“A CROSS-CULTURAL STUDY OF RELIGION ATTITUDES, LIFE-SATISFACTION AND MENTAL-HEALTH BETWEEN GUJARAT AND RAJASTHAN JAIN PEOPLE”

ABSTRACT

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INDEX

1.0 Introduction
   • What is Cross-Cultural Psychology?
   • The History of Jain Religion
   • Geographical Spread and Influence
   • Contributions of Indian Cultural
   • Constitutional Status in India
   • Life-Satisfaction
   • Life-Satisfaction and Personality
   • Life-Satisfaction and Age
   • Religion and Mental-Health

2.0 Importance of Study

3.0 Research Problem

4.0 Objectives of the Study

5.0 Hypotheses of the Study

6.0 Research Variables

7.0 Research Design

8.0 Research Sample

9.0 Research Tools

10.0 The Data Collection

11.0 Statistical Frame Work for the Study

12.0 Research Conclusion

13.0 Limitations of the Study

14.0 Suggestion for this Study
   • Reference
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ABSTRACT

1.0 Introduction

First questions in our mind is that what is cross-culture ..... ? A concept of Cross-Cultural Studies in the social science that the term "Cross-Cultural survey undertaken by George Peter Murdock, a Yale Anthropologist. Initially referring to comparative studies based on statistical compilations of cultural data, the term gradually acquired a secondary sense of cultural interactivity. "Cross-Cultural Differences" "A Cross-Cultural Study of ...." and so forth while the interactive signification may be found in works like Attitudes ad Adjustment in journal of social issues. Usage of "Cross-Cultural : was for many decades restricted mainly to the social sciences. Among the more prominent examples are the International Association for Cross-Cultural Psychology (IACCP) established in 1972 "to further the study of the role of cultural factors in shaping human behaviour" and its associated journal of Cross-Cultural Psychology, which aims to provide an interdisciplinary discussion of the effects of cultural differences.

By the 1970s, the Field of Cross-Cultural Communications (also known as intercultural communication) developed as a prominent application of the Cross-Cultural paradigm, in response to the pressured of globalization which produced a demand for Cross-Cultural awareness training in various commercial sectors.

A Cross-Cultural studies is an adaptation of the term Cross-Cultural to describe a brunch of literary and cultural studies dealing with works or writers associated with more then one culture. Practitioners of Cross-Cultural Studies often used the term Cross-Culturalism to describe discourses involving cultural interactivity, or to promote (or discourage) various from of cultural interactivity.

Cross-Culturalism is nearly synonymous with transculturation a term coined by Cuban Writer Femando Qrts in the 1940s to describe processes of cultural hybridity in Latin America. However, there are certain differences of emphasis reflecting the social science derivation of Cross-Culturalism.

The term "Cross-Culturalism became prevalent in cultural studies in the late 1980s and 1990s. An early proponent of the term was the Guyanese writer Wilson Harris, who wrote in The womb of space (1983), that "Cultural heterogeneity or Cross-Cultural capacity' gives an "evolutionary thrust" to the imagination.
Anthropology exerted a story influence on the development of Cross-Culturalism in literary and cultural studies: French anthropologist Claude Levi-Strauss was a key Figure in the development of structuralism and its successor, post structuralism. Cross-influences between studies in the 1980s were evident in works like James Clifford and George Marcus' collection writing culture: the poetics and politics of Ethnography (1986).

Harvard Anthropologist Cliford Geerts was cited as an influence an literary critics like Stephen Greenblatt while other literary / cultural scholars turned to works by victor Turner and Mary Douglass.

Like Multiculturalism Cross-Culturalism is sometimes construed as ideological in that it advocates values such as those associated with transculturation, transnationalism, cosmopolitanism, interculturalism, and globalism.

Nevertheless Cross-Culturalism is a fundamentally neutral term in that favourable portrayal of other cultures or the processes of cultural mixing are not essential to the categorization of a work or writer as Cross-Cultural.

Cross-Culturalism is distinct from Multiculturalism whereas Multiculturalism deals with cultural diversity within a particular nation or social group, Cross-Culturalism is concerned with exchange beyond the boundaries of the nation or cultural group.

Cross-Culturalism in literary and cultural studies is a useful rubric for works, writers and artists that do not fit within a single cultural tradition. To the extent that cultures are national the cross-cultural may be considered as overlapping the transnational. The Cross-Cultural can also be said to incorporate the colonial the post colonial. Since colonialism is by definition a form of Cross-Culturalism. Travel literature also makes up a substantial component of Cross-Cultural literature of the various terms. "Cross-Culturalism" is the most inclusive, since, it is free of transnationalism's dependence on the nation - state and colonialism / postcolonialism's restriction to colonized or formerly - colonized regions. This inclusiveness leads to certain definitional ambiguity (albeit one derived from the term culture itself) In practice, "Cross-Cultural" is usually applied only to situations involving significant cultural divergence.

Thus the terms is not usually applied in cases involving crossing between European nations, or between Europe and the United States.

However there is no clear reason why, For example, Alexis detocqueville's Democracy in America or even Woody Allen's Annie Hall (in which the protagonist experiences culture shock after traveling to Los Angeles for New York city) could not be considered Cross-Cultural works.
Although disagreement over what constitutes a "Significant". Cultural divergence creates difficulties of categorization, "Cross-Cultural" is nevertheless useful in identifying writers artists, works etc. who may otherwise tend to fall between the cracks of various national cultures.

