Research Paper

Cultural Homogeneity and Happiness: A Cross-Cultural Study

Mayank Sharma[1]*, Tonmoy Haldar[2]

ABSTRACT

The research was conducted on finding a relationship between cultural homogeneity and happiness through a cross-cultural comparison, existing literature on both culture and happiness was analyzed to understand the theoretical relationship existing between the two variables. A total of 801 samples were taken from more than 50 countries, out of which 510 identified as Female, 248 identified as Male, and about 40 identified as Non-binary. The samples were then further grouped into 4 categories on the basis of nationality and cultural homogeneity, the group which was cultural homogeneous on the basis of nationality was japan, this group had about 99 samples, there were two groups for cultural heterogeneity on the basis of nationality, they were Indian and American, the sample count for both was 270 and 99 respectively, the fourth group was an amalgamation of all the other countries in different numbers in one group to be used as a reference, the sample count of it was 223. The data was then further analyzed and interpreted to shed light on the relationship between the variables, the negative aspects of multiculturalism were found to be the reasons regarding high contrast in happiness in the inter-group analysis.

Keywords: Cultural Homogeneity, Happiness

The power of culture to affect the state of human life is often underestimated, its influence is also not restricted to a few individuals but to millions of people at once. Culture is defined simply as the set of ideas, behaviors, attitudes, and traditions that exist within large groups of people (usually of a common religion, family, or something similar). These ideas, behaviors, traditions, etc. are passed on from one generation to the next and are typically resistant to change over time. Culture is responsible for most of our learned behavior as adults and they also regulate societal norms on sex, marriage, childbirth, and other various life events, the effects of culture are not only behavioral but also has a cognitive and psychodynamic impact on us. It is not only that we get affected by culture but we too as individuals affect culture and its dynamics, it is, therefore, a feedback loop. The various factors that affect a culture are geographical, political, religious, and scientific. Different conditions result in the formation of different types of cultures across the globe. Professor Geert Hofstede defines national culture as "The collective programming of the mind distinguishing the members of one group or category of people from others."

[1]M.A. Clinical Psychology, Depatment of Psychology, Modern College, Ganeshkhind, India.
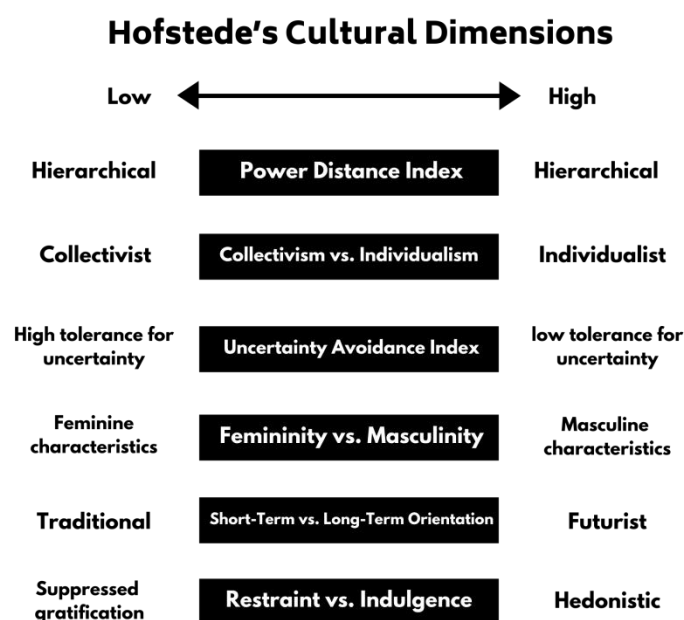[2]Assistant Professor & Program Head, Department of Psychology, MIT WPU, Kothrud, India
*Corresponding Author

REVIEW OF LITERATURE

To uncover the mysteries surrounding culture and happiness through scientific means first we will have to dive deep into the ever-important work of Geert Hofstede on culture, Hofstede is a Dutch psychologist famous for his work on national cultures and cross-cultural studies. He gave his theory on cultural dimensions in which he describes national cultures along six dimensions: Power Distance, Individualism, Uncertainty avoidance, Masculinity, Long Term Orientation, and Indulgence vs. restraint.

