introduction

Research Question

This paper presents an analysis of personal and national wellbeing among Muslim Australians, based on the Australian Unity Wellbeing Index (AUWI). In particular, it delves into the wellbeing of Muslim Australians in New South Wales and Victoria in comparison to the general population.

What is Wellbeing?

Previous researchers have assessed the wellbeing of individuals and populations either through surveys or meta-analyses. The AUWI, however, uses subjective wellbeing, which is based on questionnaire responses (1, 2). Subjective wellbeing, as the name suggests, is how people perceive and experience the circumstances which influence their wellbeing, which is different from the definition of the NHS, such as health and personal safety (3, 4, 5). I have measured subjective wellbeing in the current research.

Much research has established that when measuring this form of wellbeing among Western populations, the wellbeing rates in 2007 from Australia (6) are a valuable deviation of 2.5% SM. Consequently, Cummins theorised that wellbeing is held under population viability, and that the wellbeing of a significantly minor population can change over time (6, 7).

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We have established a Muslim Australians’ wellbeing in the community, which is a significant part of the Australian national wellbeing. Much research has established that when measuring this form of wellbeing among Western populations, the wellbeing rates in 2007 from Australia (6) are a valuable deviation of 2.5% SM. Consequently, Cummins theorised that wellbeing is held under population viability, and that the wellbeing of a significantly minor population can change over time (6, 7).

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Research Question

This study uses the Australian Unity Wellbeing Index (AUWI) to study the subjective wellbeing of Muslims living in New South Wales and Victoria, between September 2007 and May 2008. This study seeks to demonstrate that wellbeing is maintained under population viability, and that the wellbeing of a significantly minor population can change over time (6, 7).

Methodology

Data Collection

An initial research team, which collected and distributed a questionnaire to Muslims living in New South Wales and Victoria. Data collection took place over two time periods, through the usual mechanisms, such as interviews and surveys. The team also used an online survey to collect data from Muslims living in New South Wales and Victoria.

The Australian Unity Wellbeing Index (AUWI) is a multidimensional measure of subjective wellbeing. It is designed to capture the subjective wellbeing of individuals and populations in terms of their own personal and national wellbeing. The AUWI is based on five domains: subjective wellbeing, personal wellbeing, national wellbeing, satisfaction with safety and future security, and satisfaction with the general Australian population.

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Personal Wellbeing

Personal wellbeing is a measure of how satisfied people are with their personal lives, including their relationships, health, and financial situation. The AUWI measures personal wellbeing by asking people to rate their satisfaction with their personal lives on a scale of 0 to 10, where 0 is “not satisfied at all” and 10 is “completely satisfied.”

National Wellbeing

National wellbeing is a measure of how satisfied people are with their lives in general, including their personal wellbeing, financial situation, and quality of life. The AUWI measures national wellbeing by asking people to rate their satisfaction with their lives in general on a scale of 0 to 10, where 0 is “not satisfied at all” and 10 is “completely satisfied.”

Safety and Future Security

Safety and future security is a measure of how satisfied people are with their safety and future security, including their economic and social stability. The AUWI measures safety and future security by asking people to rate their satisfaction with their safety and future security on a scale of 0 to 10, where 0 is “not satisfied at all” and 10 is “completely satisfied.”

General Australian Population

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Conclusion

The study presented here confirms that Muslim Australians’ wellbeing is comparable to that of the general Australian population. In particular, it highlights the differences between Muslims and the general Australian population in terms of their personal and national wellbeing, their satisfaction with their safety and future security, and their satisfaction with the general Australian population.

Although it is not possible to summarise here levels of satisfaction with safety and future security among Muslim Australians, it is clear that their wellbeing levels are comparable to those of the general Australian population. It is also clear that Muslims and the general Australian population have similar levels of satisfaction with the general Australian population. These findings suggest that Muslims and the general Australian population have similar levels of wellbeing, and that their wellbeing levels are comparable to those of the general Australian population.