**What is Cross-Cultural Psychology?**

Before reaching adulthood, most of us do not choose a place to live or a language to speak. Growing up in cities, towns and villages, no matter where - near a snoway also or in a humid Kinshasa - people learn how to take action, feel, and understand events around them according to the wises of their parents, societal requirements, and traditions of their ancestors. The way people learn to relate to the world through feelings and ideas affects what these individuals do. Their actions, in turn, have a bearing on their thoughts, needs, and emotions.

Conditions in which people live vary from place to place. Human actions and mental sets - formed and developed in various environments - may also fluctuate from group to group. These kinds of differences - and of course, similarities - are studied by Cross-Cultural Psychology (Gudy Kunst & Bond, 1997).

Cross-Cultural Psychology is the critical and comparative study of cultural effects on human Psychology. Please notice two important elements of the definition. This is a comparative field. Any study in Cross-Cultural Psychology draws its conclusions from at least two samples that represent at least two cultural groups. Because Cross-Cultural Psychology is all about comparisons, and the act of comparison requires a particular set of critical skills, this study is inseparable from critical thinking.

Cross-Cultural Psychology examines Psychological diversity and the underlying reasons for such diversity. In particular, Cross-Cultural Psychology studies - again from a comparative perspective - the links between cultural norms and behaviour and the ways in which particular human activities are influenced by different sometimes dissimilar social and cultural forces (segall et al. 1990). For example, do victims of torture, rape, and genocide experience similar painful symptoms across cultures & If they do (Koop Man, 1997) can a Psychologist select a therapy aimed to treat posttraumatic symptoms in the United States and use it in other cultural environments as in Sudan or Itan?

Cross-Cultural Psychology studies Cross-Cultural interactions. For instance during several centuries, Southern and Central Sapin was under Arab control. How did Islam and Arab culture and subsequent behaviour, tradition, and values of Predominantly Christian Spaniards & can we find any traces of Arab influence in individual behaviour in Spain and Hispanic cultures today? Is it possible to measure such traces at all?
Cross-Cultural Psychology cares not only differences between cultural groups; it also establishes Psychological Universals that is Phenomena common for people in several, many or perhaps all cultures (Berry et al. 1992 Lonner, 1980). The structure of human personality - relatively enduring patterns of thinking, feelings, and acting - is perhaps, one of such Universals.

For example, it was found that the same composition of personality is common in people in various countries (such as Germany, Portugal, Israel, China, Korea and Japan) These Universal traits include neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness (Costa & Mc Care, 1997).

Cross-Cultural Psychological examination is not just a single observation made by a researcher, Psychotherapist, or social worker, listening to an anecdote or witnessing a vivid event cannot substitute for systematic comparisons of behaviour and experience measured under different cultural conditions.

How is Cross-cultural Psychology different from Cultural Psychology ? First and above all Cultural Psychology seeks to discover meaningful links between a culture and the Psychology of individuals living in this culture. The main message of cultural Psychology is that human behaviour is meaningful only when viewed in the sociocultural context in which it occurs (Segall et al. 1999). For instance, a cultural Psychologist may be interested in describing how particular religious views on divorce affect both behaviour and attitudes of young parents in a country or a scientist may be interested in investigating how fundamental principles of Islam are incorporated into an individual's consciousness and personality traits (Monroe & Kreidie, 1997).

Overall, the main focus of Cultural Psychology is to study whether when, and how individuals growing up in a particular culture tend to internalize that culture's qualities (Cole, 1996) Cultural Psychology advocates the idea that mental processes are essentially the products on an interaction between culture and the individual (Piker, 1998)

• The History of Jain Religion

Parshvanatha the twenty-third Tirthankar, is the earliest Jain leader who can be reliably dated. As noted, however, Jain mythology asserts that the line of Tirthankars in the present era began with Rishabhdeva; moreover Jains themselves belive that Jainism has no single founder and that it has always existed and will always exist.

Although it is occasionally : Forgotten by humans.
Emperor Chandragupta Maurya embraced Jainism after retiring. At an oldest age, Chandragupta renounced his throne and material possessions to join a wondering group of Jain monks.

Chandragupta was a disciple of Acharya Bhadrabahu. It is said that in his last days, he observed the rigorous but self purifying Jain ritual of Santhara fast unto death at Shravana Belagola in Karnataka.

However, his successor, emperor Bindusara, was a follower of a Hindu ascetic movement Ajivika and distanced himself from Jain and Buddhist movements.

Samprati the grandson of Ashoka also embraced Jainism. Samarat Samprati was influenced by the teachings of Jain monks Arya Suhasti Suri he is known to have built 1,25,000 Jain temples across India some of them are still found it towns of Ahmedabad, Viramgam, Ujjain and Palitana it is also said that just like Ashoka, Samprati Sent Messengers & Preachers to Greece Persia & the Middle East to facilitate the spread of Jainism. But to date no research has been done in this area.

Thus Jainism became a vital force under the Mauryan Rule. Chandragupta & Samparati are credited for the spread of Jainism in Southern India.

