

Comparative Study of Subjective Well-Being in India and Japan

Aneesah NISHAAT Haruo MAGARI

1 Introduction

Defining well-being is a complicated task that has been pursued since the height of Greek philosophy in the 4th and 5th centuries BC, and Aristotle stated that the ultimate goal of life is happiness (Saeki and Oishi 2014). Well-being has attracted lots of researchers in recent times and research has been growing. However, defining well-being has been proven to be very challenging.

Ryff's early work (1989) identified aspects such as autonomy, positive relationships with others, purpose in life, realization of potential, and self-acceptance as factors constituting well-being. Pollard and Lee (2003) emphasized happiness, whereas Diener and Suh (1997) emphasized life satisfaction. In another study, most individuals reported a positive level of subjective well-being (SWB) and satisfaction with important life domains (Diener and Diener 1996). This research found evidence that average subjective well-being was greater than neutral for 86 percent of the 43 nations studied.

Deb et al (2019) state that an individual's psychological well-being depends primarily on how the individual perceives life's various problems. Research stated that a particular individual becomes less vulnerable to mental illness and can become happier if that individual could interpret a situation or problem in a positive way. Besides, feeling happy is beneficial to the individual and can also make others happy and ultimately create a comfortable environment.

One of the challenges in the study of well-being or happiness is defining it in such a way so that it can be measured. The concept of happiness may vary across different societies. According to Diener, Oishi, and Tay (2018), the concept of well-being has been discussed in various ways to date, and many research have revealed that cultural differences affects the view of happiness, and the results of these studies provide interesting suggestions. On the other hand, in the study conducted by Nishaat and Magari (2020), it was stated that there is a commonality in well-being in different countries and cultures.

Studies have also been performed investigating possible cultural differences in SWB predictors. For example, financial fulfilment and life satisfaction are more closely associated in developing countries than in developed countries (Diener and Diener 1995). From various researches on predictors of SWB across the cultures, it can be concluded that different cultures have different predictors of SWB and it is associated with economic development and cultural values of a nation (Diener, Oishi and Tay 2018). Veenhoven (1989) reanalyzed the data by Easterlin (1974) and found that GDP per capita and countries' happiness are associated with each other in a significant way. In another research, Diener et al. (1999), analyzed 55 countries' data from different regions and got same result as Veenhoven (1989) regarding GDP per capita and the mean SWB of nations.

In a study by Cavalcanti, Guimarães, and Nogueira (2010) that covered students in the US and Brazil, it was observed that the perceived feelings of happiness level was different significantly between two countries. Brazilian students were less happy than their American counterparts. In the same study, the gender-wise analysis showed that in America, female students were happier than male students, whereas, in Brazil, vice versa. The same research studied about the connection between feeling of happiness and family's economic condition. In case of students in US, result showed no connection between family's economic condition with the feeling of happiness but in the case of Brazilian students, there was strong relation between two (Cavalcanti, Guimarães, and Nogueira 2010). In another research conducted by Tsai, Knutson, and Fung (2006), it was found that Americans usually value high-arousal positive affect such as excitement whereas people in Taiwan and Hong Kong give importance to low-arousal positive affect such as calm.

Similarly, most Americans connects personal achievement with happiness and other positive experiences (e.g., joy, smiling) (Uchida and Kitayama 2009), whereas many Japanese connects it with temporary nature and social disruption. Also in US, happiness is taken as a link between people, whereas Japanese people think happiness can create problem in important social relationships and they tend to think it as a potentially dangerous emotion. In other studies, respondent from Iran (Joshanloo 2013) and other 13 non-Western countries (Joshanloo et al. 2014) were worried about happiness leading to negative consequences.

In this way, various studies point out that well-being or happiness is perceived differently in different countries based on their culture and perception of other things such as socio-economic conditions and GDP. In this scenario, this study aims to examine the differences and commonalities between well-being in India and Japan. In our current study, we have tried to point out the differences in well-being in India and Japan and explain the reasons for these differences.

2 Well-being in India

India is a unique country with diverse societies, history, culture, and traditions. So, many aspects will be needed to take into consideration to clarify the idea of well-being in India. Biswas-Diener, Tay, and Diener (2012) reviewed past studies and research on Indian well-being under the theme of “Happiness in India” and stated: “Is happiness an “outside-in” or an “inside-out” phenomenon? That is, how much of an individual’s happiness is a matter of personal attitude versus how much it might be influenced by the external and material conditions of that person’s life.” Based on the concept that outside-in factors such as income contribute to well-being, the Government of India maximizes well-being by promoting economic, labor, and health policies, which will create collective well-being.

