



THE RELATIONSHIP BETWEEN SELF-COMPASSION,  
NATURE CONNECTEDNESS, NARCISSISM, AND EUDAIMONIC WELL-BEING  
AMONG MALAYSIAN YOUNG ADULTS

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The Relationship between Self-Compassion,  
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among Malaysian Young Adults  
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This research project is submitted in partial fulfilment of the requirements for the Bachelor of Social Science (Hons) Psychology, Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman. Submitted on September 2025

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**DECLARATION**

We declare that the material contained in this paper is the end result of our own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

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**APPROVAL FORM**

This research paper attached hereto, entitled “The relationship between self-compassion, nature connectedness, narcissism, and eudaimonic well-being (EWB) among Malaysian young adults” prepared and submitted by Gan Yi Zhe and Lim Zhi Kai in partial fulfillment of the requirements for the Bachelor of Social Science (Hons) Psychology is hereby accepted.

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**Abstract**

The importance of well-being, particularly eudaimonic well-being (EWB), which focuses on meaning, purpose, and self-actualization, has gained attention in psychological research. In Malaysia, young adults who frequently face conflict between personal growth and societal expectations make it important to examine the relationship with EWB. This study aims to investigate the relationship between self-compassion, nature connectedness, narcissism, and EWB among Malaysian young adults through the lens of Self-Determination Theory (SDT). A total of 105 participants, aged between 18 and 25, took part in this study. The data was gathered using Qualtrics that was shared on social media platforms. Instruments of the variables included the Narcissistic Personality Inventory (NPI-16), the Nature Relatedness Scale, the Self-Compassion Scale-Short Form (SCS-SF), and the Questionnaire for Eudaimonic Well-Being (QEWB). This cross-sectional study implemented correlational analysis to test the hypotheses. The results indicated a significant positive relationship between self-compassion and nature connectedness with EWB, whereas narcissism showed a non-significant positive relationship with EWB. These results also provide additional support for the significance of fostering self-compassion and encouraging nature connectedness in enhancing EWB among young adults, especially through programs in educational, counselling, and community settings in Malaysia.

**Keywords:** Self-Compassion, Nature Connectedness, Narcissism, Eudaimonic Well-Being, Self-Determination Theory

Subject area: H1-99, Social sciences (General)

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## List of Abbreviations

EWB	Eudaimonic Well-Being
SDT	Self-Determination Theory
QEWB	Questionnaire for Eudaimonic Well-Being
SCS-SF	Self-Compassion Scale – Short Form
NR	Nature Relatedness Scale
NPI-16	Narcissistic Personality Inventory-16

## **Chapter I**

### **Introduction**

#### **Background of Study**

The concept of well-being has long fascinated researchers and practitioners in psychology as it has been strongly linked to many important life domains such as social relationships (Taylor et al., 2014), physical health (Boufali-Bavella et al., 2017), mental health (Ryff, 2023), and academic performance (Kryza-Lacombe et al., 2018). Traditionally, research on well-being has been grounded in the hedonic perspective, which defines as the experience of pleasure, happiness, and life satisfaction that emphasizes on short-term gratification. Over time, well-being has expanded to also include eudaimonic aspects, which emphasize on fully functioning of a person that encompass of meaning and self-realization (Ryan & Deci, 2001). Within contemporary psychology, terms like self-actualization, flourishing, growth, and psychological well-being have come to be associated with eudaimonic well-being (EWB) (Kokkoris, 2016; Ryff et al., 2021), which makes it a crucial area of study in positive psychology.

As the positive outcomes of EWB are becoming more widely acknowledged, researchers are looking more closely at its possible variables, particularly when it comes to young adults who are going through a phase of transition in terms of the discovery of oneself and identity construction (Joshani, 2010; Li et al., 2023; Yan et al., 2022). It is important to understand EWB in Malaysia, as the youth population is dealing with particular difficulties brought on by globalization, changing culture norms, and advancement of technology (Zaremohzzabieh et al., 2020). To have a greater comprehension on EWB, research should investigate the unique construct that may have an impact on personal growth and self-realization. Hence, this study aims to explore the potential variables on the relationship with EWB, particularly in self-compassion, nature-connectedness, and narcissism.

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Self-compassion, a concept being introduced in the Western psychology refers to treating ourselves with care, patience, and empathy during challenging times, rather than turning to criticizing or judging oneself (Braehler & Neff, 2020; Neff, 2003; Strauss et al., 2016). Self-compassion means not severely criticizing oneself for failing to fulfil ideal requirements. However, this does not mean that one's flaws go unrecognized or uncorrected. Compassion for oneself encourages gentle and patient processes to obtain optimal functioning and health, emphasizing a desire for personal well-being. It has been linked to increased regulation of emotions and mental wellness (Inwood & Ferrari, 2018), and resilience (Austin et al., 2023), implying that self-compassionate people may be more prepared to work toward meaningful objectives and fostering their personal growth. Therefore, it is evident that self-compassion might be a crucial construct to understand EWB.

Nature connectedness was defined differently from different authors. According to Mayer and Frantz (2004), it refers to “the individuals’ trait levels of feeling emotionally connected to the natural world”, and it has shown to contribute to high level of ecological behaviour as well as subjective well-being. On the other hand, Schultz (2002) defines nature connectedness as the inclusion of self with nature. It emphasize that humans are directly tied with the nature and cannot be separated where separation through buildings of home, offices, malls (build environment) will have an impact on cognitions. Furthermore, Schultz also presented a psychological model that include 3 components which are cognitive, affective, and behavioural. In recent research, author suggest that nature connectedness emphasize on individual’s subjective perception of their relationship with nature (Pritchard et al., 2020). Overall, nature connectedness includes a multidimensional construct that encompasses of cognitive awareness, emotional attachment, and behavioural involvement with the nature, all of which influence the individual’s perception towards nature, ecological behaviour, and own well-being. Malaysia is a renowned ecological destination, given its abundance of natural

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treasures, and is one of the world's 12 mega biodiversity countries, comprising thousands of species of flora and animals and some of the oldest rainforests (Tara, 2023). Therefore, conducting a study on the relationship between nature connectedness and EWB is particularly suitable in Malaysian context.