Hundreds of thousands of Jain Temples and Jain Stupas were erected during their regin.

But due to lack of royal patronage and its strict principals along with the rise of Shankaracharya & Ramanujacharya, Jainism, once the major religion of Southern India began to decline.

According to scholars., Parshvanatha was a historical figure and lived in the 9th Century BCE in the 6th Century BCE, Vardhamana Mahavira became one of the most influential Jainism teachers. He built up a large group of disciples that leaned from his teachings and followed him as he taught an ascetic doctrine in order to achieve enlightenment. The disciples referred to him as Jine, which means "The Conqueror" and later his followers would use a derivation of this title to refer to themselves as Jains, a follower of the Jaina.

It is generally accepted that Jainism started spreading in South India from the 3rd Century BCE, i.e. since the time when Badrabahu a preacher of this religion and the head of the Monk's community, came to Karnataka from Bihar.

Deciphering of the Brahmi script by James Prinsep in 1788 enabled the reading of ancient inscriptions in India and established the antiquity of Jainism. The discovery of Jain manuscripts has added significantly to retracing Jain history. Archaeologist have encountered Jain remains and artifacts at Maurya, Sunga, Kishan, Gupta, Kalachries, Rushtrakut, Chalukya, Chandel and Rajput as well as later sites. Several Western and
Indian scholars have contributed to the reconstruction of Jain history. Western historians like Buhlet, Jacobi, and Indian scholars like Iravatham Mahadevan worked on Tamil Brahmi inscriptions.

• Geographical Spread and Influence

This pervasive influence of Jain Culture and Philosophy in ancient Bihar gave rise to Buddhism. The Buddhists have always maintained that during the time of Buddha and Mahavira (who, according to the Pali canon were contemporaries), Jainism was already an ancient, deeply entrenched faith and culture there. Over several thousand years, Jain influence on Hindu rituals has been observed and similarly the concept of nonviolence has been incorporated into Hinduism certain Vedic Hindu holy books contain beautiful narrations about various Jain Tirthankaras (e.g. Lord Rushabhdev) In the history of Mankind, there have been no wars fought in the name of Jainism.

With 505 million followers, Jainism is among the smallest of the major world religious, but in India its influence is much greater then these numbers would suggest. Jain live-throughout India. Maharashtra, Rajasthan and Gujarat have the largest Jain populations among Indian states, Karnataka, Tamil Nadu, Bundelkhand and Madhya Pradesh have relatively large Jain populations. There is a large Jains in Lahore and other cities before the partition of parts of India and around the world. They may speak local languages or follow different rituals but essentially they follow the same principals.

Outside India the United States, United Kingdom, Canada and East Africa have large Jain communities the fist Jain temple to be built outside India was constructed and consecrated in the 1960s in Mombasa Kenya by the local Gujarati Jain community. American Jainism accommodates all the sects. Smaller Jain communities exist in Nepal. Sri Lanka, South Africa, Japan, Singapore, Malaysia, Australia, Fiji and Suriname, in Belgium, the very successful Indian diamond community in Antwerp, almost all of whom are Jain opened the largest Jain temple outside India in 2010 to strengthen Jain values in and across Western Europe.

The Jain Sangha is divided into two major sects, Digambara and Svetambara the differences in belief between the two sects, are minor and relatively obscure. Digambara Monks do not wear cloths because they believe clothes like other possessions, increase dependency and desire for material things, and desire for anything ultimately leads to sorrow. This also restricts full monastic like (and therefore Moksa) to Males a Digambaras do not permit women to be nude: Female renunciates were white and are referred to as Aryikas. Svetambara Monasticsi on the other hand, wear white seamless clothes for practical reasons and believe there is nothing in the scriptures that condemns wearing clothes. Women are accorded full
status renunciates and are often called "Sadhvi", the feminine of the term often used for male Manis "Sadhu" Svetambaras believe women may the earliest record of Digambara beliefs is contained in the Prakrit Suttapahuda of the Digambara Mendicant Kandakunda 2nd Century AD)

Digambaras believe the Mahavira remained unmarried, whereas Svetambaras believe Mahavira married a women who bore him a daughter the two sects also differ on the origin of Mata Trishala, Mahavira's mother. Digambaras believes that only the first five lines are formally part of the Namokar Mantra (the main jain prayer), whereas Svetambaras believes all nine form the Mantra. Other differences are minor and not based on major points of doctrine.

Svetambaras sub-sects include Sthanakvasi, Terapanthi, and Murtipujaka. Some revering status while other Jains are aniconic Svetambaras follow the 12 agama literature, Digambara sub-sects include Bisapanthi, Kanjpanthi, Taranapanthi, Terapanthi and Srimadi.

Most simply call themselves Jains and follow gentle traditions rather than specific sectarian practices. In 1974 a committee with representatives from every sect compiled a new text called the Suman Suttam.

• Contributions of Indian Cultural

While Jains represent less than 1% of the Indian constitutions and population - their contributions' to culture and society in India are extremely significant Jainism had a major influence in developing a system of Philosophy and ethics that had a great impact on all aspects of Indian culture. Scholarly research and evidences have shown that Philosophical concepts considered typically Indian - Karma, Ahimsa, Moksa - reincarnations and the like were propagated and developed by Jain teachers.