On the other hand, to some extent, happiness may depend upon how an individual interprets everyday events. Biswas-Diener and Diener (2001, 2006) conducted two studies in Kolkata’s street dwellers, slum dwellers, and sex industry workers. The study found that despite the difficult economic conditions in which slum dwellers live, they were modestly satisfied with their lives, involving certain areas of life such as morals, food, and family.

In India, perhaps the most important aspect of inside-out happiness is associated with fateful thinking. Indian culture is well known for its concept of karma (fate). Karma is the idea that the actions of the previous life regulate the fate of an individual (Biswas-Diener and Diener 2001). Chaturvedi, Chiu, and Viswanathan (2009) found in a survey of poor Indian women in Tamil that a high proportion of uneducated women endorsed a “negotiable fate” and accepted fate. It may also suggest that it acts as a psychological buffer against poverty’s dire consequences by having a range of human control.

Deb et al (2019) conducted a survey on 414 Indian graduate students, and a positive and significant correlation was found between spirituality and subjective well-being. According to Deb et al (2019), spirituality has been shown to be associated with the meaning of life and life satisfaction. Statistically, no significant differences were found in men and women in subjective well-being, the meaning of life, and life satisfaction in terms of spirituality. They added that active interpersonal relationships and a friendly family environment have become clear to be factors that promote the mental health of college students.

Swaminathan, Babu P, and Dellagiulia (2018) studied the relationship between academic performance, social support, stress, and well-being in Indian college students, which showed happiness was positively correlated with social support and negatively correlated with perceived stress. The results show that negative life events are associated with stress but not happiness. Results also showed that female students reported higher levels of well-being than male students at similar stress levels. Also, academic performance was not significantly

associated with stress or well-being.

HT-MaRS happiness survey was conducted in 16 different cities in India (2013). It was conducted among 5400 people. Result showed that smaller cities have a higher level of happiness than metropolises in the factors, such as health, monetary possession, and personal life. Same survey shows that Indian housewives are happier than working women (Chakraborty et al 2018). Describing happiness from the perspective of religion, Srivastava and Misra (2011) argue that followers of Hindu religion in India view happiness and sorrow are based not only on their actions in present life but also on what someone has done in their previous. Furthermore, Srivastava and Misra (2011) observed that followers of Hindu religion in India think that giving away their material properties and/or helping people in need bring happiness. Hindus relate happiness to the attainment of *ananda*, or “a transcendental journey from a lesser self to a greater self” and see attachment to objects as a cause of suffering.

In the same way, Salagame (2016) explains the concept of well-being in India from a religious perspective. He explained that Indian people believe in that the true meaning of life and the well-being are manifested in the same transcendental state of awareness, “ananda” and human beings are capable of accessing that state. This understanding has contributed to a qualitatively different outlook on life and well-being in India.

Banavathy and Choudry (2014) studied Upanisada, a religious scripture of Hindu religion. They explained various happiness included in these scriptures, which may reflect in Indian people. He explained various kinds of happiness, which ranges from very pleasant and achieved by the effort to delusionary in nature.

So the concept of well-being and happiness in India is deeply affected by the religious belief system as well. In conclusion, it can be said that the concept of happiness and well-being in India is affected by various factors ranging from culture, religion to economic conditions.

3 Well-being in Japan

Various studies have been conducted on Japanese well-being, and various scales have been created to measure Japanese well-being. For example, Hosogoshi and Kodama (2006) surveyed in order to measure the well-being of the Japanese people, using the Japanese version of the subjective well-being scale consisting of the six factors made by Ryff and Keyes (1995). Also, Hashimoto and Koyasu (2012) conducted research using the Japanese version of the subjective happiness scale made by Diener et al. (1985), consisting of five items and 1 factor.

Similarly, the scale created by Ito et al. (2003) consists of a total of 15 items extracted from 5 areas (3 items each) of “positive feelings for life,” “achievement,” “confidence,” “bliss,” and “disappointment for life” from the WHO Subjective Wellbeing Inventory (SUBI),

which consists of a total of 40 items in mental health (positive emotions) and mental fatigue (negative emotions). In addition, Shimai et al. (2004) created a Japanese version of the Subjective Happiness Scale made by Lyubomirsky and Lepper (1999), consisting of four items. Moreover, it mentioned a negative correlation with each symptom score of the General Health Questionnaire (physical symptoms, anxiety and insomnia, impaired social activity, depressive tendency).