Narcissism is a self-related personality characteristic that has a significant effect on an individual's thoughts, feelings, and behaviours (Campbell & Foster, 2007). It consists of mainly three components, which are self (desire for admiration), interpersonal relationships (low intimacy relationships), and self-regulatory strategies (maintaining self-image through seeking attention and control from relationships) (Campbell et al., 2010). Narcissist people have an overly high and overemphasized self-image and confidence, which frequently involves a strong concentration on oneself, a sense of superiority, and a lack of concern for others (Zheng & MacCann, 2023). They prioritize what helps them independently with little concern for how their actions might benefit (or damage) others. However, past finding indicates that narcissism as the brighter side of the Dark Triad Traits significantly predicts well-being (Liu et al., 2021). This is because narcissists have the ability in building and maintaining social networks, both actively and passively, and tend to establish an attractive first impression on people (Jonason & Schmitt, 2012). Through seeking out a range of connections, they keep their ego intact hence reinforcing self-worth. Narcissism is a complex personality trait that may harm or benefit themselves. While narcissist person may be seen negatively by others, certain characteristic of narcissism such as self-confidence may positively impact them. Therefore, understanding it in the relationship with EWB may bring beneficial insights to its contribution.

**Problem Statement**

Mental health concerns have recently emerged as a key priority, attracting substantial interest from both healthcare experts and the general population. Rising prevalence of depression, anxiety, and related illnesses, especially among young people, and in the aftermath of global crises such as the COVID-19 pandemic makes well-being a popular topic to be discussed. According to Institute for Youth Research Malaysia and United Nations Children's Fund (2023), 71.91% of Malaysian youth aged 15 to 30 are suffering from moderate risk of mental health issues. Furthermore, a recent study found that 68.25% of 46 college students in Sabah have below-average levels of EWB (Yong et al., 2024). This statistic demonstrated the prevalent issue on personal growth faced by young adults in Malaysia, highlighting the necessity for fostering EWB.

The news reported from Harvard University (2023) also mentioned that since the pandemic, young adults' mental health has not been on the public's radar in the same way that teenagers' mental health has. They are facing a relatively high percentage of anxious and depression as the result from lack of direction, financial worries and achievement pressure, perceiving the world as unravelling, and also social issues. This happens because young adults are categorized in the Transition Age Youth (TAY) where they are undergoing a series of psychosocial transition (Khetarpal et al., 2022). According to Khetarpal et al. (2022), this stage involves attaining and maintaining autonomy, building one's identity, discovering sexuality and relationships, pursuing higher education, job advancement, engaging in activities that have potential for adverse health outcomes, and vulnerable in developing mental health disorder. These considerations further highlight the need of comprehending EWB variables in order to help young people' psychological adaptability and growth, since they interfere with their capacity to properly negotiate life changes.

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Research on EWB in Malaysia have expanded in recent years (Abu Bakar & Mohamed Osman, 2022; Leow et al., 2023; Yong et al., 2024), but less focus on young adults. The gap may exist due to individuals developing emotional “walls” or through unhealthy coping styles to maintain their well-being. While this may present adults having more matured mental and emotion, they are suffering from retardation in unique ways (High Focus Centers, 2023). Consequently, the issue faced by young adults remain masked and underexplored. EWB with its concept of personal growth, self-realization, and meaning has proven that individuals who holds high level of it are less inclined to experience symptoms of anxiety or depression (Ryff, 2023). Young adults in Malaysia often struggle with the challenge of integrating traditional collectivism views with modern, western influences, resulting in a complicated environment for psychological development. Therefore, exploring the components that support EWB can help them manage these problems in a manner that promote psychological adaptability and fostering long-term contentment.

Previous research has found that self-compassion and eudaimonic well-being were positively related in Western country (Ferguson et al., 2014a; Ferguson et al., 2014b; Biehler & Naragon-Gainey, 2022; Benedetto et al. 2024), and it has received some attention from researchers in Malaysia. However, less study examined its association with EWB (Teoh & Hashim, 2020). Furthermore, past studies have focused on athletes and the sports field and suggested future researchers should examine the relationship with other demographics (Ferguson et al., 2014a). Therefore, additional study is necessary to fully comprehend self-compassion's contributions to EWB, given its significance in promoting emotional health and resilience, especially in the Malaysia context.

Nature connectedness has been linked to greater well-being, and research has been undertaken mostly in Western cultural context (Trigwell et al., 2014; Cleary et al., 2017; Jenkins et al., 2022; Lengieza, 2024) and less in Asian context (Gong et al., 2024; Teerapong

et al., 2024). Worse by far, there is only one study in Malaysia context examining the relationship between nature connectedness and EWB among a secondary school located in Johor Bahru (Roslan et al., 2024). This shows a scarcity of study and leaving a gap to understand the relationship among young adults. The lack of relevant studies has hindered our comprehension of the potential effects of natural connectivity on personal development, hence further study is required in Malaysia. With Malaysia in development stage, urbanization is increasing which many young adults are living in urban areas, leading to less opportunity to expose with nature (Aschenbrand, 2024). Hence, result of the study may contribute to the direction of future intervention regarding the design of urban spaces. Additionally, there are many scales used to measure nature connectedness, and researcher had suggested to include a multidimensional scale that could improve the validity of the research in this field (Tam, 2013). Hence, this study will incorporate a multidimensional scale to fill up the gap.

Similarly, past studies have examined the relationship between the dark triad traits and well-being. The studies focus on other aspect such as subjective well-being (Womick et al., 2020), types of narcissism and coping flexibility (Ng et al., 2014), and narcissism with different types of life goals (Abeyta et al., 2016). While there are studies investigating the association between narcissism and EWB, none have examined the relationship in Malaysia. Furthermore, past research (Liu et al., 2021; Mubeen, 2022) demonstrated inconsistent findings regarding the relationship with positive and negative correlation. This gap indicates the necessity for more research to better understand how narcissistic characteristics affect well-being in Malaysian young adults, a community with distinct cultural and social dynamics.

In summary, this study hopes to fill these gaps by investigating such relationships, which will give an improved understanding of the variables that promote long-term contentment and personal development across the population.

## **Research Objectives**

### ***General Objective***

This study aims to determine the relationship between narcissism, nature connectedness, self-compassion and eudaimonic well-being (EWB) among young adults in Malaysia.

### ***Specific Objective***

1. To investigate whether self-compassion positively correlate eudaimonic well-being among young adults in Malaysia.
2. To study whether nature connectedness positively correlate eudaimonic well-being among young adults in Malaysia.
3. To examine whether narcissism positively correlate eudaimonic well-being among young adults in Malaysia.

## **Research Questions**

1. Does self-compassion positively correlate with eudaimonic well-being among young adults in Malaysia?
2. Does nature connectedness positively correlate with eudaimonic well-being among young adults in Malaysia?
3. Does narcissism positively correlate with eudaimonic well-being among young adults in Malaysia?