Hofstede describes power distance as the difference between nations in the way they treat inequality. The existence of inequality is fairly certain in every society; inequality can be of power, wealth, and resources, this inequality can further develop into a dominant-submissive relationship between unequal citizens, which can further become the norm, the power distance matrix determines this relationship; how likely submissive class of people are to disagree against the dominant class, a mutual dependency is a sign of a healthy society. The power distance matrix can be said to measure the value a culture places on the people who fall in the lower strata. Uncertainty avoidance Index is another one of Hofstede's dimensions which is an estimate of the response of society members to any perceived future threats. Hofstede describes it as the attempts of society members to attain a certain position and certainty they feel in conflicting situations. In cultures that score high on the uncertainty index, the anticipated response to an uncertainty is structured and organized while the response of low ranking countries is haphazard and disorganized. Another dimension is individualism and collectivism, this dimension is regarded with the degree of people feeling belonging to a group and the identity of relations between groups and people. Individualism is regarded with societies in which the people's relations are weak; everybody is expected to only watch for himself or his family. On the other hand, collectivism is regarded as a society in which there are people who join powerful and integrated groups. These groups preserve their members because of their unlimited faith in groups. There is another very important measurement dimension of masculinity and femininity, this dimension evaluates the delegation of responsibilities between males and females in societies. In some societies, children regardless of their sex, are fostered with values related to both sexes. There are some societies with feminine tendencies. In these societies, both women and men share some sets of values related to the quality of life, quality, humility, cooperation between people, and helping others. There are two more dimensions given by Hofstede, they are Long-term orientation versus short-term orientation, which is a dimension that connects the relation between past and present and future actions/challenges. A lower degree of this index means that values are upheld and preserved, thus being respected for decisiveness. Societies with a high degree in this index regard adaptation as a necessity and circumstantial, rational problem-solving method. And the other dimension is indulgence versus restraint; this aspect refers to the degree of freedom granted to people by societal norms in satisfying their human desires. Indulgence is described as "a society which allows relatively free gratification of basic and natural human desires related to enjoying life and having fun." Its counterpart is described as "a society which controls gratification and regulates it by strict social norms."

Hofstede's Cultural Dimensions

Low ◄──────────► High

Hierarchical	**Power Distance Index**	Hierarchical
Collectivist	**Collectivism vs. Individualism**	Individualist
High tolerance for uncertainty	**Uncertainty Avoidance Index**	low tolerance for uncertainty
Feminine characteristics	**Femininity vs. Masculinity**	Masculine characteristics
Traditional	**Short-Term vs. Long-Term Orientation**	Futurist
Suppressed gratification	**Restraint vs. Indulgence**	Hedonistic

Adapted from Hofstede's theory of Cultural Dimensions.

With Hofstede's research on culture and cultural dimensions, the conclusion can be reached those differences in culture exist in every society, these cultural characteristics of the society, group or nation, determine the social norms and social functioning of the same and have a profound impact on the lives of individuals living under it. Professor Geert Hofstede also conducted one of the most comprehensive studies of how values in the workplace are influenced by culture.

Micheal Minkov and Geert Hofstede in their research on nationality and culture were determined to find the significance and validity of the concept of national cultures across international lines, the reasons opposing national cultures as a solid concept have been many but the singular that comes out on top is there is a significant cultural diversity inside of a country in many countries to make the classification unreliable. Hofsteade and Minkov (2011) in their paper "Is National Culture a Meaningful Concept?: Cultural Values Delineate Homogeneous National Clusters of In-Country Regions" used the World Values Survey data and found that in about 299 in-country regions from 28 countries in East and Southeast Asia, sub-Saharan Africa, Latin America, and the Anglo world overwhelmingly cluster along national lines on basic cultural values, the cross border mixing of cultures was found to be relatively low, This was found to be true even for countries like Malaysia and Indonesia, or Mexico and Guatemala, despite their shared multicultural languages, religions, ethnic groups, historical experiences, and various traditions. Also in African nations, such as Ghana, Burkina Faso, and Mali, the intermixing did not happen much based on cultural values. As now we have established national cultures as a valid concept to analyze culture and happiness through countries, this study will progress by strengthening the relationship between culture and happiness.

Happiness is a term that can mean multiple things to multiple people but to psychologists, they mean something in a very narrow sense, that is: happiness is a specific emotion that people feel when good things happen. In her words, Sonja Lyubomirsky, a professor of

psychology at the University of California, defines happiness as, "the experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile." One uses 'happiness' as a value term, roughly synonymous with well-being or flourishing. Happiness has been the most important goal for humans throughout history Aristotle considered happiness to be the ultimate goal of humans, and superior to all other goals and this same thought has been prevalent throughout history in all cultures and time in one way or another. From an evolutionary perspective, happiness can be seen as a psychological reward for adaptive functioning associated with evolutionary fitness (Nesse 1990). Earlier in society people used to focus on concepts opposite of happiness, such as mental illness and various other disorders which influence happiness negatively. At the end of the 20th-century psychologists started focusing on other positive aspects of happiness, and began to study happiness as a single component. The definition of happiness that we will use is given by Argyle (2001) as a positive inner experience, the highest good, and the ultimate motivator for all human behaviors. Many terms have been used interchangeably with happiness, including life satisfaction, flow, peak experiences, well-being, and quality of life. Happiness, which reflects psychological or subjective well-being, denotes a state of mind associated with success or satisfaction of desires or needs.