Kumano (2011) surveyed 477 university students on their happiness orientation and life satisfaction using orientations to happiness scale (translated by Kumano himself) made by Peterson, Park, and Seligman (2005), and the Japanese translation (by Sumino 1995) of the Satisfaction with Life Scale (SWLS) by Diener et al. (1985). As a result of the survey, Kumano (2011) found that life satisfaction was correlated with meaning-orientation and immersive-oriented among the three-orientation, but hardly correlated with pleasure-orientation. On the other hand, according to the survey results of Peterson, Park, and Seligman (2005), life satisfaction was correlated with each of the three orientations, and it is considered that this is related to the cultural difference between the United States and Japan.

Daitou (2015) states that various studies on happiness and the degree of happiness have been conducted in Japan recently. For example, ① 2010 National Survey of Lifestyle Preferences (Cabinet Office), based on the question “How happy are you?” ② Happiness and index draft- a report by the study group on happiness- (2013, Cabinet Office), ③ Happiness ranking of 47 Prefectures (2013, Professor Koji Sakamoto Graduate School of Regional Policy Design, Hosei University).

Among these, Daitou (2015) points out that the 2010 National Survey of Lifestyle Preferences asks the degree of happiness by the 0 to 10 point method, and it can be said that the subjectivity was investigated.

Shishido and Sasaki (2014) examined the determinants of Japanese well-being based on the cumulative data of the Japanese General Surveys (JGSS) conducted from 2000 to 2010, taking into account the effects of the times and generations. The analysis results are as follows:

1. There is a possibility that the distribution of the subjective “happiness” over a person’s life is directly or indirectly influenced by the class of origin and the social class in the early stages of life.
2. People’s sense of well-being is more strongly influenced by the perception of the relative position of their income level compared to those around them, rather than the amount of objective (real) income.
3. For the effect of age, draw a U-shaped curve. The decline in the first half of the U-curve for men may be due to unmarried people’s misery with unstable working conditions.

On the other hand, instead of using the Japanese version of the scale created in Europe

and the United States, Maeno (2013) created a happiness scale with four factors for Japanese people himself. They are “self-actualization and growth,” “connection and gratitude,” “positive and smiling,” and “independence and my pace”.

Furthermore, many comparative studies with overseas countries have been conducted to clarify the characteristics of Japanese well-being. In 2000, survey called the World Values Survey was conducted in 60 countries to investigate each country’s well-being. Japan is ranked 35th in this survey, which is almost in the middle (Otake, Shiraishi, and Tsutsui 2010). Easterlin (1974) studied income and well-being and concluded that while there was a positive correlation between income and well-being in one country, a country-by-country comparison shows that there was not necessarily a correlation between national income level and well-being. Japan is known as a country with low happiness than the national income level compared to other countries.

Diener et al. (1985) conducted a survey of American college students using the Life Satisfaction Scale with five questions using Likert method (1-7). The total score was 23-26 for university students in the United States. On the other hand, Oishi (2010) conducted a survey using the Japanese version of the same scale, and the total score of Japanese university students was about 18-22 points, which indicates a lower level of Life satisfaction in Japan.

Diener and Suh (1997) described that though there is a general tendency for life satisfaction to be high in economically prosperous countries, happiness is high in countries like Brazil and Argentina, where income is relatively low. However, it is low in Japan, which is a rich country. Uchida and Kitayama (2009) systematically analyzed the emotional description of Americans and Japanese and found that Americans associated happiness based on positive pleasure experiences with personal achievement. On the other hand, the Japanese tend to associate happiness with social harmony. Uchida and Ogihara (2012) stated that in the United States, the realization of individual achievement-oriented activities such as competitiveness and success in school and profession is more strongly linked to happiness, whereas in East Asia, “feeling of people” and the realization of “relationship harmony” is linked to happiness. They pointed out that measuring Japan’s happiness with a measure formulated in Europe and the United States and only comparing the average values to conclude that Japan’s happiness is low will not show real results. They suggested that to investigate the true meaning of people’s happiness, it is necessary to understand the “cultural view of happiness” behind it. Markus and Kitayama (2010) point out that Japanese culture is a mutually cooperative society that emphasizes relationships with others and harmony within the group.