## **Research Hypotheses**

H<sub>1</sub>: Self-compassion positively correlate with eudaimonic well-being among young adults in Malaysia.

H<sub>2</sub>: Nature connectedness positively correlate with eudaimonic well-being among young adults in Malaysia.

H<sub>3</sub>: Narcissism positively correlate with eudaimonic well-being among young adults in Malaysia.

## **Significance of Study**

### ***Theoretical significance***

The theoretical significance of this study is based on its application of the Self-Determination Theory (SDT) to understand how self-compassion, nature connectedness, and narcissism correlate with EWB among Malaysian young adults. According to the self-determination theory, intrinsic motivation and the fulfilment of core psychological needs such as autonomy, competence, and relatedness can improve well-being and personal growth. (Ryan & Deci, 2000). Self-compassion increases autonomy and relatedness, nature connectivity meets all three fundamental psychological needs, and narcissism promotes competence and autonomy within this framework. These can also promote autonomous motivation and improve an individual's well-being. As a result, this study is important because it explains how the EWB of young adults in Malaysia can be affected.

In addition, this study is significant in filling the gap in the literature by investigating the relationship between self-compassion, nature connectedness, and narcissism with EWB among Malaysian young adults. Limited research has been conducted on how these variables interact to impact eudaimonic well-being, particularly in the Malaysian cultural setting. Malaysia's cultural emphasis on social values such as interdependence and community, along

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with spiritual links to the environment, provide a unique context for exploring how these elements impact EWB. Understanding these characteristics may provide helpful information on how Malaysian young adults achieve EWB.

### *Practical significance*

The purpose of this study is to explore how narcissism, self-compassion, and nature connectedness predict EWB among Malaysian young adults. The study's findings may give important insights for universities, mental health experts, and organizations that promote well-being, providing for a better understanding of those variables that influence young people's pursuit of meaningful and fulfilling lives. These findings can help these stakeholders improve existing well-being support programs and develop more effective approaches to promoting EWB among young adults.

Young adults who face numerous problems may have concerns about their psychological and emotional well-being since they might feel disconnected from their sense of purpose or satisfaction. This study's focus on narcissism, self-compassion, and nature connectivity is critical in revealing insight into the internal and external factors that influence young people's EWB. By interpreting the results of findings, it can help universities and mental health organizations build programs that promote self-compassion and nature interaction while also addressing the impacts of narcissistic tendencies on well-being. The supportive interventions and programs that target to young can be mindfulness training, self-compassion seminars, nature-based activities, and awareness campaigns emphasizing the value of inner satisfaction and self-acceptance. Furthermore, this study aims to close the gap between young adults who report low EWB and those who actively engage in practices that can improve their sense of meaning and purpose.

## **Conceptual Definitions**

### ***Self-compassion***

Self-compassion refers to being supportive of oneself when enduring pain, whether due to own mistakes, shortcomings, or external obstacles. It entails realizing our grief, connecting with those who are also in distress, and providing ourselves empathy and encouragement. Self-compassion can take a sensitive, nurturing form, concentrating on self-acceptance and calming painful feelings. It can also be more agentic and forceful, focused on self-protection, addressing fundamental needs, or driving change (Neff, 2023).

### ***Nature connectedness***

Nature connectedness is the psychological integration of oneself into the natural environment, resulting in a profound sense of wholeness and oneness with nature (Lengieza, 2024). It includes an innate sense of connection to nature that extends beyond just spending time outside, encouraging well-being by instilling sentiments of togetherness and devotion to nature (Pritchard et al., 2020).

### ***Narcissism***

Zheng and MacCann (2023) defined narcissism as adversarial interpersonal style in which persons on the upper ends of narcissism have an entitled self-image, illusions of achievement and craving for praise.

### ***Eudaimonic well-being (EWB)***

Eudaimonic well-being (EWB) is related to both subjective and objective aspects. The objective element includes activities aimed at accomplishing eudaimonic goals, whereas the subjective aspect refers to the experiences people feel when striving for greatness and

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reaching their own potential. These subjective sensations, referred to as "feelings of personal expressiveness," are directly related to pursuing a life purpose and promoting self-development. Sentiments of personal expressiveness also occur as a result of striving for meaningful objectives and personal progress (Waterman et al., 2010; as cited in Cromhout et al., 2022).

### *Young Adults*

Young adulthood, which lasts from the ages of 18 to 25, is a distinct phase of development defined by important activities that allow people to participate in self-exploration and build their identities (Higley, 2019).

## **Operational Definitions**

### *Self-compassion*

In order to assess self-compassion, the 12-item Self-Compassion Scale- Short Form (SCS-SF; Raes et al., 2011) will be used. Higher scores imply greater degrees of self-compassion.

### *Nature connectedness*

The 21-item Nature Relatedness Scale (NR) developed by Nisbet et al. (2009) will be used to assess nature relatedness. The ratings range from 21 to 105, with higher values suggesting a greater nature relatedness.

***Narcissism***

Narcissism will be assessed using the 16-item Narcissistic Personality Inventory or NPI-16 by (Ames et al., 2006). A higher score implies a higher amount of narcissism in the individual.

***Eudaimonic well-being (EWB)***

Eudaimonic well-being will be assessed using Waterman et al.'s (2010) 21-item Questionnaire for Eudaimonic Well-Being (QEWB). The overall score goes from 0 to 84, with higher numbers suggesting a higher level of EWB.

***Young Adults***

The target participants are Malaysian young adults aged 18 to 25 who are either studying in universities, or colleges in Malaysia, employed in the workforce in Malaysia, or unemployed.

## Chapter II

### Literature Review

#### Eudaimonic Well-being

According to Lee et al. (2021), eudaimonic well-being (EWB) was seen as challenged thriving. This concept explains that well-being is achieved from the capacity of an individual to grow from challenges, and not because of the absence of obstacles. The challenges may emerge from six dimensions which are environmental mastery, autonomy, personal growth, good relations with others, meaning in life, and self-acceptance, where achieving it contributes to a higher level of EWB. For instance, feeling good about oneself by acknowledging one's limitations (self-acceptance), maintaining deeper interpersonal connections (positive relations with others), meeting personal needs by altering one's surroundings (environmental mastery), achieving self-determination (autonomy), finding meaning in challenges (purpose of life), and striving for own potentiality (personal growth).