The relationship between cultures has been explored many times throughout history, there has been an increased interest in both the study of culture and happiness and various cross-cultural studies have been done to establish a link between them. In a study done by Luo Lo, Robin Gilmour, and Shu fang Kao in 1999 titled cultural values and happiness: an east and west dialogue, the researchers directly examined the relationships between cultural values and experiences of happiness in different samples, by using measurements of human values derived from Chinese culture and a measurement of subjective wellbeing balanced for both east and the west. Most of the participants were university students, 439 from Taiwan (an eastern culture) and 344 from the United Kingdom (a western culture). The patterns found were generally similar, the relationship between happiness and values were stronger in the eastern sample rather than the sample from the west. Another study was done in 1998 by Peggy Schyns, in which the author analyzed forty countries and found out that happiness was correlated with national economic and cultural living conditions and need theory predicts this observed pattern very well, but the relationship between culture and happiness turned out to be spurious, when the different subgroups in the study were observed, within the rich countries a strong positive correlation was found between happiness and culture, whereas in the subgroup of free countries a positive correlation was found between happiness and economic prosperity was found when the culture was put as a control. Another recent study on the relationship between culture and happiness done in 2015 by Dezhu Ye, Yew-Kwang, and Yujun Lian simply titled "culture and happiness" states that culture is an important factor affecting happiness, the authors examined the predictive power of cultural factors on the cross-country differences in happiness and also examined how different cultures indices affect happiness, The empirical results found by the research points towards that the global leadership and organizational behavior culture indices are very significantly related to happiness. Also, Power distance and Gender egalitarianism play important balancing roles in determining subjective well-being.

So far we have established that there exists a positive relationship between culture and happiness but the objective of this study is to understand cultural homogeneity and its implications on individual happiness, we will further dive into the subject. In this age of globalization and mass immigration, There has been an increasing fear of the fact that immigrants of cultural backgrounds far different from the host country might cause serious

problems leading to cultural conflicts, and the assimilation of immigrants of different backgrounds might be extremely difficult and will cause an impact on the social and political unity of the host country. These thoughts on multiculturalism are not held by a few but by many important and influential individuals, groups, and political parties.

Cultural homogeneity is when a state, society, or group has only one dominant culture in its makeup, it is when the group or society shares the same facts, backgrounds, and upbringing, Which can often be referred to as monoculturalism. A culturally homogeneous nation will have high social cohesion for all of its population as they will share the same values, ideals, and ideas. Intercultural conflicts will also be less likely to happen as there will be no cultural differences among the population. There have been studies that support that cultural homogeneity brings social stability and political durability. The research on cultural homogeneity is a complex and complicated one, therefore the effects of cultural homogeneity is not well researched, there are far and few research existing on cultural homogeneity, and the relationship between happiness and cultural homogeneity is even less studied, we managed to find a very less number of previous research to base my case upon, to understand the effects of cultural homogeneity of a society/state on the happiness of individuals living under the said society/state, we first have to understand that there are a myriad number of variables affecting the individuals in various levels, according to Bronfenbrenner and his ecological theory of multiple levels affecting human existence, the phenomenon of cultural homogeneity fits upon the microsystems and the immediate effects of it on individuals cannot be directly measured, secondly, we have to understand the negative implications of cultural heterogeneity/Multiculturalism such as segregation, balkanization and intra-cultural conflicts.

Let us for our clarity distinguish cultural homogenization from cultural homogeneity before we begin our dive into the subject, for the former refers to the process by which local cultures are transformed or absorbed by a dominant outside culture, (cultural homogenization could result in the breakdown of cultural barriers and the global assimilation of all cultures into a singular one, it can have both positive and negative impacts) while the latter refers to the phenomenon of having a singular prevalent culture in a society/state. The relationship between economic performances has deep ties to the happiness of an individual, happiness in the short term is quite independent of economic progress but in the long term, it does influence the happiness of an individual or a country to a great extent.