Uchida and Ogihara (2012) found that cultural well-being in North America is strongly predicted by the internal value of an individual, “self-esteem,” whereas in Japan, well-being is

predicted by a feeling of a connection in interpersonal relationships. According to Weber (1920), there is a strong Protestant view of religion in the middle class of North America, and they believe that they are “chosen by God”. Under this view of religion, feeling happiness gives a sense of security that one is a successful person chosen by God, but if one does not feel happiness, one is a failure person abandoned by God. To overcome the fear of not being chosen by God, individuals try to have the feeling of “self being chosen by God” and pursue “happiness” as evidence. On the other hand, the influence of the “Yin-Yang idea” that things have both good and bad sides at the same time is thought to be deeply imprinted on the people of Japan and China.

4 Comparison between Japan and India

In the previous section, characteristics of well-being in Japan and India were clarified. India and Japan have different characteristics in many ways. India has diversity in race, religion, and culture, while Japan has uniform characteristics in race, language, and culture. However, in the case of happiness and well-being, there are similarities as well as differences. Both are a collectivist society where importance is given to family and groups than individual needs. This has an effect on individual’s happiness. In a study by Scollon et al. (2004) which had both Indian and Japanese data, the indigenous emotions clustered into “pleasant” and “unpleasant” groups. It shows that there is a similarity in the concept of happiness in these two countries.

Also, in many other aspects, we can see similarities and differences in well-being and happiness.

(1) Socio-economic aspects:

India and Japan are countries with better GDP worldwide. However, there is a significant difference between two countries. In India’s case, the difference between rich and poor is significant, while in Japan, the difference between rich and poor is not that big. These economic differences affect well-being. The study by Arora and Ratnasiri (2015) showed the different levels of well-being based on economic growth in India’s different states. In Japan, it is safe to say that economic status is not that different in different regions. However, different researches show that the happiness level is lower in Japan than its economic development (World Values Survey).

A study was conducted by Chakraborty et al. (2018) about the happiness of Indian college and university students. The age of the students were between 18 and 24 years. Result showed that very important factor of happiness for Indian students are being together with family and

friends and probability of finding job. Same factors affected happiness of male and female students. The study also showed that income and gender don't play a significant role in their happiness. Nishaat conducted a research on well-being of Indian and Japanese student found that sense of achievement in Indian student is higher than Japanese student (2020). This result was similar to results obtained by Chakraborty et al. (2018). Yoshinaka, Shimizuike, and Ando (2015) studied important factors of happiness in college students in Japan and found that "free time," "fulfilling leisure time," "having hobbies" and items such as "friendship" and "human relations at work / school" are emphasized.

Another study was conducted in India which included all age groups. Among those groups, the unhappiest group was the 60-plus. Studies conducted in other countries report older people to be quite happy (Hindustan Times, 2013). A similar result was obtained in Japan in research by Osaka University. It was found that older adults are less happy in Japan, and Japanese people's happiness is inversely proportional to their age. However, the reasons for unhappiness may vary (Yamauchi, 2012).

(2) Religious aspect:

The religious backgrounds of India and Japan are also different. More than 80% of India's people believe in Hinduism, and their well-being often reflects religious beliefs. Notions of quality of life and well-being were mentioned in their religious scriptures dating long back. Their sages focused on knowing and defining the ultimate truth. They tried to do that with reference to the concepts such as, permanent (*satya*) and eternal (*nitya*) rather than to momentary (*kshanika*), transient (*anitya*) and that undergoes decay and destruction (*kshara*) and hence impermanent (*mithya*) in the universe (Salagame 2004). They made use of the same distinction also while defining happiness and well-being (Salagame 2004). Based on religious scripts such as Vedas, happiness, and well-being has been defined in India. On the other hand, Buddhism is the mainstream in Japan. Though it can be said that religious lessons do not affect the Japanese as much as the Indians, there certainly is a relationship between religious devotion and SWB.

A study by Roemer (2010) reveals that subjective religiousness is associated positively with life satisfaction and happiness in Japan. The study also showed that compared to non-affiliates, it is more likely that happy and satisfied life is led by those who have religious devotion such as Buddhists, New Religion members, and Christians. Affiliation with religious groups in Japan makes positive effect on well-being of those individuals as it may provide them with social integration and support systems.