There are many factors that can possibly contribute to EWB of an individual. One of the factors is meaningful sports consumption behaviour (Guo et al., 2023). The behaviour refers to the individuals having a deeper connection with sports through having a sense of community, emotional connection, and inspiration. Engaging with meaningful sports consumption behaviour was associated with EWB through perceived social support and self-esteem, which are relevant to the dimension of “positive relations with others” and “personal growth”.

Another factor contributing to EWB is the satisfaction of basic psychological needs (Leow et al., 2023). These needs are derived from Self-Determination Theory which includes three main psychological needs which are autonomy, relatedness, and competence. By fulfilling these psychological needs, individuals tend to experience an increase in well-being. This is because each need reflects a dimension that forms EWB. For example, having the

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autonomy to make decisions reflects ‘self-acceptance,’ as it allows students to integrate their academic objectives with personal views, developing personal integrity. Furthermore, having competence reflects “personal growth” as it enables individuals to engage in meaningful challenges that promote self-development. Lastly, having relatedness reflects “positive relations with others” as students may feel supported and valued.

Apart from that, gratitude was also positively associated with EWB (Fabio & Palazzeschi, 2023). Dimensions in gratitude include simple appreciation, a sense of abundance, and appreciation of others were all related to contributing to flourishing. Besides that, appreciation of others was related to meaning in life and positive relations with others. This is because when people express their gratitude to others, they experience greater meaning and deeper connection through valuing others.

### **Relationship between self-compassion and eudaimonic well-being**

As the characteristics of self-compassion include mindfulness and self-kindness, it has the potential to regulate own emotions and strive for improvement when facing challenges (Ferguson et al., 2014). This component is consistent with the notion of autonomy and self-realization in eudaimonic well-being. To consolidate the relationship, several past studies were conducted in different contexts.

A past study by Arikatt and Mohanan (2020) aims to examine the causal relationship between self-compassion and EWB mediated by personal growth initiative among 346 Bangkok undergraduates. The findings suggest a strong positive correlation between self-compassion and EWB, with self-compassion having a direct effect on EWB even without personal growth initiative as the mediation. As self-compassion emphasizes components such as being mindful about failure and being kind to oneself, it offers a psychological defence

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against self-critical moments that helps support an individual's long-term growth and fulfilment, which are essential to EWB.

A study by Teoh and Hashim (2020) explored the relationship between self-compassion, positive body image, and EWB among 200 Malaysian young adults aged 19-28. Findings suggest that Malaysian young adults had a moderate level of self-compassion which is both a survival strategy and a cultural trait, particularly the concept of "common humanity." Furthermore, results show that self-compassion has a significant positive correlation with EWB. The PERMA theory and broaden-and-build theory suggest that self-compassion fosters social connections and meaningful growth that contribute to well-being.

Additionally, a similar result was also presented by Biehler and Naragon-Gainey (2022) which aims to examine the possibility of self-compassion moderating the relationship between mindfulness and EWB during occasions of heightened negative affect in daily life among 172 adults community sample. Findings suggest that there is a positive association between self-compassion and EWB. Higher trait or momentary self-compassion was associated with higher EWB independently without mindfulness or negative emotion at the moment. The explanation behind this result was similar to previous study by Arikatt and Mohanan (2020).

A study by Benedetto et al. (2024) also investigated whether self-compassion mediates the relationships between adaptive perfectionism and psychological well-being (PWB) among 217 Italian young adults. The PWB measures six dimensions which are the purpose of life, personal growth, self-acceptance, autonomy, positive relations, and environmental mastery, aligning with the EWB. Findings suggest that self-compassion was significantly positively associated with EWB, and also mediates the negative effects of maladaptive perfectionism on well-being through decreasing self-criticism. Therefore, it

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suggests that self-compassion can be a protective factor against individuals with maladaptive perfectionism.

In summary, past studies show a relatively consistent finding regarding the relationship between self-compassion and EWB, which is positively correlated. Self-compassion can be independently associated with it, and also mediate as a protective factor. Theory also suggests that connecting with others, helps self-compassion to achieve meaningful growth that aligns with the aspect of EWB.

### **Relationship between nature connectedness and eudaimonic well-being**

The role of nature connectedness was established decades ago with its beneficial recognition of mental health (Weir, 2020). In terms of well-being, nature connectedness was recognized with its characteristic of mindfulness, introspection, and interconnection (Pritchard et al., 2020). This aspect cultivates a strong sense of purpose and personal growth, which are consistent with self-realization and the purpose of life in EWB. Further explanations were given in several past studies.

A past study by Teerapong et al. (2024) examined the relationship between connectedness to nature, engagement with natural beauty, mindfulness, and psychological well-being among 358 Thai Buddhists. Findings suggest that a strong nature connectedness will have higher levels of psychological well-being, which aligns with the Buddhist concept of “*Idappaccayatà*” which stresses interconnectedness and harmony with nature. By emphasizing the concept, Buddhism developed the interdependence concept, which acknowledges people’s interconnectedness with the environment. This acknowledgment decreases the desires of materialism and fosters harmony that improves well-being.

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Furthermore, an experiment from China by Gong et al. (2024) examined how nature connectedness moderates the effect of exposure to urban green and grey spaces after demanding tasks on short-term health and EWB among 68 undergraduates studying at Tsinghua University. The findings suggest that people with high nature connectedness tend to experience a higher emotional recovery and EWB. However, people with low nature connectedness also experienced a slight improvement in well-being but not significantly. People with high nature connectedness, are more tuned and dependent on the restorative effect given by nature, hence, experiencing the changes of environment from grey to high-biodiversity makes them enjoy and improves EWB. In contrast, people with low nature connectedness might view urban spaces as more attractive, which makes them have no significant difference in their well-being as it is non-beneficial for them.

Besides that, Jenkins et al. (2022) also conducted a study to investigate the distinct role of motivational quality and nature connectedness as mediators on different well-being among 262 adults from New Zealand. Findings suggest that nature-based physical activity does not predict eudaimonic well-being directly, however, the relationship was mediated by nature connectedness and autonomous extrinsic motivation. Having connections with nature provides a chance to have a self-reflection that reinforces EWB principle of a meaningful life. Furthermore, as a connection with nature is more related to forming a sense of identity, it is highly associated with eudaimonia rather than hedonia aspect.

Similarly, a local study conducted by Roslan et al. (2024) investigated nature connectedness as a mediator between exposure to nature and psychological well-being among 293 students. Findings suggest that nature connectedness mediated the relationship. Connecting with nature provides an environment where mindfulness and alleviating stress take place, hence, improving psychological state. Furthermore, the Ecological Self-Theory Framework highlights the innate bond that exists between people and the environment, where

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nature connectedness exemplifies the link by fostering a greater bond with natural environments.