In 2017, Zsuzsanna Bacsi published a study on cultural homogeneity and its impact on economic performance, it was titled "does ethnic or cultural homogeneity increase economic performance or living standards", the researchers used the common technique of clustering countries according to their human resources and economic performance, The research by doctor Bacsi used the economic and demographic data of 155 countries from all over the world to see if there is a general pattern of correlation between economic development and ethnic or cultural homogeneity. The data analyzed argues against cultural homogeneity and ethnic homogeneity being a strict requirement for high incomes and high human development index values. The analysis also showed that a moderate amount of cultural heterogeneity will produce the most favorable conditions. She also states that the relationship between all these variables is very complex and cannot be mapped sufficiently due to a lack of reliable data to reveal important patterns over time.

In another study on Africa by William Easterly and Ross Levine published in 1997 on ethnic divisions titled "Africa's Growth Tragedy: Policies and Ethnic Divisions" states that most of the problems involving growth and public policies in Africa can be explained by high ethnic fragmentation, the research shows that ethnic fragmentation has a most significant impact on low schooling, political instability, underdeveloped financial systems, distorted foreign exchange markets, high government deficits, and insufficient infrastructure. In "Cross-Polity Linguistic Homogeneity/Heterogeneity and Per-Capita Gross National Product: An Empirical Exploration", Joshua A. Fisherman and Frank R. Solano discuss the relationship between linguistic heterogeneity and gross national product, in the study over 230 variables were analyzed across 130 policies, to find out whether cultural homogeneity/cultural heterogeneity is one of the relevant subcategory predictors for economic growth by the means of the gross national product. It was found out in the research that Linguistic homogeneity/heterogeneity was not among the most relevant subcategory of predictors for economic growth by the means of the gross national product.

"Multiculturalism" or cultural heterogeneity as it is uncommonly known is the coexistence of diverse cultures, where culture includes racial, religious, ethnic, or sub-cultural groups and is manifested in customary behaviors, cultural assumptions and values, patterns of thinking, and communication styles. In recent years, multiculturalism has come under heavy critique by leaders of nations who previously used to follow federal policies in immigration and citizenship of their countries centered around multicultural ideas, multicultural ideas also have been critically scrutinized by a wide variety of public intellectuals, The existence of multiple cultures in a society, state or group can lead to several problems in the social and cultural fabric of the society, The term multiculturalism is used interchangeably with cultural heterogeneity in this research for effortless understanding. There is a deeply held belief that cultural fractionalization necessarily brings about difficulties of understanding and cooperation, lower economic performance, less stable economic and social processes, and, ultimately, a slowdown of economic output. A paper on the development of Africa by Collier and Gunning (1999), who emphasized the role of ethno linguistic fractionalization in the lack of social capital, productive public goods, and other growth-enhancing policies. One of the first cornerstone papers on the effects of racial fragmentation across countries was a paper which we previously have mentioned by William Easterly and Ross Levine (1997) who stated that, more racially fragmented countries grow less and that this factor is a major determinant of Africa's poor economic performance. This increased the interest of a wide range of intellectuals on the subject, further it was stated that Ethnic diversity may have an impact on the production function, because variability and diverse pools of skills and abilities may increase productivity, but lack of understanding and disinclination to cooperate may decrease it (Alesina and La Ferrara, 2005). La Porta et al. (1999) and Alesina et al. (2003) show that ethnic fragmentation is negatively correlated with infrastructure quality, literacy, and school attainment and positively correlated with infant mortality, but correlations are very strong in regressions without income per capita, while their significance in regressions decrease where GDP per capita is included in the model. Alesina and La Ferrara (2005) analyzed nearly 100 countries for ethnic and linguistic fragmentation, and their correlation to the growth of per capita incomes. Their findings show that fragmentation may have a positive effect in developed and wealthy societies, but the general tendencies point to the fact that increasing fragmentation correlates with lower growth of GDP/capita. The existing pool of research helps us articulate that there exists a relationship between multiculturalism and negative impacts in various dimensions of life.

The negative impacts of multiculturalism can not only be on the economic performance of a nation but it can also seep into different facets of the life of individuals, one such facet is cultural differences in how we perceive gender and sexuality in our life, different cultures have different views on how individuals should regulate their private lives, here, we find one of the paradoxes of multiculturalism in the form cultural relativism, in 2001 Clare Beckett and Marie Macey in their study titled "Race, gender and sexuality: The oppression of multiculturalism" discusses the impact of dogmatic cultural norms on a woman in a free democracy, they argue that multiculturalism has propagated theories, public policies and global initiatives in the field and the result of this has been divisions and conflicts between movements for human rights. The authors propose that this has allowed an uncritical and unthinking brand of multiculturalism to prosper which operates to further oppress already vulnerable groups. The authors also insist that the cultural practices of some cultures are in opposition to the global standards of treating women as an equal entity, the blind acceptance of multicultural policies without looking into its problem in the west has given the chance to propagating barbaric cultural practices of forced arranged marriage, domestic violence and female genital mutilation on disadvantaged women in the west. The conclusion of the study points towards no stop to the continued oppression of the least powerful and the future of human rights until fundamental questions about possible limits to cultural diversity in liberal democratic societies are addressed further.