Jains have also contributed to the culture and language of the Indian states Tamil Nadu, Karnataka, Gujarat and Rajasthan. Jain Scholars, and poets authored Tamil Classics of the Sangam period such as the silappatikaram. Civaka, Cintamani.

In the beginning of the medieval period between the 9th and 13th centuries, Kannada authors were predominantly of the Jain and Lingayati Faiths, Jains were the earliest known cultivators of Kannada literature, which they dominated until the 12th century.

Jains are among the wealthiest Indians. They run numerous schools, collages, and hospitals and are important patrons of the Somapuras, the traditional temple architects in Gujarat, Jains have greatly influenced Gujarati cuisine Gujarat is Predominantly vegetarian (see Jain vegetarianism), and its food is mild as onions and garlic are omitted.
Jains encourage this Monks to do research and obtain higher education Jain Monks and nuns particularly in Rajasthan have published numerous research monographs. This is unique among Indian religious groups and parallels Christian clergy. The 2001 census states that Jains are India's most literate community and that India's oldest libraries at Putan and Jaisalmar are preserved by Jain institutions.

• **Constitutional Status in India**

In 2005 the Supreme Court of India declined to issue a writ of Mandamus towards granting Jains the status of a religious minority throughout India. The court noted that Jains, have been declared a minority in five states already, and left it to the rest of the states to decide on the minority status of Jain religion.

• **Life-Satisfaction**

Life satisfaction is the way a person perceives how his / her life has been and how they feel about where it is going in the future. It is a measure of well being as well as a cognitive - global judgment. It is having a favourable attitude of one's life as a whole.

Life-Satisfaction has been measured in relation to economic, standing, amount of education, experiences, and the people's residence as well as many other topics.

Martin Seligman Ph.D. a professor of Psychology at the University of Pennsylvania uses a formula for happiness that encompasses the factors that go into general happiness. The formula is $H = S + C + V$. In this formula $H$ stands for a person's enduring level of happiness. $S$ is the set range (or biological boundaries) $C$ is the circumstances of person's life, and $V$ are the factors under a person's voluntary control. Each of these will be discussed in further detail.

• **Life-Satisfaction and Personality**

It is possible that life-satisfaction can reflect experiences that have affected a person in a positive way. These experiences have the ability to motivate people to pursue and reach their goals (Frisch, 1999, Frischet et al. 2005). There are two emotions, that may affect how people perceive their lives. Hope and optimism both consist of cognitive processes that are usually oriented towards the reaching of goals and the perception of those goals. The satisfaction with life scale (SWLS) is a single scale that is used to measure how one views his or her self-esteem well-being and overall happiness with life (Diener, Sapyta, & Suh, 1998). Previous modeling showed that positive views and life-satisfaction. There is also a homeostatic model that also supports these findings. (Cummins et. al. 2002). One's mood and outlook on life can also influence one's own perception of their life-satisfaction.
According to Seligmen, the more happy people are, the less they are focused on the negative. They also tend to like others more, which creates an overall happiness which then correlates to a higher level of satisfaction with their life. However, others have found that life-satisfaction is compatible with profoundly negative emotional states like depression (Carson 1981). It is processed that overall life-satisfaction comes from within an individual based on the individual's personal values and what he or she holds important. For some it is family. For others, it is love, and for others, it is money or other material items either way. It varies from one person to another. Individuals reporting a high value on traditions and religion reported a higher level of life-satisfaction. This is also true for reported routine churchgoers and people who pray frequently. Conveniently, the idea of religion and church are selfless, non-materialistic acts, which logically concludes why the opposite effect is true of people who hold opposite values as priority. Other individuals that reported higher levels of life-satisfaction were people who valued creativity, and people who valued respect for and from others. Two more seemingly qualities not related to material goods. Because hard times come around and oftentimes people count on their peers and family to help them through. It is not surprise that a higher life-satisfaction level was reported of people who had social support, whether it be friends, family or church. The people who personality valued material items were found to be less satisfied overall in life as opposed to people who attached a higher amount of value with interpersonal relationship.

**Life-Satisfaction and Age**

The Psychologists, Yuval Palgi and Dov Shmotkin (2009), Studied the old-old-people who were primarily in their nineties. This subjects group was found to have thought highly of their past and present. But generally the group thought lower of their future. These people have very satisfied with their life up until the point they were surveyed but knew that the end was near and so were not quite as hopeful for the future. A large factor that was talked about in life-satisfaction was intelligence.

The experiments talk of how life-satisfaction grows as people become older because they become wiser and more knowledgeable, so they begin to see that life will be better a they grow older and understand the important things is life more.

**Religion**

In persons aged 65 to 88 years. Studied have shown that highly older persons tend to increase in religiousness over the course of their lives, those who were low in religiosity tended to report a decrease. There is a low moderate positive relationship between religiosity and life-satisfaction. Gender may also play a role in religiousness. Women tend to have greater religiosity the basis may be due to biological differences
of Psychological role in society - Association for Psychological Science, Mothers are reported to have had the strongest pro-religious influence, although both parents are perceived to be an important influence in religious development of their children.

Personal religious identity is positively associated with life-satisfaction throughout the world but the association increases in size under conditions of greater governmental regulation and the association between participation in organized religion and life-satisfaction is attenuated as government regulation increases and becomes negative when government regulation is high.