In short, similar findings suggest that nature connectedness was positively associated with EWB. Individuals who reported high nature connectedness were associated with personal growth, life satisfaction, and a sense of purpose as it promotes mindfulness, interconnectedness supported by Ecological Self-Theory, and a sense of identity. These aspects align with EWB in terms of self-realization and purpose of life.

### **Relationship between narcissism and eudaimonic well-being**

Narcissism is a complex trait that consists of having positive (high level of self-esteem and emotional intelligence) and negative sides (high levels of depressive symptomatology and loneliness), and different cultures may introduce different results (Kállay, 2020). Given its contradictory characteristics, further reviews of past research are necessary to have a comprehensive understanding.

A study conducted by Liu et al. (2021) explored how narcissism, Machiavellianism, and psychopathy affect EWB among 705 adults in China. Findings suggest that narcissism positively and directly predicted eudaimonic well-being. Narcissism was related to better social relationships, successful work, and meaningful life experiences, which are consistent with past research indicating narcissism as the brighter side of the dark triad traits. As narcissist has relatively high confidence and social dominance, it helps to pursue their goals to achieve ideal social status and personal growth, leading a meaningful life. Furthermore, China as a collectivist culture that values harmony and connections between individuals also aligns with the characteristic of narcissism in terms of self-presentation and seeking social recognition that may contribute to the group's image.

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In contrast, a study by Kállay (2020) explored the relationship between narcissism and EWB among 306 Hungarian undergraduates. The result shows that there is no direct relationship between narcissism and EWB, contradicting with previous study. The complexity of narcissism having both adaptive (self-confidence) and maladaptive (entitlement) traits, which may have different results across culture and gender contexts, highlighted the importance of investigating other cultural impacts.

Interestingly, a different result was shown from the study by Mubeen (2022) that investigated the relationship between narcissism and psychological well-being among 250 young adults in Pakistan. Result shows that narcissism negatively correlated with, and significantly predicted psychological well-being, particularly in personal growth and positive relations with others. This is because developing close, trustworthy relationships and establishing strong emotional bonds might be challenging for narcissistic people. They may become more discontented with life, emotionally unstable, and find it difficult to form solid social ties, all of which could negatively impact their psychological health.

Similarly, a study by Belwal and Khanam (2023) among 154 Indian young adults shows a similar result. Findings suggest that narcissism negatively correlates with psychological well-being, especially in the subscales of autonomy and self-acceptance, meaning that narcissists face difficulty in self-regulation and also have insecurity although displaying confidence externally. This is mainly because traits of self-centred and lack of empathy may limit them from forming deeper and more meaningful connections with others and higher satisfaction, affecting psychological well-being. Furthermore, India as a collectivist society that values interpersonal harmony may be inconsistent with traits of narcissism, which may additionally cause a negative impact on their well-being.

In summary, there are contradictory findings across different researchers in collectivist culture. More studies (Belwal & Khanam, 2023; Mubeen, 2022) showed

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narcissism negatively correlates with EWB, a study (Kállay, 2020) showed no direct relationship, and one study (Liu et al., 2021) showed a positive predictor. Others have shown that characteristics like self-centeredness and a lack of empathy have a detrimental effect on personal development, autonomy, and self-acceptance, and having difficulty forming meaningful connections with others in the Indian context, yet still, narcissism is a feature that is associated with more meaningful social interactions and meaningful existence in China.

### **Theoretical Framework**

Self-determination theory (SDT) is a motivational framework that examines how social circumstances and individual characteristics influence various forms of motivation, especially autonomous and controlled motivation. According to SDT, people have three basic psychological needs, namely competence, autonomy, and relatedness. Fulfilling these essential needs fosters optimum motivation, autonomous motivation, and intrinsic goals, contributing to psychological well-being as well as effective engagement with the environment (Ryan & Deci, 2000). In this instance, individuals will be having EWB if their ways of living consist eudaimonic motives and activities which can satisfy three basic psychological needs Ryan (2023). Self-compassion, nature connectedness, and narcissism are several aspects that can affect the eudaimonic motives and activities.

The self-determination theory can explain the relationship between self-compassion and EWB. There are three needs within the self-determination theory which are competence, autonomy and relatedness. Higher self-compassion boosts autonomy by fostering self-kindness, intrinsic drive, and the pursuit of demanding and rewarding tasks (Neff & Dahm, 2015). It fosters a balanced, adaptable self-attitude, assists individuals in viewing events as aspects of a general human condition, and combats self-critical attitudes (Neff, Hsieh, & Dejitterat, 2005). Self-compassion also promotes relatedness by affirming one's own needs

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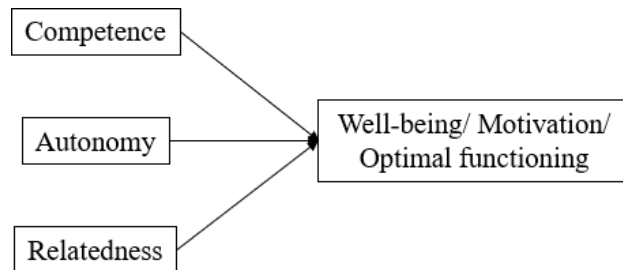
and fostering interpersonal perspective-taking, both of which improve relationships (Yarnell & Neff, 2013). As the psychological needs are fulfilled, it can enhance the well-being of individuals.

Next, the relationship between nature connectedness and EWB could also be explained by SDT. According to self-determination theory (SDT), autonomous motivation is promoted when the psychological needs for autonomy (e.g., freely interacting with the natural environment), competence (e.g., feeling capable of interacting with natural surroundings), and relatedness (e.g., being linked with others in nature.) are fulfilled (Deci & Ryan, 2000). Natural ecosystems are seen as suitable settings for meeting these demands (Ceylan, 2020; Houge Mackenzie & Hodge, 2020). As a result, meeting these psychological requirements in nature is expected to increase autonomous drive to interact with it. According to the study, persons who engage with nature for autonomous purposes are more inclined to have a positive effect on well-being, but being forced to contact with nature may have the opposite effect (Lee et al., 2021).

Apart from that, the relationship between narcissism and EWB can be explained through self-determination theory (SDT). The theory mentioned that individuals need to fulfil three basic demands in order to experience autonomous motivation, psychological well-being, and adaptive cognition, emotion, or action (Ryan & Deci, 2017; as cited in Sedikides et al., 2018). In this situation, narcissism can demonstrate great confidence and assertiveness, which are consistent with the quest of competence and autonomy. In SDT words, narcissists frequently function on the continuum of controlled motivation, driven by external validation, rewards, or ego-involvement, they may also experience moments of autonomous motivation when their aims match with fundamental values or interests. According to Zhu et al. (2024), fulfilment of basic psychological needs is also linked with the autonomous motivation and well-being.