Another study highlighting the inherent juxtaposition of modern-day feminism and multiculturalism was done by Mandy Mckerl in 2007, her paper was titled "Multiculturalism, Gender, and Violence" in which she argued that without investigating the impact of multiculturalism on women, and the violence perpetrated against women by men the term multiculturalism becomes meaningless, providing a way for government and policymakers to avoid engaging with difficult issues that traverse across cultural lines. The author again clarifies that the position of Muslim women is an intersection of many social justice issues for human rights and women equality, the community members often falsely consider the men's violence perpetrated against women within minority communities as a part of their culture and religion, this falls in quite a contrast against the universal standards of equal rights for women. The areas such as gender, 'race', ethnicity, transnational economic inequalities, ageism, sexism, dis/ability, religious discrimination, and homophobia become a real problem in minority communities shielded by a veil of meaningless multiculturalism which is unable to stop the acts of such deviant behaviors citing cultural issues.

One more uncertainty that exists regarding multiculturalism is balkanization, Balkanization is a geopolitical term for the process of fragmentation or division of a region or state into smaller regions or states that are often hostile or uncooperative with one another. A multicultural society poses a high risk to balkanization as the society will be divided heavily based on ethnic, religious, and cultural lines. The origin of the term balkanization lies in the violent fragmentation of Yugoslavia post the death of its charismatic leader Marshal Tito, in s paper called "Cultural diversity and multicultural politics: Is ethnic balkanization psychologically inevitable?" by Sears David O, Citrin Jack Cheleden, Sharmaine V and van Laar, Colette the authors ponder on multicultural politics and balkanization as the inevitability of an ethnically or culturally fragmented regions, the paper tries to evaluate the claims that the increasing ethnic diversity in the United States of America will eventually lead to balkanization, The authors analyze data from public opinion polls to determine whether this phenomenon exists in the United States. They find that increasing diversity creates more conflict and division around topics of particular interest to minorities.

However, they do not find any increase in antagonism, ethnic self-identification, or support for organized radical political systems. Instead, they find an older pattern of anti-black sentiment among a large proportion of the white population, a prejudice that dictates the attitudes of people towards policies that affect any minority group which also creates division in the society. Another study on balkanization by William H. Frey focusing on the decade of 1990s titled "Immigration, Domestic Migration, and Demographic Balkanization in America: New Evidence for the 1990s" speaks about Separate migration trends lead to growing divides across large regions of the world through race-ethnicity and population growth. The author also speaks that these trends are likely to make assimilation of immigrants more difficult and creating pronounced social and political cleavages. Social and demographic differences, across areas, are generated by distinctly different immigrant and domestic migrants due to the impact of post-1965 immigration in the United States which largely overlooked the important long-term consequences of unrestricted immigration.

An eye-opening study simply titled "multiculturalism in America" by john rex published in 1995 suggests that multiculturalism has to address two different roles in liberal democracies, the first one is that of equality and the second one is that of recognition of cultural diversity, the problem that comes about in multiculturalism is that it is not able to full fill both those roles because they contradict each other viz. Some cultural traditions, customs, and norms devalue equality and freedom. The author then states that " a number of important European social scientists have feared that the acceptance of cultural diversity will actually undermine important and valued political structures without improving the condition of minorities." The author cites an example of the civil rights movement from the 60s in America which was seen as a liberating idea but later in the 1980s a lot of people were found to be disillusioned with the process of the civil rights movement.

Another big disadvantage of a culturally, ethnically or linguistically fragmented multicultural state is the appeasement of minority groups by politicians and political parties to use them as political tools for their gains, a study on Ethiopia by john Ishimaya titled as "the politics of appeasement? Politics and Federal Financial Disbursements: The Case of Ethiopia" tests three hypothesis regarding the political motivations for federal financial disbursements, one of them being the "appeasement" hypotheses, the author used an original data set on financial disbursements from the federal government, election results over a period of time, and socio-economic data from the administrative districts and the election constituencies in Ethiopia, it was found out to be that the disbursement patterns of federal wealth directly affected the outcome of 2010 parliamentary elections, This is not only the case in Ethiopia but it is a global pattern, another study by Stephen bloom (2008) on appeasement in Ukraine and Latvia argues that the government's decision to reward a minority population depends on the coalition potential of minority parties and voters.