Studies have proven that religious people are more satisfied with their lives than nonbelievers. In people who attended a religious service weekly, many were "extremely satisfied" with their lives. According to the American Sociological Review religious people gain more life-satisfaction thanks to the social networking they build by attending religious services. According to study researcher Chaeyoon Lim a sociologist at the University of Wisconsin Madison. "We show that life-satisfaction is almost entirely about the social aspect of religion rather than the theological or spiritual aspect of religion. We found that people are more satisfied with their lives when they go to church, because they build a social network within their congregation". People with more then ten friends in their congregation were reported to almost be twice as satisfied with life as, people with no friends in their congregation.

The religious propensity towards charity and volunteerism can be connected with close church friendship as well.

- **Culture**

Defining culture by reference to deeply engrained societal values and beliefs. Culture affects the subjective well-being. Well being includes both general life-satisfaction, and the relative balance of positive affect verses negative affect in daily life. Cultural directs the attention to difference sources of information for making the life-satisfaction judgments thus affecting subjective well-being appraisal.

Individualistic cultures direct attention to inner states and feelings (such as positive or negative affects). While in collectivistic cultures the attention is directed to outer sources (i.e. adhering to social norms or fulfilling ones' duties. Indeed, Suh et. al. (1998) Found that the correlation between life-satisfaction and the prevalence of positive affects is higher in individualistic cultures, whereas in collectivistic cultures affect and adhering to norms are equally important for life satisfaction.
• Family

Life-satisfaction can also be looked at in a new one as influenced by a family. Family life-satisfaction is a pertinent topic as everyone's family them in some way and most strive to have high levels of satisfaction in life as well as within their own family. As discussed by Gary B. Bowen in his article "Family life-satisfaction" A Value Based Approach" he examines how family life-satisfaction is enhanced by the ability of family members of jointly realize their family-related values in behaviour (459). It is important to examine family life-satisfaction from all members of the family from a "perceived" Perspective and an "ideal" perspective. Greater life-satisfaction within a family increases through communication and understanding each members attitude S- and perceptions. A family can make all the difference for someone's life-satisfaction.

In the article "Family System Characteristics, Parental Behaviours, and Adolescent life-satisfaction" by Carolyn S. Henry, adolescent life-satisfaction has much different origins than the life-satisfaction of adults. An adolescent's life-satisfaction is heavily influenced by his or her family dynamic and characteristics. Family bonding family flexibility, parental support are all huge factors into the adolescent's life-satisfaction. The more bonding flexibility and support there is within a family the higher the adolescent's life-satisfaction. Results of this study also revealed that adolescent living in a single-parent family home had significantly lower life-satisfaction that adolescent in a two-parent home. An adolescent's age in terms of life-satisfaction coming from their family is also extremely dependent upon their age (Henry).

Family also relates to life-satisfaction in a very different way : a women's decision to have children or not, In the "Relationship between information search in the child bearing decision and life-satisfaction for parents and non-parents" article by Carole K. Holaltan reveals that childless women have much higher life-satisfaction than women with children. Women who consciously decided not to have children overall had very high life-satisfaction from the study was found that most of the life-satisfaction which depended on the reasons and decision making for having children. These are just generalizations and life-satisfaction comes from many different sources, family and friend implications and many different things that all must be taken into consideration.

• Religion and Mental-Health

Recently, the idea of a "religion health connection" (Ellison & Levin, 1998) has gained traction among clinicians, due to a growing body research, literature rivers (e.g. Levin & Chatters, 1998) and academic (Koeing, 1998 a; Koenig, Mc Cullough & Larson, 2001) And Popular (Levin, 2001) books have focused attention an social, behavioural, epidemiologic, and clinical research paper that total in the thousands.
These studies explore the impact of Religious indicators on Psychiatric and Mental-Health outcomes in population, community, and hospital samples, rates of mood disorders, such as depression and anxiety; levels of Psychological distress using numerous assessment instruments: dimensions of Psychological well-being such as life-satisfaction and happiness patterns of self-destructive behavior including the addictions and Mental-Health care utilization. The weight of evidence on average and across studies suggests that religion lower assessed, is a generally protective factor for mental illness.

Until now, must scientific effort has been devoted to accumulating empirical evidence, less effort has gone to stepping back and asking. "But what does this mean?" Data alone do not increase understanding of a topic without theoretical models that help us make sense of said data. Such perspectives are akin to lenses that enable us to "see" findings that might not fit into our scientific world views and thus be cast aside or disparaged. Identifying perspectives to explain and interpret findings on religion and Mental-Health is thus important and timely, especially as supportive findings have been misinterpreted - on both sides of the issue. That religion might have something to say about Mental-Health. For good or bad has been a sensitive and contentious issue within Psychiatry, dating to Freud, as Familiarity with the history of Psychiatry attests.

A case in point: the 1994 revision of the American Psychiatric Association (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM) which added a new Diagnostic category (V 62.89) termed "religious or spiritual problem." In earlier versions (e.g. DSM-III-R) the sole references to religion were as a sign of Psychopathology - as features of cases exemplifying cognitive incoherence, catatonia delusion Magical thinking hallucinations, or Schizotypal disorders (Larson et al. 1993; Post, 1992)

Once this oversight was detected, the new construct was rolled out in the DSM-IV, defined broadly as a circumstances whereby "the focus of clinical attention is a religious or spiritual problem" (American Psychiatric Association, 1994, p. 300).