**Figure 1**

*Theoretical Framework of the Study on the “Relationships between Self-Compassion, Nature Connectedness, Narcissism and EWB among Young Adults in Malaysia”*

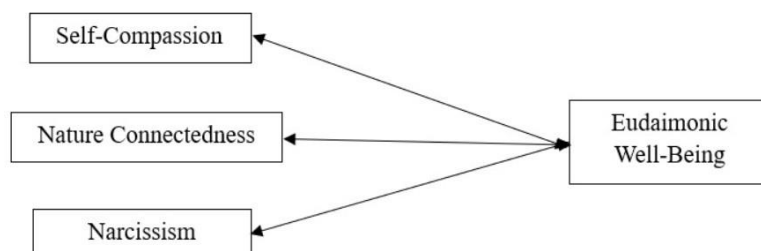


### Conceptual Framework

There are three independent variables which are narcissism, nature relatedness and self-compassion, while EWB is dependent variable in this study. This study will determine the relationship between the independent variables and dependent variable. Therefore, this study will concern about the relationship between self-compassion and EWB. In addition, study will also bring attention to the relationship between nature connectedness and EWB. The relationship between narcissism and EWB will also be examine.

**Figure 2**

*Conceptual Framework of the Study on the “Relationships between Self-Compassion, Nature Connectedness, Narcissism and EWB among Young Adults in Malaysia”*



## **Chapter III**

### **Methodology**

#### **Research Design**

This research used a quantitative, correlational, and cross-sectional research design to identify the correlation between narcissism, nature connectedness, and self-compassion with eudaimonic well-being (EWB) among young adults in Malaysia. In this study, narcissism, nature connectedness, and self-compassion were the independent variables, while EWB was the dependent variable. According to Ahmad et al. (2019), quantitative research applies methods from the natural sciences to produce numerical data and objective findings. Its primary aim is to determine cause-and-effect relationships between variables through mathematical, computational, and statistical techniques.

Correlational research design was used to determine the relationship between self-compassion, nature connectedness, narcissism, and EWB among Malaysian young adults. According to Devi et al. (2023), it is a non-experimental method for investigating the correlations between two or more variables within a single group that exist at different levels. The direction of associations between variables was determined through statistical analysis, and the relationship could be positive or negative, showing how variables were related.

In this study, a cross-sectional design was implemented as well. This type of observational research focusses at data from a population at a single point in time. In contrast to other forms of observational studies, cross-sectional studies do not track individuals over a period in time (Wang & Cheng, 2020). In addition, the self-administered survey was distributed to the target participants to test the hypotheses of the study.

## **Sampling Procedures**

### ***Sampling Method***

The purposive sampling method was implemented in this study because purposeful strategies were used to strategically place participants in relation to the topic, and it can result in richer and more relevant data (Mweshi & Sakyi, 2020). Due to the criteria that were set, such as young adults between 18 to 25 years old in Malaysia, it means that only participants who met this criterion were involved in this study.

### ***Sample***

The target participants for this study were young adults aged from 18 to 25 who currently reside in Malaysia. This age range was selected based on the emerging adulthood theory which was characterized by the growth of individuality and identity as well as the sense of being between youth and adulthood (van der Werf et al., 2022). There were few inclusion criteria set for the participants. The criteria are as follows:

1. Malaysian
2. Individuals who aged between 18 to 25 years old

For the exclusion criteria, individuals who fall outside the age range would be excluded. Additionally, individuals who were not residing in Malaysia were excluded since the study focuses on the Malaysian context.

### **Sample Size**

In this study, G\*Power 3.1 software was used to determine the sample size. The formula  $f^2 = \frac{(R)^2}{1-(R)^2}$  was applied to calculate the effect size and the correlation coefficients for self-compassion, nature connectedness, and narcissism were 0.61, 0.32, and -0.16, while

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the average effect size was 0.2443 (Refer to Appendix A). The effect size was input into the software to calculate the minimum sample size, with a statistical power of 0.95. The result from G\*Power 3.1 software showed a minimum requirement for a sample size was 75 participants (Refer to Appendix B).

### **Location of study**

The survey's responses were collected throughout Malaysia. Due to the wide accessibility, anonymity, and cost-effectiveness, the online survey was created through Qualtrics, and the link and QR code were distributed using social media platforms like Facebook, WhatsApp, Messenger, WeChat, Instagram, and Microsoft Teams.

### **Instruments**

Few validated scales were used in this study to determine the association between self-compassion, nature connectedness, narcissism, and EWB among Malaysian young adults. At the beginning of the questionnaire, an information sheet and informed consent form were attached to introduce the questionnaire and the confidentiality. The questionnaire consists of a few sections as follows:

### ***Demographic details***

Demographic information such as nationality, age, gender, race, and occupation status was collected from the participants. To determine the eligibility of the participants, the first two questions were nationality and age, followed by gender, race, and occupation status. Age was an open-ended question that required participants to insert their answers. Questions for nationality, gender, race and occupation status were close-ended questions and participants chose their answers from the given options. For the occupation status questions, participants

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chose their answer from three options which are students, employed workers, and unemployed.

### ***Questionnaire for Eudaimonic Well-Being***

The 21-item Questionnaire for eudaimonic well-being (QEWB; Waterman et al., 2010) was used to measure EWB, which focuses on the aspects of personal development goals including self-discovery, a feeling of purpose and meaning, deep participation, major effort, and pleasure of activities as a form of expression. Examples of items in the questionnaire include, “I find I get intensely involved in many of the things I do each day.” and “I believe I have discovered who I really am.” The QEWB responds on a 5-point Likert scale, from 0 (Strongly Disagree) to 4 (Strongly Agree). Out of the 21 items, 7 are negatively worded and require reverse scoring (items 3, 7, 11, 12, 16, 19, 20). The total score is obtained by summing all items, with a potential range of 0 to 84. Higher scores indicate better functioning and alignment with eudaimonic principles. The Cronbach’s alpha of this scale is from 0.85 to 0.86, which indicates a high reliability in the original study.