After analyzing the previous researches done on both culture and happiness, and going through the different critiques of multiculturalism present, the literature on the negative effects of multiculturalism was found to be scattered and disorganized, to find closure to this study the researcher wishes to articulate the problems of multiculturalism in a precise and concise manner at one place for the benefit of further research on the controversial subject of multicultural policies and politics.

The problems that multiculturalism throws at the modern world are deeply rooted in the inherent paradoxes that come out of a multicultural society and cultural relativism. In a multicultural there's a tendency of emphasis on the rights of the minority at the expense of

the majority, either minority rights or majority rights are used as a scapegoat to disturb social and political cohesion in society by rallying groups to get political power, this is a general pattern and can be observed throughout liberal democracies, another problem is the use appeasement policies on the grounds of the cultural minority to sway voters. These Appeasement policies create divisions in society and promote identity politics. These appeasement policies are often cyclic in their application in society. In a multicultural society where assimilation is disregarded as an important policy, the creation of parallel societies takes place which is often segregated against the primary culture of the region, some cultures when they are often unable to assimilate take this route, parallel societies inside of society is dangerous in general because it often operates with its own ethics and morals which are in opposition with the primary culture of the society. Another problem that multiculturalism has is that of balkanization, we have already discussed balkanization to a certain depth and the challenges it poses to multicultural societies in general, the effect of balkanization on nations has to be studied further to get a clear idea of the phenomenon. Inter-cultural conflicts are one of the major negatives when it comes to multiculturalism, distrust begins to sew between to culturally different groups at first, propaganda by political and religious parties is used to inflame the situation more for political and religious gains, this eventually leads to riots but can also lead to civil wars. In multiculturalism, the division of society on the basis of ethnic, religious, and cultural lines, in a multicultural society tendency of intercultural conflicts on the basis of resources or political power can be an ugly reality. Another big problem that multiculturalism poses is that of cultural relativism, cultural relativism can be understood as the theory that beliefs, customs, and morality exist in relation to the particular culture from which they originate and are not absolute. Cultural relativism in a multicultural society tends to create cultural differences among different cultural groups; cultural disagreements on the basis of ethics, morality, human rights often can become violent if they continue for a longer period of time.

Rationale and Significance
The findings of this study will redound to the benefit of society considering that culture plays a very important role in society and for individuals as a whole. This study is also important because there have been close to zero previous studies done on the relationship between cultural homogeneity and happiness. This study might be able to open ways for further future studies on cultural homogeneity and its impact on humans, cultural homogeneity is a very controversial and inflammatory topic in nature which also has a lot of negative stigma surrounding it, this study might be able to help break through such stigmas and open further investigation into the subject.

METHODOLOGY

Problem statement
The effect of Cultural Homogeneity on Happiness of nation-states

Objective
To study cultural homogeneity and its impact on happiness in nation-states.

Hypothesis
There is no significant relationship between cultural homogeneity and happiness. (Null)

Concepts under study
Happiness
Defined as a positive inner experience, the highest good, and the ultimate motivator for all human behavior.

Cultural homogeneity
Defined as a society, state, or group having only a singular primary culture.

Research design
Sample
A total of 801 samples were taken from more than 50 countries, out of which 510 identified as Female, 248 identified as Male, and about 40 identified as non-binary. The samples were then further grouped into 4 groups on the basis of nationality and cultural homogeneity, the group which was cultural homogeneous on the basis of nationality was japan, this group had about 99 samples, there were two groups for cultural heterogeneity on the basis of nationality they were Indian and American, the sample count for both was 270 and 99 respectively, the fourth group was an amalgamation of all the other countries in different numbers in one group to be used as a reference, the sample count of it was 223.

Tools
The Oxford Happiness Questionnaire (OHQ) is a scale which has been derived from the Oxford Happiness Inventory (OHI). The OHI contains 29 items, each involving the selection of one of four options that are different for each item. The Oxford Happiness Questionnaire has similar items to those of the Oxford Happiness Inventory, each existing as a single statement that can be answered on a six-point Likert scale. The revised Oxford Happiness Questionnaire is compact, easy to administer, and extends the range of use. When tested against the OHI Oxford Happiness Inventory, the validity of The Oxford Happiness Questionnaire was found to be adequate and the relationships between both the scales and personality variables related to well-being were more positive for the Oxford Happiness Questionnaire than for the Oxford Happiness Inventory.

Sample collection
The collection of the samples was done via multiple online social platforms. The sampling method used was a mixture of convenience sampling and snowball sampling. The questionnaire was constructed in Google forms and the individuals were then sent the questionnaire through social media platforms like Twitter, WhatsApp, and Instagram.