Conclusion:

India is a huge country with lots of cultures, religions, tribes, and people at various levels of economic development. So measuring the well-being of the whole country is a challenging task. Various research on happiness and well-being of people in India have covered different aspects such as the relationship between well-being and economic condition, the effect of religion on happiness, and others. On the other hand, there is much research on well-being in Japan.

Comparing the well-being of two different countries with different social, economic, and cultural backgrounds is a difficult task to perform. It is difficult to compare as the concept of well-being itself is somewhat different in the two countries. However, this paper tried to look into specific common factors that affect well-being in both countries and found some interesting results. Especially in the religious aspect, we found that people in both countries are affected by religious belief.

5 Reference

- Arora, Rashmi Umesh and Shyama Ratnasiri. 2015. "Economic Reforms, Growth and Well-being: Evidence from India." *Journal of Economic Policy Reform* 18 (1): 16-33.
- Banavathy, Vinayachandra and Anuradha Choudry. 2014. "Understanding Happiness: A Vedantic Perspective." *Psychological Studies* 59 (2): 141-152.
- Biswas-Diener, Robert and Ed Diener. 2001. "Making the Best of a Bad Situation: Satisfaction in the Slums of Calcutta." *Social Indicators Research* 55 (3): 329-352
- Biswas-Diener, Robert and Ed Diener. 2006. "The Subjective Well-being of the Homeless, and Lessons for Happiness." *Social Indicators Research* 76 (2): 185-205.
- Biswas-Diener, Robert, Louis Tay, and Ed Diener. 2012. "Happiness in India" in Selin, Helaine & Davey, Gareth (arg.). *Happiness Across Cultures Views of Happiness and Quality of Life in Non-Western Cultures*, 13-25. Springer.
- Cavalcanti, Tiago V., Juliana Ferraz Guimarães, and José Ricardo Nogueira. 2010. "Is there any Difference in Well-being between American and Brazilian College Students?" *Economic Development in Latin America*: 273-285.
- Chakraborty, Bidisha, Souparna Maji, Anamika Sen, Isha Mallik, Sayantan Baidya, and Esha Dwivedi. 2018. "A Study on Happiness and Related Factors among Indian College Students." *Journal of Quantitative Economics* 17 (1): 215-236.
- Chaturvedi, Avinish, Chi-yue Chiu, and Madhubalan Viswanathan. 2009. "Literacy, Negotiable Fate, and Thinking Style among Low Income Women in India." *Journal of Cross-Cultural Psychology* 40 (5): 880-893.

- Daitou, Shunichi, 2020. "About Happiness In Japanese People".
- Deb, Sibnath, Shinto Thomas, Aindrila Bose, and T. Aswathi. 2019. "Happiness, Meaning, and Satisfaction in Life as Perceived by Indian University Students and their Association with Spirituality." *Journal of Religion and Health* 59 (5): 1-17.
- Diener, Ed and Carol Diener. 1996. "Most People are Happy." *Psychological Science* 7 (3): 181-185.
- Diener, Ed and Eunkook Suh. 1997. "Measuring quality of life: Economic, social and subjective indicators." *Social Indicators Research* 40 (1-2), 189-216.
- Diener, Ed, Eunkook M. Suh, Richard E. Lucas, and Heidi L. Smith. 1999. "Subjective Well-being: Three Decades of Progress." *Psychological Bulletin* 125 (2): 276-302.
- Diener, Ed and Marissa Diener. 1995. "Cross-Cultural Correlates of Life Satisfaction and Self-Esteem." *Journal of Personality and Social Psychology* 68 (4): 653-663.
- Diener, Ed, Shigehiro Oishi, and Louis Tay. 2018. "Advances in Subjective Well-being Research." *Nature Human Behaviour* 2 (4): 253-260.
- Diener, Ed, Robert A. Emmons, Randy J. Larsen and Sharon Griffin. 1985. "The Satisfaction with Life Scale." *Journal of Personality Assessment* 49: 71-75.
- Easterlin, RICHARD A. 1974. "Does Economic Growth Improve the Human Lot? Some Empirical Evidence" in PAUL A., DAVID & W. REDER, MELVIN (arg.). *Nations and Households in Economic Growth* 89-125. Academic Press.
- HT-MaRS Happiness Survey. 2013. *In pursuit of happiness*, Hindustan Times, January 12, 2013.
- Hashimoto, Kyoko and Masuo Koyasu. 2012. "Effects of optimism and positive orientation on subjective well-being." *Japanese Psychological Review* 55 (1): 178-190.
- Hosogoshi, Hiroko and Masahiro Kodama. 2006. "Examination of psychological well-being and subjective well-being in defensive pessimists". *The Japanese Journal of Psychology* 77 (2): 141-148.
- Joshanloo, Mohsen. 2013. "The Influence of Fear of Happiness Beliefs on Responses to the Satisfaction with Life Scale." *Personality and Individual Differences* 54 (5): 647-651.
- Joshanloo, Mohsen, Zarina Kh Lepshokova, Tatiana Panyusheva, Amerkhanova Natalia, Wai-Ching Poon, Victoria Wai-lan Yeung, Suresh Sundaram, et al. 2014. "Cross-Cultural Validation of Fear of Happiness Scale across 14 National Groups." *Journal of Cross-Cultural Psychology* 45 (2): 246-264.
- Ito, Yuko, Junko Sagara, Masako Ikeda and Yasuyuki Kawaura, 2003 "Reliability and validity of Subjective Well-Being Scale." *The Japanese Journal of Psychology* 74 (3): 276-281.
- Kumano, Michiko. 2011. "Orientations to happiness in Japanese people: Pleasure, meaning, and engagement." *The Japanese Journal of Psychology* 81 (6): 619-624.