### ***Self-Compassion Scale-Short Form***

The 12-item Self-Compassion Scale-Short (SCS-SF; Raes et al., 2011) was used to measure the self-compassion. There are 6 subscales to measure self-compassion, namely self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification. Each subscale includes 2 questions. There are also 3 subscale scores that need to be reversed, which are self-judgment items (items 11 and 12), isolation items (items 4 and 8), and over-identification items (items 1 and 9). Sample items include: “I try to see my failings as part of the human condition” (Common Humanity) and “I’m disapproving and judgmental about my own flaws and inadequacies” (Self-Judgment). The SCS-SF was assessed with a 5-point

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Likert scale from 1 (almost never) to 5 (almost always). The total score is obtained by first reversing the negative subscale items (self-judgment, isolation, and over-identification), then compute the mean for each of the six subscales, and lastly calculate the total score by dividing these six subscales means. The Cronbach's alpha values of 0.86 are found from the original study for the total score across samples.

### *Nature Relatedness Scale*

The Nature Relatedness Scale (NR; Nisbet et al., 2009) was utilized to measure individuals' connection to nature in terms of affective, cognitive, and experiential dimensions. The scale consists of 21 items and can be organized into three sub-scales: NR-Self (items 5, 7, 8, 12, 14, 16, 17, 21), NR-Perspective (2, 3, 11, 15, 18, 19, 20), and NR-Experience (1, 4, 6, 9, 10, 13). Sample items include “My relationship to nature is an important part of who I am.” (NR-Self), “Some species are just meant to die out or become extinct” (NR-Perspective), and “I enjoy being outdoors, even in unpleasant weather.” (NR-experience). The responses were measured on a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), with some items reverse-scored (item 2, 3, 10, 11, 13, 14, 15, 18). Scores are averaged to get a total score for overall nature connectedness, as well as subscale scores. Stronger connection to nature is reflected in higher scores. For the entire NR scale, the Cronbach's alpha was 0.87. with NR-Self at 0.84, NR-Perspective at 0.66, and NR-Experience at 0.80.

### *Narcissistic Personality Inventory*

Key aspects of narcissistic personality characteristics were measured using the Narcissistic Personality Inventory (NPI-16; Ames et al., 2006), which addressed the limitations of larger inventories. The scale consists of 16 items. Each item consists of two

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assertions, and participants select the one that best characterizes them. Responses indicating narcissistic tendencies are evaluated as one, whereas non-narcissistic responses are scored as zero and the total score is the mean of the 16 items. Higher scores indicate a higher level of narcissism. The sample items for narcissistic responses include “I think I am a special person”, and non-narcissistic responses include “I am no better or no worse than most people”. In terms of reliability, the NPI-16 demonstrated good internal consistency with an alpha of 0.72 and test-retest reliability of 0.85 over five weeks.

### **Pilot Test**

A pilot test was conducted to validate the research instruments. The purpose of pilot study is to test the acceptability and feasibility of the method to be used on the larger size of the study (National Center for Complementary and Integrative Health, 2020). Based on the Central Limit Theorem (CLT), Roscoe’s guideline suggested a sample size of at least 30 but not more than 500 is appropriate in behavioural studies (Memon et al., 2020). Therefore, a sample size of 31 young adults aged between 18 to 25 years old residing in Malaysia were recruited and distributed through online platforms such as Facebook, WhatsApp, Messenger, WeChat, Instagram, and Microsoft Teams. Participants completed a questionnaire that includes the Self-Compassion Scale–Short Form (SCS-SF), Nature Relatedness Scale (NR), Narcissistic Personality Inventory (NPI-16), and the Questionnaire for Eudaimonic Well-Being (QEWB). The data collection for the pilot study took approximately two week.

### ***Reliability***

The reliability test result was calculated after the recruitment of the pilot study. Cronbach’s Alpha was used to measure the internal consistency of the instruments with higher value indicating greater reliability (Nunnally & Bernstein, 1994). In this case, the

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reliability can be categorized into different levels which are excellent (greater than .90), good (.80-.89), acceptable (.70-.79), questionable (.60-.69), and poor (less than .60). The scales used in this study were fall in the range from .793 to .841. Hence, all scales were considered reliable. Table 3.1 displays the comprehensive results of the reliability test.

**Table 3.1***Reliability Results*

Scale	Number of items	Cronbach Alpha, $\alpha$		
		Original study	Pilot test (n=31)	Actual Study (n=105)
SCS-SF	12	.86	.84	.89
NRS	21	.87	.83	.89
NPI-16	16	.72	.79	.77
QEWB	21	.85	.83	.93

**Research Procedures**

After receiving ethical approval by Professor Ts Dr Faidz bin Abd Rahman, approval number: 412 (Refer to Appendix C), the online survey was distributed to the participants. The young adults in Malaysia was recruited and the survey created through Qualtrics was distributed to them via social media platforms such as Facebook, WhatsApp, WeChat, Instagram, and Microsoft Teams.

In the questionnaire, the information sheet and informed consent form about the study was shown at the beginning. Only participants who sign the informed consent form will continue in the study, and this indicates their acknowledgment of the study and their agreement to have their results collected for academic purposes. Demographic information such as age, gender, race, and occupation status was collected in the second part of the

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survey. Participants who did not fulfil the inclusion criteria were removed during the data cleaning process. Results of the questionnaire that includes the SCS-SF, NR, NPI-16, and QEWB was collected and a brief explanation was shown at the top of the survey in every scales. Completing the entire survey required approximately 15 to 20 minutes. All responses were collected anonymously and analysed using IBM SPSS Statistics Version 23.

### **Data Analysis**

The gathered data was processed for analysis and then exported into an SPSS data file and data analysis for the study was conducted using IBM SPSS Statistics Version 23. The data cleaning process was taken to remove the missing data or data that did not fulfil the inclusion criteria. The total scores for the SCS-SF, NR, NPI-16, and QEWB were computed after cleaning the data. Outliers were identified and addressed using univariate and multivariate outliers to ensure data accuracy and consistency.

Next, the descriptive statistics was conducted to analyse the means, standard deviations, frequencies, and percentages of participants' demographic information, like age, gender, and race and the reliability analysis was conducted using Cronbach's alpha. In addition, histograms, Q-Q plots, skewness and kurtosis, and Kolmogorov-Smirnov test (K-S test) which includes Pearson Product-Moment Correlation (PPMC) was used to test the assumption of normality.

## **Chapter IV**

### **Results**

#### **Data Cleaning**

In total, 129 responses were collected for the study. During the data cleaning process, 18 responses (14%) were removed from the study due to incomplete submissions, which led to missing data. The missing data were addressed using listwise deletion, whereby any case with incomplete responses was excluded from the dataset. There are also 6 responses (5.4%) that were excluded due to participants providing identical answers across multiple items, indicating possible inattentive answering. After the data cleaning process, no missing data remained, and 105 responses were retained for further data analysis.

