 1st objective, The research highlights the complex interaction between cultural differences, limited parental involvement, and modern societal influences that challenge the development of gratitude and loving-kindness among Thais living abroad and Australian youth. The conflict between Thai values of respect and appreciation and the individualistic, competitive norms common in Australia often leads to confusion for children, contributing to aggressive behavior and weakened family bonds. Additionally, the influence of digital media can deepen emotional disconnection and strain relationships, while educational settings have the potential to either worsen or help resolve these issues. This issue is related to Henry (2020) ’s research, titled *‘Exploring Challenges and Management of Multicultural Workforce Organization in Nigeria,’* highlights the importance of effectively managing cultural differences in a Nigerian insurance company to minimize conflicts and boost productivity. Through interviews and theoretical analysis, the study underscores the necessity of implementing strong multicultural management systems to foster workplace harmony and efficiency, ultimately

contributing to positive social change. And Krause (2009)'s study, *'Religious Involvement, Gratitude, and Change in Depressive Symptoms Over Time,'* found that gratitude can help older adults manage chronic financial stress by reducing its impact on depressive symptoms. Participants with higher levels of gratitude displayed greater resilience to depression, whereas those with lower levels were more affected. The research also showed that frequent church attendance and a strong belief in God-mediated control were associated with higher levels of gratitude. While these findings provide useful insights, Krause stresses the need for further research to deepen our understanding of these connections and their wider implications. Overall, To build resilience and promote healthy relationships, it is important to prioritize empathy, effective communication, and community initiatives that support cultural understanding. These efforts help strengthen the role of gratitude in a multicultural setting.

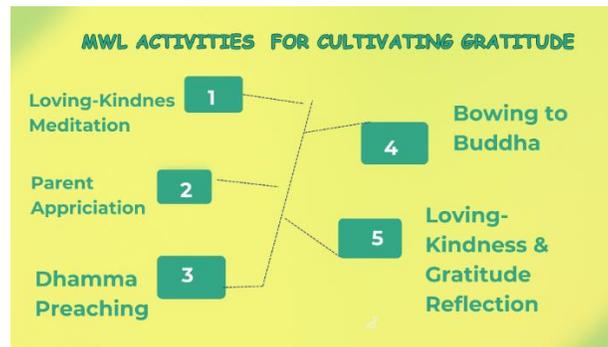
2. From the research result of the 2nd objective, Research shows that the Zoom online course at Wat Thai Buddharam in Brisbane helps younger Thais with dual nationality develop gratitude, mindfulness, and essential values through the integration of Buddhist teachings, particularly the Four Sublime States—loving-kindness (metta), compassion (karuna), empathetic joy (mudita), and equanimity (upekkha). The course encourages self-reflection, enhances emotional awareness, and strengthens family connections, all of which are crucial for navigating the challenges of living abroad. Participants develop problem-solving skills and emotional resilience, fostering empathy and understanding that contribute to a more harmonious community. This is supported by Thukhavati (2017)'s study, which explores how nuns apply these Four Sublime States in daily life, noting both the difficulties in maintaining them and their benefits in promoting inner peace and social harmony. Additionally, research by Jiwattanasu et al.(2024) emphasizes that mindfulness, through activities like mindful walking, sitting, or eating, boosts focus, reduces stress, and builds resilience, leading to greater peace and well-being. Together, these studies highlight how Buddhist teachings and mindfulness practices foster emotional strength, empathy, and balance, promoting both personal and societal development.

3. From the research outcome of the 3th objective, the research shows that the Zoom course at Wat Thai Buddharam helps foster gratitude, compassion, and loving-kindness, particularly in a multicultural setting. By promoting empathy, mindfulness, and key activities like seeking forgiveness and appreciating parents, the course strengthens family bonds and instills moral values in younger generations, enhancing emotional well-being and accountability. This aligns with research by Balthi et al. (2022), which found that Thai adolescents cultivate gratitude by appreciating themselves and others, committing to a positive path, and pursuing happiness, emphasizing the importance of culturally adapted programs for well-being. Similarly, Boonyarit (2012)'s study on Thai nurses showed that Buddhist principles like loving-kindness and wisdom enhance forgiveness in workplace conflicts, highlighting how factors like right understanding and supportive relationships contribute to resolving tensions. Together, these studies demonstrate how gratitude, compassion, and mindfulness promote harmonious relationships, personal growth, and well-being across different cultural and social contexts.