Data Analysis
The research was done on 801 samples that were taken from more than 50 countries, The samples were then further grouped into 4 groups on the basis of nationality and cultural homogeneity, the group which was cultural homogeneous on the basis of nationality was Japan, this group had about 99 samples, there were two groups for cultural heterogeneity on the basis of nationality they were Indian and American, the sample count for both was 270 and 99 respectively, the fourth group was an amalgamation of all the other countries in different numbers in one group to be used as a reference, the sample count of it was 223, the samples which did not fit into the age segment of 16-40 were discarded for this group comparison. The 801 samples divided on the basis of gender, the count for females was found to be 512, the count for males was found to be 249, and 40 more identified as of non-binary gender, the average mean happiness score measured through the oxford happiness questionnaire for males was found to be about 7% higher than its female counterparts, however more interestingly the happiness score of non-binaries was found to be the highest, about 3% higher than the males. The intergroup comparisons reveal a stark contrast in the happiness score of groups, the culturally homogeneous group of Japanese samples was found to be the highest, about 58% higher than the American samples and about 25% higher than the Indian samples, both culturally heterogeneous countries in nature. An analysis of

variance was run on the data of the three groups, it was run to determine whether any of the differences between the means are statistically significant, we compared the p-value to the significance level to assess the null hypothesis, the p-value was found to be significantly lower than the level of significance, and on this basis of this, the null hypothesis was rejected. Furthermore, a variation of the student's T-test was done on the three groups, comparing each group with the other two, in all three group comparisons it was found out that the p-value was much smaller than the level of significance, so the null hypothesis was rejected once more. The rejection of the null hypothesis means that there is a significant relationship existing between both the variables, i.e., happiness and cultural homogeneity.

Graphical Representation of Data Analysis
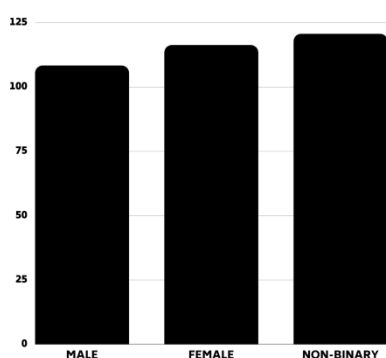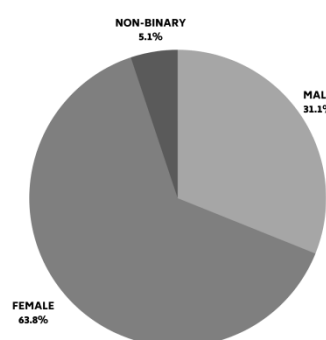

Fig 1.1 Average mean of Happiness by Gender

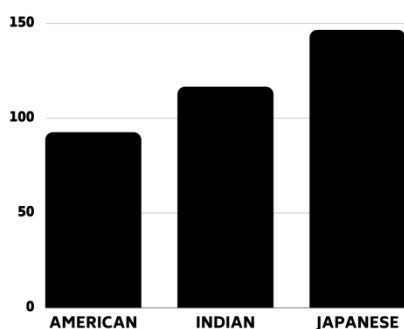Fig 1.2 Percentage of Sample by Gender

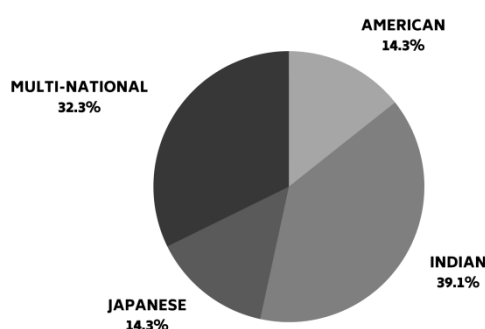Fig 1.3 Average mean of Happiness by Nationality

Fig 1.4 Percentage of Sample by Nationality

DISCUSSION

The aim of this research was to understand the relationship that exists between cultural homogeneity and happiness. As the null hypothesis was rejected, a positive relationship was found to exist between the two variables; the mentioned literature also supports a positive relationship, the factors or other variables determining happiness are also positively correlated with cultural homogeneity and negatively co-related with heterogeneity according to the literature. The analysis of data collected put forth some interesting revelations regarding how culture affects happiness, as happiness is a universal phenomenon but its

implications and expressions differ in regards to culture. When the samples according to nation-states were analyzed there was found to be a huge disparity in happiness scores. The difference in the happiness scores of sample countries can be understood through the existing literature on the topic, the reason American samples have the lowest mean score of happiness can be attributed to low social and political cohesion in the country, a great divide of political agendas by major parties and intercultural and inter-racial conflicts, whereas the Indian sample scores which are also low but higher than the American sample can be attributed to India being in a cultural umbrella of its own but affected by mass immigration, maligned by its communal past and present intercultural conflicts, the Japanese sample scores which are the highest despite having a relatively high number of non-binaries can be further attributed to high cultural homogeneity, high cultural homogeneity leads to fewer conflicts in a society in regards to religion, ethnicity, and language. This result in data analysis from the Japanese sample although contradicts the high suicide rate in the country but it can be explained as a result of high social regulation in the country.

