Understanding Loving Kindness Meditation; Western meditators' views of their practice



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Introduction

Loving Kindness (Metta): A practice which focuses on sending feelings of kindness to the self and others

Existing research: increases empethy", positivity towards strangers', performance on cognitive tasks', reduced levels of pain interview has an effect on implicit attitudes towards the self and others' and increases in frequency and interesting of positive emotions in participants who have schloophremia'.

Rationale: Lack of research conducted on Loving Kindmers Meditarion, inconsistencies in how the practice is explored within research, and potential implications of the specific focus of the practice on social connectedness and relationships.



"...the cultivation of a steady, unconditional sense of connection that touches all beings without exception, including ourselves."

The overarching, broad aim of the project is to:



Interviews

Rationale: Explore how LKM is being defined and understood by experienced meditators. Also identify "lary" components of the practice to feed into student sections (stage 10).

Participants: Five 'experienced' meditators with between 30 and 25years experience practicing LOM, Varied Backgrounds and ways of practicing e.g. being Buddhist, coming to meditation following crisis.

Analysis: IPA was used to explore meditation," understanding of their practice, what it meant to them, and how it related to other forms of meditation.

Theorem ex.

Importance of the practice;

- For personal change and becoming a 'better person'
- Duily gractice and intention in achieving personal change

Components of the practice;

- . Importance of the Self within practice
- Personalisation of practice

Relation to other practices;

- Seen as separate practice
- Expense' of Metta and way of living.

Being a Western meditator;

- View of SKM as being almost opposite of Western way of
- Conflict between wanting to live in more 'UK' way, but environment sometimes
 - causing conflict

2. Q-study



Rationale: Explore understanding of LRM with wider group of meditators – to include all 'experience levels'. Further identify components of the practice and commonalities/differences across meditators.

Matthodt Q is used for finding out attitudes towards a topic sowas seen as an appropriate method choice. It asks particulato sort a set of statements into a forced distribution which allows for existing groups of opinion or understanding to emerge.

Participants: 19 LKM meditators with between 10 months and 35 years experience

Statements: should reflect all opinions about a topic; statements were drawn from interview transcripts in stage 1.

Analysis: Uses a minture of correlations and factor analysis to explore patterns in how participants sort their statements as a whole set. Qualitative analysis of the emergent groups can be written up and described as themes. Findings: Statistically ONE main factor; commonalities in sorting statements at the negative end. But at the other end of the distribution, clear differences emerging in three factors.

Factor 1: The practice and me

Practice and me

Factor 2: The practice and its components.

Factor 3: The

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Student groups

Learnings from stage 1 and 2



Conclusions

- Variation in ways of practising as well as understanding and view of the practice, including differences in language used and potential challenges in misundenstanding what 'Metta' is.
- Clear differences in views and understanding of the practice, but commonalities when it comes to what was sorted as 'negative'; enemies as core part of UKM, and the importance and value of
- Therefore, focus on Self and 'enemies' very important to practice and need to be emphasised when introducing practice to novices.
 - Practice has self-reported effects on behaviour and provides support to explore this further.
- Reported effects include inter and intra personal benefits as well as increased compassion, empathy and a difference in perception of emotion.
- Seen as practice that has it's own-benefits and effects, so supports further exploration in stage 3.

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Rhoda L. Sommer, Patrick R. Coonan

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