New Knowledge

The knowledge from this research can be emphasized as 1) Loving-Kindness Meditation: This core practice develops compassion and goodwill toward oneself and others. It enhances empathy, kindness, and inner peace, promoting inclusive harmony across diverse backgrounds. 2) Parent Appreciation Session: This session fosters gratitude and respect for parents and elders, strengthening emotional ties and deepening compassion, particularly among younger participants.

3) Asking for Forgiveness Ritual: This ritual promotes emotional healing by encouraging participants to seek and offer forgiveness, fostering empathy, inner peace, and healthier relationships. 4) Bowing to Buddha: A symbolic act of humility and reverence, this practice integrates Buddhist principles, enhancing spiritual growth and gratitude. And 5) Loving-Kindness and Gratitude Reflection: Weekly reflections nurture sustained feelings of compassion and gratitude, fostering personal growth and harmonious relationships over time. These activities are the parts of MWL (Mindfulness, Wisdom & Loving kindness).



Picture 1 : The Development Process of Cultivating Gratitude for Multicultural Practitioners by Loving Kindness Meditation via Zoom Online

Conclusion

The research highlights that cultivating gratitude and loving-kindness among multicultural practitioners, especially Thais living abroad and Australian youth, presents significant challenges due to cultural differences, social values, and limited parental engagement. Children raised in a multicultural environment often struggle to appreciate the values of gratitude and compassion inherent in Thai culture, leading to behaviors such as reduced respect for elders, increased aggression, and more competitive relationships with peers. This is compounded by societal factors such as modern materialism, individualism, and the influence of digital media, which weaken family bonds and emotional connections. However, the Loving-Kindness Meditation course conducted via Zoom at Wat Thai Buddharam in Brisbane demonstrates a transformative impact on participants by promoting mindfulness, empathy, and gratitude. The course incorporates reflective practices like forgiveness rituals, parent appreciation activities, and the cultivation of essential virtues such as compassion, empathetic joy, and equanimity. These practices strengthen participants' emotional resilience, problem-solving skills, and communication abilities while reinforcing familial connections. For younger participants with dual nationality, the program helps bridge cultural divides by instilling respect for parents and awareness of their sacrifices. By fostering open communication, emotional awareness, and mutual understanding, the course contributes to the development of healthier relationships and a more supportive environment. In turn, these positive changes promote mental and physical well-being, greater emotional stability, and a more peaceful and harmonious life. The program ultimately empowers individuals to navigate complex multicultural dynamics, creating ripple effects that benefit not only families but also the broader community through shared values of gratitude and compassion.

Recommendations

Regarding to the result of the research, the research would like to present the suggestion as follows:-

1.The recommendation from the research

1.1 Charitable Actions: Encourage individuals to engage in charitable activities that foster gratitude towards parents and benefactors, while also contributing positively to society and strengthening moral values.

1.2 Dharma Education: Promote the teaching of Dharma to individuals of all ages, including preschool children and bedridden patients, using music and contemplation to enhance mental stimulation, happiness, and overall emotional well-being.

2.The recommendation for the further research

2.1 Future research could investigate the impact of charitable actions and Dharma education on fostering gratitude towards parents and benefactors, as well as their connection to overall well-being. This could include studies on the benefits of Dharma-based activities for both preschool children and bedridden patients, focusing on how these practices promote mental stimulation and happiness.

2.2 Further studies could explore the long-term effects of regular Dhamma practice and adapted mindfulness techniques, such as Dharma songs, on the mental and physical health of elderly individuals. This research could assess improvements in relaxation, emotional resilience, and overall mental well-being in older populations.

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