This research can be understood as an exploratory probe into the effects of large cultural phenomenon affecting individual members of its society on a personal level, studied by the methodology of examining cross-cultural samples. With the help of this research, we can with certainty say that the effects of culture on individuals are more than profound, but we need further research on the subject to understand the effects of different cultural ecosystems on individuals and also on society. As we also know that happiness is a subjective state of mind and body, it can depend on various smaller factors that are not taken into account by this research, further research incorporating these smaller factors into the study is a must to understand and uncover the remaining mysteries of happiness in regards to culture, ethnographic research of the cultures being sampled is also an important criterion in understanding the deep and often subtle effects of culture. The effect of cultural homogeneity is not only limited to happiness but various other factors which constitute multiple layers of society, all of which should be furthered explored.

Limitations of the study
- **The Geographical size of nations**
  The difference in the geographical size of the sample countries might have an uncertain impact on the study.
- **The Population size of nations**
  The difference in the geographical size of the sample countries might have a positive or a negative impact on the result.
- **Population density of nations**
  The difference in the population density of the sample countries might have a positive or a negative impact on the result.
- **Gross domestic product per capita of nations**
  The difference in the GDP of the sample countries might have a positive or negative impact on the results.
- **Sample size**
  The sample size due to its limited nature might over or under-represent the happiness of individuals in the sample nations.

Recommendation for future studies
- **Increase in sample size**
  The increase in sample size will help in generalization and solve the problem of over and under-representation of happiness in individuals of sample countries.

- **Ethnographic research for each sampled nation**
  Ethnographic research for each sampled nation will help us in understanding the culture of each sampled nation in greater detail.
- **Correlation between cultural homogeneity and other factors of well being**
  Conducting more correlational studies between cultural homogeneity and other factors of wellbeing will help us in understanding the complete relationship between happiness and cultural homogeneity.
- **More effective survey techniques**
  The use of more advanced survey techniques will help us in getting more reliable results.
- **Better tools**
  The use of better tools which are suited for all cultures and are not culture biased will have better efficiency and reliability.

REFERENCES

Geert Hofsteade and Micheal Minkov (2003). Is National Culture a Meaningful Concept?: Cultural Values Delineate Homogeneous National Clusters of In-Country Regions.

Sonja Lyubomirsky (2007). The how of happiness.

Randolph M Nesse (1990). Evolutionary explanations of emotions.

Luo Lo, Robin gilmour and Shu fang Kao (2001). Cultural Values and Happiness: An East-West Dialogue.

Peggy Schyns (1998). Cross national Differences in Happiness: Economic and Cultural Factors Explored.

Dezhu Ye, Yew-Kwang Ng and Yujun Lian (2015). Culture and Happiness.

William Easterly, Ross Levine (1997). Africa's Growth Tragedy: Policies and Ethnic Divisions.

Zsuzsanna bacsi (2017). Does Ethnic or Cultural Homogeneity Increase Economic Performance or Living Standards?

Alberto Alesina, Eliana La Ferrara (2004). Ethnic Diversity and Economic Performance.

Joshua A. Fishman and Frank R. Solano (1989). Cross-Polity Linguistic Homogeneity/Heterogeneity and Per-Capita Gross National Product: An Empirical Exploration.

Collier and Gunning (1999) Why Has Africa Grown Slowly?

Clare Beckett and Marie Macey (2001). Race, gender and sexuality: The oppression of multiculturalism.

Mandy Mckerl (2007). Multiculturalism, Gender and Violence.

Sears David O, Citrin Jack Cheleden, Sharmaine V and van Laar, Colette (1999). Cultural diversity and multicultural politics: Is ethnic balkanization psychologically inevitable?

William H. Frey (1996). Immigration, Domestic Migration, and Demographic Balkanization in America: New Evidence for the 1990s.

John Rex (1995). Multiculturalism in Europe and America.

John Ishiyama (2010). The Politics of Appeasement? Politics and Federal Financial Disbursements: The Case of Ethiopia.

Stephen Bloom (2008) Which Minority is Appeased? Coalition Potential and Redistribution in Latvia and Ukraine.

Conflict of Interest

The author(s) declared no conflict of interest.