Examples include loss of faith, conversion related problems, and questioning of faith or values. This new category signifies that Psychiatrists have become sensitive to the idea that certain expressions of faith, where "distorted or disrupted rather then inherently so" (Levin, 2009, p. 91) may be sources of certain kinds of Psychological distress (Turner, Lukoff, Barnhouse & LU, 1995).

The years since have seen a sustained increase in research on Religion and Mental Health. The time is right to step back and evaluate where we are and what we know about the relation between these two constructs. Accordingly, this paper tries to
explain and interpret observed associations from behavioural, biological, Psychodynamic, and transpersonal perspectives.

Each perspective suggests ways to make sense of findings and each helps to place findings into a larger context that may enable a better understanding of etiology and more effective treatment.

2.0 Importance of Study

This section brings out the various organizations in which the study was undertaken and under which guidance the study was authorized Saurashtra University, Dept of Psychology, Rajkot, authenticated the research work and under the guidance of Dr. Jamkuben Sojitra. The Jain people data collection for Gujarat Jain People, under the guidance was undertaken with the help of Shitalben Shah, Pukhrajbhai, Uttambhai, Sancheti, Himansubhai and other Jain people, American Psychiatric association, with their website www.apa.org, www.en.wikipedia.org, www.google.com contributed in the collection of the literature from their websites, population of Jain people from Gujarat, Wankaner, Surendranagar, Godhara and Rajasthan Jain people for Jaipur, Sirohi etc. region and also population of various organizations working in this region have been considered for the study.

The group was randomly selected by administering the testing inventories. The library of Saurashtra University, The library of Wankaner Doshi College, have largely benefited in collection of the historical evidences of Psychology.

Now after having known the organizations in which the study was conducted, it is essential to understand as to how the study was conducted an overview of the same is brought under : The study has been intended to bring out the Anthropological importance of the differences between Gujarat and Rajasthan Jain people on Religion Attitude, Life-Satisfaction and Mental-Health. This study is very useful from different filed like as Health Psychology. Anthropological Psychology, Clinical Psychology and also Community Psychology, last but not least this study highlights in the area of life satisfaction and mental-health by achieving mental-health of the Jain people. We produce the same society for future mankind.

3.0 Research Problem

"A Cross-Cultural Study of Religion Attitudes, Life-Satisfaction And Mental-Health Between Gujarat And Rajasthan Jain People."
4.0 Objectives of the Study

The following objectives were formulated on the basis of the study.

1. To explore significance difference of religion attitudes based on Area, Sex and Type of Jain variables from Gujarat and Rajasthan Jain people.

2. To explore significance difference of religion attitudes based on interaction for Area, Sex and Type of Jain variable from Gujarat and Rajasthan Jain people.

3. To explore significance difference of life-satisfaction based on Area, Sex and Type of Jain variable from Gujarat and Rajasthan Jain people.

4. To explore significance difference of life-satisfaction based on interaction for Area, Sex and Type of Jain variable from Gujarat and Rajasthan Jain people.

5. To explore significance difference of Mental-Health based on Area, Sex and Type of Jain variables.

6. To explore significance difference of Mental-Health based on interaction for Area, Sex and Type of Jain Variables from Gujarat and Rajasthan Jain people.

7. To explore the correlation for religion attitude and life-satisfaction, religion attitude and Mental-Health then life-satisfaction and Mental-Health.

5.0 Hypotheses of the Study

The following Hypotheses were constructed on the basis of the study.

1. There is no significance difference of Religion Attitudes based on Area Variables.

2. There is no significance difference of religion attitudes based on sex variables.

3. There is no significance difference of religion attitudes based on type of Jain Variables.

4. There is no significance difference of religion attitudes based on interaction of Area and Sex variables.

5. There is no significance difference of religion attitudes based on interaction of Area and Type of Jain Variables.

6. There is no significance difference of religion attitudes based on interaction of Sex and Type of Jain Variables.

7. There is no significance difference of religion attitudes based on interaction of Area, Sex and Type of Jain Variables.

8. There is no significance difference of life-satisfaction based on Area Variables.
9. There is no significance difference of life-satisfaction based on Sex Variables.
10. There is no significance difference of life-satisfaction based on Type of Jain Variables.
11. There is no significance difference of life-satisfaction based on Interaction of Area an Sex Variables.
12. There is no significance difference of life-satisfaction based on Interaction of Area and Type of Jain Variables.
13. There is no significance difference of life-satisfaction based on Interaction of Sex and Type of Jain Variables.
14. There is no significance difference of life-satisfaction based on Interaction of Area, Sex and Type of Jain Variables.
15. There is no significance difference of Mental-Health based on Area Variables.
16. There is no significance difference of Mental-Health based on Sex Variables.
17. There is no significance difference of Mental-Health based on Type of Jain Variables.
18. There is no significance difference of Mental-Health based on Interaction of Area and Sex Variables.
19. There is no significance difference of Mental-Health based on Interaction of Area and Type of Jain Variables.
20. There is no significance difference of Mental-Health based on Interaction of Sex and Type of Jain Variables.
21. There is no significance difference of Mental-Health based on Interaction of Area, Sex and Type of Jain Variables.
22. There is no significance difference of Religion attitudes based on type of family variables.
23. There is no significance difference of Life satisfaction based on type of family variables.
24. There is no significance difference of Mental Health based on type of family variables.
25. There is no correlation between religion attitudes and Life-Satisfaction.
26. There is no correlation between religion attitudes and Mental-Health.
27. There is no correlation between life Satisfaction and Mental-Health.
6.0 Research Variables

The following research variables were selected on the basis of the study which is as follows.