- Maeno, Takashi. 2013. *Siawase No Mekanizumu*. Tokyo: Kodansha
- Markus, Hazel Rose and Shinobu Kitayama. 2010. "Cultures and Selves." *Perspectives on Psychological Science* 5 (4): 420-430.
- Nishaat, Aneesah. 2020. "Comparative Study of Relation between Realistic Optimism and Well-being Among University Students of India and Japan" in *ACP ACERP 2020*.
- Nishaat, Aneesah and Magari, Haruo. 2020. "Research Prospects and Issues Related to Well-Being". *Bulletin of Education department, Soka University* 72: 179-193.
- Oishi, Shigehiro. 2010. "Culture and well-being: Conceptual and methodological issues" in Diener, Ed, Kahneman, Daniel & Helliwell, John F. (arg.), *International differences in well-being*,. 34-69. Oxford University Press.
- Otake Fumio, Sayuri Shiraishi, and Yoshiro Tsutsui. 2010. *Nihon No Kōfukudo*. Tōkyō: Nihon Hyōronsha.
- Peterson, Christopher, Nansook Park, and Martin E. P Seligman, 2005. "Orientations to Happiness and Life Satisfaction: The Full Life versus the Empty Life." *Journal of Happiness Studies* 6 (1): 25-41.
- Pollard, Elizabeth L. and Lee, Patrice D. 2003. "Child Well-being: A Systematic Review of the Literature." *Social Indicators Research* 61 (1): 59-78.
- Roemer, Michael K. 2010. "Religion and Subjective Well-being in Japan." *Review of Religious Research* 51 (4): 411-427.
- Ryff, Carol D. 1989. "Happiness is Everything, or is it? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 57 (6): 1069-1081.
- Ryff, Carol D. and Corey L M Keyes. 1995 "The Structure of Psychological Well-Being Revisited." *Journal of Personality and Social Psychology* 69(4):719-27
- Saeki, Masao and Shigehiro Oishi. 2014. "Research Frontiers on Subjective Well-Being." *Japanese Journal of Research on Emotions* 21 (2): 92-98.
- Salagame, Kiran Kumar. 2004. "Perspectives on well-being in the Indian tradition". *Journal of Indian Psychology* 22 (2): 63-72.
- Salagame, Kiran Kumar. 2016. "Meaning and Well-being: Indian Perspectives." *Journal of Constructivist Psychology* 30 (1): 63-68.
- Scollon, Christie N., Ed Diener, Shigehiro Oishi and Robert Biswas-Diener. 2004. "Emotions Across Cultures and Methods." *Journal of Cross-Cultural Psychology* 35 (3): 304-326.
- SHIMAI, Satoshi, Keiko OTAKE, Narisuke UTSUKI, Akira IKEMI, and Sonja LYUBOMIRSKY 2004. "Development of a Japanese version of the Subjective Happiness Scale (SHS), and Examination of its Validity and Reliability". *Japanese Public Health Magazine* 51 (10): 845-853.

