

Vol III Issue II August 2013

Impact Factor : 1. 2018

ISSN No :2231-5063

Monthly Multidisciplinary Research Journal

Golden Research Thoughts

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IMPACT FACTOR : 1. 2018

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RNI MAHMUL/2011/38595

ISSN No.2230-7850

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

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RELATIONSHIP BETWEEN SUBJECTIVE WELL BEING AND RELIGIOSITY AMONG GUJJAR ADOLESCENT BOYS OF JAMMU DISTRICT

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Abstract: Adolescence is a distinct period of adjustment or a journey to adulthood where a teenage has to face rapid physical, cognitive and social changes. The present study was conducted with an aim to study the extent of religiosity, levels of subjective well being and relationship between religiosity and subjective well being among Gujjar adolescent boys. The sample comprised of 150 Gujjar adolescent boys of Jammu district. Purposive sampling technique was used for the selection of Gujjar dominated areas and sample adolescents were randomly selected from these areas. The tools used for the present study were interview schedule, Religiosity scale and Subjective Well Being Inventory. Data was analyzed both qualitatively and quantitatively. The results of the present study indicated that majority of the respondents were illiterate and not able to read and write. Analysis of Religiosity scale and Subjective Well Being scale revealed that majority of the respondents had high scores on Religiosity and Subjective well being. There is significant difference between age and Religiosity whereas insignificant difference between education and Religiosity. Results further indicated that there was insignificant difference in Subjective well being with respect to age and education. Results revealed a positive and highly significant correlation between religiosity and subjective well being of Gujjar adolescent boys.

Keyword: Subjective well being, adolescence and religiosity.

INTRODUCTION :

Adolescence is a transitional stage of development between childhood and full adulthood, representing the period of time during which a person is biologically adult but emotionally not at fully mature. It represents the period of time during which a juvenile matures into adulthood. Major physiological, psychological, cognitive and behavioural changes take place during this period. Adolescence is regarded as the period of stress and strain, storm and strike. There is frequent change in the behavioural act of the child at this stage. The hormonal changes have an acute impact on the personality of the child. It is also a time when the individual is required to act in accordance with social roles, engaging with peers and members of opposite sex and to complete the requirement of schooling and making decisions regarding future care. The early period of adolescent is characterized by the onset of puberty. The acute and rapid biological changes affect adolescent feelings as well as relationship with parent and may result in conflict and emotional distancing. Thus, adolescents engage in activities that pose real threat to their subjective well being. The term Subjective well being (SWB) is a broad concept and refers to an individual's personal evaluation of his/her life, both cognitive and emotional aspects (Diener et.al, 1999). The essence of SWB research is how and why people experience their lives in positive ways. Subjective well-being is

multidimensional and many different factors interact to determine the well-being of individuals. These factors include: personal and environmental stressors and resources, coping styles as well as demographic variables such as race, gender and socio-economic class. Adolescents with high levels of subjective well-being developed fewer externalizing problems in the wake of stressful events than did those with low levels of subjective well-being. This suggests that subjective well-being functions as a buffer against life stressors (Park, 2004). One of the areas of recent development in SWB research is understand the religious dimensions and culture that influence SWB. One another relatively unexplored factor that may promote Subjective well-being in adolescence is religiosity, which is defined as the extent to which an individual is committed to the religion he or she professes and its teachings, such that his or her attitudes and behaviours reflect this commitment. It can also be defined as faith in a power beyond himself whereby he seeks to satisfy emotional need and gain stability of life and which he expresses in acts of worship and service. The objectives of the present study are to study (i) extent of religiosity among Gujjar adolescent boys of Jammu District, (ii) level of subjective well being among sample adolescent boys, (iii) relationship between religiosity and Subjective Well Being among subjects

RESEARCH METHODOLOGY

The sample for the present study comprised of 150 Gujjar boys in the age group of 12-18 years. A representative sample of Gujjar adolescent boys were selected from Gujjar dominated areas of Jammu district. Purposive sampling technique was used for the selection of Gujjar dominated areas i.e. R.S.Pura, Bishnah and Marh block. From these blocks six Gujjar dominated villages were selected i.e. Dablehar, GoleGujral, Maralia, Arnia, Pondoria and Dhattrayal and a sample of 25 boys were randomly selected from each village. The tools used for the data collection were Religiosity Scale, Subjective Well Being Inventory and a self devised interview schedule. The Religiosity Scale was devised by Dr. R.L. Bushan in 1990 and the Subjective Well Being Scale was devised by D.H.Sell, Regional Adviser on Health and Behaviour and Dr. R. Nagpal, counselling psychologist in 1992. An interview schedule was administered to elicit general information. The tools were verbally administered because most of the Gujjar adolescent boys were not able to read and write. The data was systematically coded and tabulated. Statistical techniques like quartiles, chi square and correlation were used to derive the results.