6.1 Independent Variables

In present research total 3 independent variables are as under:

1. Area - (Gujarat A1) (Rajasthan A2)
2. Sex - (Male - B1) (Female B2)
3. Type of Jain (Sthanakvasi C1, Deravasi C2, Digambar C3)

6.2 Dependent Variables

A total score of Religion Attitude, Life-Satisfaction and Mental-Health are relying on Scale.

1. Religion Attitude Scale,
2. Life-Satisfaction Scale,
3. Mental-Health Scale,

7.0 Research Design

In present study to check the main and internal effect of variables to collect, the data as $2 \times 2 \times 3$ Factorial designed. To make the research design as under:

![Research Design Diagram]

8.0 Research Sample

The respondents of present study shall be 480 subjects. Total 510 Data Fill up from different areas of Gujarat and Rajasthan, out of which randomly selected 480 data
from different areas (e.g. Surendranagar, Wankaner, Godharu, Jaipur, Sirohi, Bhilwada. The total sample consisting of 480 subjects out which 240 Gujarat Jain People and 240 Rajasthan Jain People in which 120 are male and 120 are female. In which 40 subjects will be select to Sthanakvasi as well as 40 subject will be select to Deravasi and 40 subject will be select to Digamber.

9.0 Research Tools

For this purpose the following test tools were considered with their reliability validity and objectivity mentioned in their respective manuals. In present study three (03) inventories used in this research.

9.1 Personal Data Sheet

In this research personal data sheet is preparing to collect some personal information such as : Area, Sex, Type of Family, etc.

9.2 Dr. L. I. Bhusan Religiosity Attitudes Scale

In present study will be used Religiosity Attitudes scale developed by Dr. L. I. Bhusan. The scale consists of 36 items in which item no. 6, 8, 10, 13, 16, 19, 21, 27, 29, 34, 35 are negative items and other items are all positive items.

Reliability for this scale is 0.82 and validity is seen very high. This scale consists of 36 items with 5 alternative responses varying from 'strongly agree' to 'strongly disagree' each to be rated on the five point scale. The maximum and minimum score obtained in this scale are 180 and 36 respectively.

9.3 Life-Satisfaction Scale

In present study Life-Satisfaction Scale developed by Shrivastava.

This scale measures 6 factors like health, personality, economy, married, social and work. The scale consisted of 60 items each was to be rated two point scale. The reliability of this scale is 0.84 and validity of this scale is seen very high.

9.4 Mental-Health Scale

The Mental-Health Scale was developed by Dr. D. I. Bhatt & Gita R. Gidda (1992).

The scale consisted of 40 items each was to be rated three point scale. The reliability of this scale is 0.94 and validity is 0.63 established by the Author.

10.0 The Data Collection

This section brings out the various organizations in which the study was undertaken and under which guidance the study was authorized. Saurashtra University, Rajkot authenticated the research work and under the guidance of Dr. Jamkuben Sojitra. The Data Collection for Gujarat Jain People (Deravasi Jain People, Sthanakvasi Jain
People and Digamber Jain People and Special thanks to Shitalben Shah, Pukhrajbhai, uttambhai Sancheti, Himansubhai and Rajasthan Jain People as well as Deravasi, Sthanakvasi and Digamber Jain People and undertaken with the help of Vivek Sancheti and Indiraben Sancheti.

The respondents of present study shall be 480 subject, total 520 data fill up from Gujarat and Rajasthan areas in which randomly select 480 data from different areas Gujarat and Rajasthan (e.g. Surendranagar, Wankaner, Godhara, Jaipur, Sirohi, Pali etc.)

Population of Jain People from Gujarat and Rajasthan region and also population of various districts like Surendranagar, Wankaner, Godhara, Jaipur, Sirohi, Pali etc. Working in this region have been considered for the study.

The group was randomly selected by Administering the testing inventories the library of Saurashtra University, The library of Wankaner (R. N. Doshi Arts and Commerce College, Wankaner) have largely benefited in collection of the historical evidences of Jainism and Psychological aspects.

The Gujarat Jain People and Rajasthan Jain People was very helpful to collect the data, so the process of the data collections as follows.