- Shishido, Kuniaki and Sasaki, Takayuki. 2014. "Happiness in Japan: A Hierarchical Age-Period-Cohort Analysis based on JGSS Cumulative Data 2000-2010." *Japanese Sociological Review* 62(3): 336-355.
- Srivastava, A and Misra, Girishwar. 2011. "Happiness and well-being: An Indian perspective" in Misra, Girishwar (Eds.). *Handbook of psychology in India*, 299-310. New Delhi: Oxford University Press.
- Sumino Zenji. 1995 "Jinsei ni taisuru kōtei-teki hyōka shakudo no sakusei" *Japanese association of educational psychology* Proceedings of the 37th General Assembly 95
- Swaminathan, Joseph Jeyaraj, Robert Ramesh Babu P and Antonio Dellagiulia. 2018. "Stress and Well-Being Among Indian College Students. Association With Social Support, Academic Performance And Stressful Life Events" in Sanjay, Joe & Varaprasadham, Selvaraj (arg.). *Young Adults and Emerging Trends in Psychology*, 119-132. New Delhi: All India Don Bosco Education Society.
- Lyubomirsky, Sonja and Lepper, Heidi S. 1999. "A Measure of Subjective Happiness: Preliminary Reliability and Construct Validation." *Social Indicators Research* 46 (2): 137-155.
- Tsai, Jeanne L., Knutson Brian, and Fung, Helene H. 2006. "Cultural Variation in Affect Valuation." *Journal of Personality and Social Psychology* 90 (2): 288-307.
- Uchida, Yukiko and Shinobu Kitayama. 2009. "Happiness and Unhappiness in East and West." *Emotion* (Washington, D.C.) 9 (4): 441-456.
- Uchida, Yukiko and Yuji Ogiwara. 2012. "Cultural construal of happiness: Cultural psychological perspectives and future direction of happiness research." *Japanese Psychological Review* 55 (1): 26-42.
- Veenhoven, Ruut. 1989. "National Wealth and Individual Happiness" in Grunert, Klaus Günter and Ölander, Folke (arg.). *Understanding Economic Behavior*, 9-12. Dordrecht: Kluwer Academic Publishers.
- Weber, Max. 1920 Die protestantische ethik und der Geist des Kapitalismus. Gesammelte Aufsätze zur Religionssoziologie, I (S. 1-206), Tübingen: J. C. B. Mohr 1920 (Translated by Nakayama Gen 2010 "purotesutantizumu no rinri to shihon shugi no seishin") Nikkei BP
- Yamauchi, Naoto. 2012. "Are Japanese People Happy? Measuring Well-being and Beyond Inclusive and Sustainable Development in East and North-east Asia: Strengthening National Capacity To Produce and Use Statistical Information". Presentation Beijing, China.
- Yoshinaka, Kiko, Yoshiharu Shimizuike and Seiichi Ando. 2020. "Happiness for university students: Preliminary observation from a questionnaire survey of Nayoro City University students". *Dohoku chiiki kenkyu jo annual bulletin* 33: 73-83.

インドと日本における主観的well-beingの比較研究

ニシャート アニーシャ 鉤 治雄

本研究では、インドと日本の主観的well-beingの考え方の相違点について検討した。まず、両国双方の主観的well-beingの概念について分析した。次に、宗教、社会経済状況などの要因が、どのように両国の主観的well-being に影響を与えているかについて明らかにした。その結果、両国は、人種、宗教など様々な側面で異なる特色を持っており、そのことが両国の主観的well-beingの考え方にも影響を及ぼしていることが示唆された。先行研究では、インド人に宗教的な信仰心が強いことが示されており、「人生の意義」という要因がインド人のwell-beingに大きな影響を与えていることが考えられる。また、日本人のwell-beingにおいては、「調和性」、「人並性」などの要因が大きな影響を与えていることが先行研究からも確認された。

Comparative Study of Subjective Well-Being in India and Japan.

Aneesah NISHAAT Haruo MAGARI

Abstract

This paper is a comparative study of well-being in India and Japan. In this paper, researchers tried to compare various aspect of wellbeing in both countries. First, this paper analyzed the concept of well-being and factors affecting well-being in both countries separately. In next part factors such as religion, socio economic status, were analyzed to compare between two countries. As these two countries are different in many aspects, it was expected that concept of well-being will also be different. However, the result showed that there were similarities as well as differences in well-being in these countries.