RESULTS AND DISCUSSION

The result of the present study revealed that 44% of the respondents were in the age group of 12-15 years i.e. younger adolescents and 56% in the age group of 15-18 years i.e. older adolescents. Majority i.e. 57% of younger and 55% of older adolescents were illiterate. The results highlights that illiteracy prevails in Gujjar community. Results also indicated that 71% of the older and 45 % of the younger adolescents visit mosque and majority of the respondents offered namaaz and took part in religious activities.

Table 1 Level of Religiosity among Gujjar adolescents.

Levels of Religiosity	Adolescent boys (n=150)	
	N	%
Low (up to 139)	38	25
Average (140-149)	41	28
High (above 150)	71	47
Total	150	100

The analysis of religiosity scale revealed that 47% of the respondents had high scores on religiosity scale i.e. falling between the range above 150, 28% average scores i.e. falling between the range 140-149 and 25% had lowest scores on religiosity scale. (Insert Table 1). The higher scores indicated that boys in Gujjar community are more religious as from their childhood, they are involved in various religious activities. Moreover Gujjars are more particular in teaching the religious education to their children rather than the formal education. The results are consistent with the study of Abdel-Khalek et al (2004) which showed that males obtained significantly higher mean scores than their female counterpart on the religiosity scale.

The results indicated that 49% of illiterate and 45% of literate Gujjar adolescents had high scores on religiosity

scale. On the contrary 32% of literate and 23% of illiterate respondents had average scores on level of Religiosity. A significant association of age and level of religiosity was obtained as 6.536 with 2 degree of freedom and a significance probability less than 0.05. This signifies that younger and older age group of adolescents have association with various levels of religiosity. Insignificant association between education and level of religiosity was obtained as 1.92 with 2 degree of freedom and a significance probability more than 0.05. This signifies that whether the adolescents are literates or illiterates, level of religiosity has no association with education.

Analysis of Subjective well being scale depicted that that majority of the respondents (98%) had high scores on Subjective well being scale i.e. falling between range 81-120 and 2% had average scores on Subjective well being scale who were falling between range 61-80

Table 2. Levels of Subjective well being (SWB) among Gujjar adolescents

Levels of SWB	Adolescent boys (n=150)	
	N	%
Average (61-80)	146	98
High (81-120)	4	2
Total	150	100

The above table indicated that adolescent boys in Gujjar community are busy from morning to evening in the daily household chores. They are happy and satisfied with whatever they have and this indicates reasons for their high levels of well being. A study of Abdel-Khalek (2011) showed that Palestinian males were significantly less religious than all other groups, while Kuwaiti males and females had significantly higher mean scores on happiness and satisfaction than Palestinians. There was no association between age and levels of subjective well being as 0.30 with 1 degree of freedom and insignificant at 0.05 level. Further, there is no association between education and subjective well being as 0.3172 with 2 degree of freedom and a significant probability more than 0.05 i.e. insignificant result.

Table 3. Correlation between Religiosity and Subjective well being

Parameters	Religiosity	Subjective well being
Religiosity	1	1
Subjective well being	.247**	-

** correlation is insignificant at the 0.01 level.

Table 3 depicted that there was a positive and highly significant relationship between Subjective well being and religiosity. It showed that respondents who were religious enjoying more subjective well being. A study of Abdel-

Khalek[2011] (i) reported similar results that all correlation between the religiosity, subjective well being, self esteem and anxiety were statistically significant and positive. A study by Abdel-Khalek(2010) reported that by and large those who consider themselves as religious were healthier, enjoying subjective well being and obtained lower score of neuroticism. The study by Barouna (2006) reported that religion has a larger effect on subjective well being on men than women. Another study by Abdel-Khalek [2011](ii) reported that religiosity is associated with higher levels of self rating of subjective well being, self esteem and lower levels of anxiety.

From the above discussions, it has been concluded that majority of the Gujjar adolescent boys were very religious and very much satisfied with their life. This indicates that their needs were very limited as Gujjars were living a pastoral lifestyle. To spend their valuable times with the family and having meals together was their primary concern and they are happy with this lifestyle

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