The aim of present study was Religion Attitude Scale, Life-Satisfaction and Mental-Health, among Gujarat and Rajasthan Jain People. For this purpose the following test tools were considered with their reliability validity and objectivity mentioned in their respective manuals. The present study three (3) Inventories used in this research here used to collect the data for Religion Attitude Scale the scale for Religion Attitude Scale was developed by L. I. Bhusan used to collect the data for Life-Satisfaction, the Scale For Life-Satisfaction was developed by Shrivastava, used in this research and used to collect the data for Mental-Health the scale for Mental-Health was developed by Dr. D. J. Bhatt & Gita R. Gidda (1992) used in this research so here the respondents of present study shall be 480 subjects, randomly selected from Gujarat and Rajasthan and different districts. The total sample consisting of 480 subject out which 240 Gujarat Jain People and 240 Rajasthan Jain People. In subjects of 240 out of which 120 are Male and 120 are Female, in subject of 120 out of which 40, are Sthanakvasi, 40 are Deravasi and 40 are Digamber Jain People were taken for this study.

11.0 Statistical Frame Work for the Study

The respondents of present study shall be 480 subjects, randomly selected from different area of Gujarat and Rajasthan. So collect the data as $2 \times 2 \times 3$ Factorial designed. After then collect the data of choose some statistical technique for
interpretation of the results. Here that used the 'F' test ANOVA was applied to check significance difference of main and internal effect of cross-cultural effect on Religion Attitude, Life-Satisfaction and Mental-Health for Gujarat and Rajasthan Jain People here also use the L.S.D. (least significance difference) was used to check significance difference of main and internal interaction of Gujarat and Rajasthan Jain People \textit{t-test} was applied to check significance mean difference between type of family variable, and then 'r' was used to check the correlation of Religion Attitude, Life-Satisfaction and Mental-Health.

12.0 Research Conclusion

The following Conclusions were drawn on the basis of the study.

1. There is significance difference religion attitudes based on area variables.
2. There is significance difference religion attitudes based on sex variables.
3. There is no significance difference religion attitudes based on type of Jain variables.
4. There is significance difference religion attitudes base on interaction of area and sex, variable.
5. There is significance difference religion attitudes based on interaction of area and type of Jain variables.
6. There is significance difference religion attitudes based on interaction of sex and type of Jain variables.
7. There is significance difference religion attitude based on interaction of area, sex and type of Jain variables.
8. There is significance difference life-satisfaction based on area variables.
9. There is significance difference life-satisfaction based on sex variables.
10. There is no significance difference life-satisfaction based on type of Jain variables.
11. There is significance difference life-satisfaction based on interaction of area and sex variables.
12. There is significance difference life-satisfaction based on interaction of area and type of Jain variables.
13. There is significance difference life-satisfaction based on interaction of sex and type of Jain variables.
14. There is significance difference life-satisfaction based on interaction of area, sex and type of Jain variables.
15. There is no significance difference mental-health based on area variables.
16. There is no significance difference mental-health based on sex, variables.
17. There is significance difference mental-health based on type of Jain variables.
18. There is significance difference mental-health based on interaction of area and sex variable.
19. There is significance difference mental-health based on interaction of area and type of Jain variables.
20. There is significance difference mental-health based on interaction of sex and type of Jain variables.
21. There is significance difference mental-health based on interaction of area, sex and type of Jain variables.
22. There is no significance difference of religion attitudes based of type of family variables.
23. There is no significance difference of life-satisfaction based of type of family variables.
24. There is no significance difference of mental-health based of type of family variables.
25. There is significant and high correlation between religion attitudes and life-satisfaction.
26. There is significant and high correlation between religion attitudes and mental-health.
27. There is significant and high correlation between life-satisfaction and mental health.

13.0 Limitations of the Study

We all are know that our research are depend on human behaviors. So many human behaviors (Traits) are affect to in our research (e.g. nature, prejudice, like-dislike, attitude etc.) so we can say that some limitations of social science research are as under:

1. Here total sample consisting of only 480 subjects, so we getting this result are using only area for Saurashtra (Rajkot), Wankaner and Surendranagar Districts in Guajrat and Bhilvada, Jaipur Districts in Rajasthan also. So that finding of the study can not to be generalized on large population.
2. The present research to method of collecting data using only the inventory method no any scientific method are using for data collection like as interview method, survey method, analytical method etc.

3. In the study, only selected dependent variables was choose like as religion attitude, life-satisfaction and mental-health. But we included some others dependents variables (e.g. social adjustment, ego strength, family adjustment etc.)

4. The present study is only Guajrat and Rajasthan Jain people (only for selected districts.) it is also limitation in our research.

14.0 Suggestion for this Study

The following suggestions were presented for further studies are as follows:

1. Choosing areas of present study are only for Saurashtra (Wankaner and Surendrangar) Districts in Guajrat and Bhilvada & Jaipur Districts in Rajasthan, so in the future study criteria for research is bigger than this study.

2. In this present study I have choose only selected variables like as religion attitude, life-satisfaction and mental-health, so the future studies are indicated that others variables (e.g. social adjustment, ego-strength, family adjustment etc.)

3. In the present study method of collecting data using only the inventory method, no any scientific method are using for data collecting so in the future study we getting the good result we would like as some other techniques like as interview method, survey method, analytical method etc.

4. The present study chooses the samples only for Jain people but in the future study we will be selected other community people also.

5. This is comparative study of Gujarat and Rajasthan Jain people on religion attitude, life-satisfaction and mental-health. But in the future study we will be focus for other religion and community culture also.

6. In the future study researcher collect inventory data getting some other personal information for research samples, researcher contact with and meet to samples relative and family members.