#### **Data transformation**

Data transformation was applied for reverse-scored items in the Self-Compassion Scale–Short Form (SCS-SF). The reversed-scored items were 1, 4, 8, 9, 11, and 12. While for the Nature Relatedness Scale, the scores of items 2, 3, 10, 11, 13, 14, 15, and 18 were reversed. For the Questionnaire for Eudaimonic Well-Being (QEWB), out of the 21 items, 7 negatively worded items (items 3, 7, 11, 12, 16, 19, and 20) were reverse-scored. The scoring of all reversed items was changed: “1” was reversed to “5”, “2” to “4”, “3” remained “3”, “4” to “2”, and “5” to “1”. For the Narcissistic Personality Inventory, the responses were changed according to the narcissistic responses, where all narcissistic responses were scored as “1”, and all non-narcissistic responses were scored as “2”.

### **Normality Assumptions**

The normality assumptions were assessed using five indicators, which are the histogram, Q-Q plot, skewness, kurtosis, and Kolmogorov-Smirnov test. The distribution is considered normal based on three normality indicators, with no violations observed.

### ***Multivariate outliers***

For multivariate outliers, data are considered acceptable when the maximum value of the Mahalanobis distance for the 3 independent variables is below 16.27 (Muhamad Pilus & Nguyen, 2023). Cook's Distance remains below 1 (Cook and Weisberg, 1982), and the results are less than two times Leverage's value (Hoaglin and Welsch, 1978). In the study, the results show that the maximum Mahalanobis distance was 16.021, which did not exceed the critical value, and the Cook's Distance is well below 1 (Refer to Appendix D). However, the maximum leverage value, which is .15, is higher than the threshold. For this study, the threshold of leverage value is  $\frac{3+1}{105} \times 2 = .07$ . Because Cook's Distance was low and the Mahalanobis distance did not exceed the critical value, these observations were not considered influential. Therefore, no multivariate outliers were identified, and the results were acceptable.

### ***Histogram***

In a normal distribution, histograms will show a bell-shaped curve, with data points symmetrically clustered around the mean (Nuzzo, 2019). The results of the histogram showed that the distribution for nature connectedness, narcissism, and eudaimonic well-being indicated a bell-shaped curve and closely followed the normal distribution. However, the histogram of self-compassion showed a bimodal shape, showing a mild deviation from normality (Refer to Appendix E). This may be due to the existence of different subgroups in

the study, which could result in distinct response patterns within the sample (Alm, 2014). For example, it may be due to different respondents with different occupational status.

### *Q-Q plots*

The Q-Q plots showed that the observed data fell closely along the diagonal line for self-compassion, nature connectedness, narcissism and eudaimonic well-being. The closer the data points are to the diagonal line, the better the normal distribution. Hence, the Q-Q plots indicated that the data for these variables were approximately normally distributed (Refer to Appendix F).

### *Skewness and kurtosis*

For skewness and kurtosis, both measurement values would be 0 in the perfectly normal distribution, with the acceptable range falling between -2 and +2 (Garson, 2012). Table 4.1 showed that the values of self-compassion, nature connectedness, narcissism, and eudaimonic well-being are acceptable (Refer to Appendix G).

Table 4.1

### *Skewness and Kurtosis*

Scale	Skewness	Kurtosis
Self-compassion	-.47	-1.05
Nature Connectedness	-.35	-.85
Narcissism	1.07	.24
Eudaimonic well-being	-.61	-.59

***Kolmogorov-Smirnov test***

For Kolmogorov-Smirnov test, p-value that greater than .05 suggests that the null hypothesis is accepted and the data is normal. If  $p < .05$ , the null hypothesis is rejected, which means that the data significantly deviates from the normal distribution (Mishra et al., 2019). The results showed that all variables violated the assumption of normality (Refer to Appendix H). The significant level of self-compassion, nature connectedness, narcissism, and eudaimonic well-being violated from the normal distribution (See Table 4.2). These findings indicate that the distributions for all variables deviate significantly from a normal distribution. Given the sample size of 105 is small and its high sensitivity to extreme values, even small deviations from normality are likely to be detected as significant (Ghasemi & Zahediasl, 2012).

Table 4.2

***Kolmogorov-Smirnov Test***

Kolmogorov-Smirnov Test	
Variables	Sig.
Self-compassion	<.001
Nature Connectedness	.026
Narcissism	<.001
Eudaimonic well-being	<.001

**Descriptive Analysis*****Background of respondents***

The demographic details of the respondents can be found in Table 4.3. In this study, there were 105 respondents aged from 20 to 25 years old ( $M = 22.30$ ,  $SD = 1.08$ ). The

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majority of the respondents were female, and most of the respondents were Chinese. Most of the respondents were also students, with a smaller group of participants who are employed or unemployed (Refer Appendix I).

Table 4.3

*Background Details of Respondent (n=105)*

					Frequency	Percentage
Variables	<i>M</i>	<i>SD</i>	<i>Min</i>	<i>Max</i>	(n)	(%)
Age	22.30	1.08	20	25		
Gender						
Male					48	45.70
Female					54	51.40
Prefer not to say					3	2.90
Ethnicity						
Malay					3	2.90
Chinese					95	90.50
Indian					7	6.70
Occupational Status						
Student					79	75.20
Employed workers					20	19.00
Unemployed					6	5.70

*Note.* M = Mean; SD = Standard deviation; Min = Minimum value; Max = Maximum value

***Frequency distribution of variable***

Appendix J showed the mean and standard deviation of variables. The mean scores of self-compassion are 3.54 ( $SD = 0.69$ ). While the mean scores for nature connectedness are 72.63, with a standard deviation of 12.32. In addition, the mean scores for narcissism are 3.78 and the standard deviation is 3.18. Lastly, for eudaimonic well-being, the mean scores are 54.38, and the standard deviation is 13.37.

**Inferential analysis*****H1: Self-compassion positively correlate with eudaimonic well-being among young adults in Malaysia.***

The result showed a significant positive correlation between self-compassion and eudaimonic well-being among Malaysian young adults. This represents a large effect size (Panzarella et al., 2021), indicating that the higher the level of self-compassion, the higher the eudaimonic well-being among young adults in Malaysia. Self-compassion. There is a strong positive correlation between self-compassion and eudaimonic well-being. Thus, H1 is supported.

***H2: Nature connectedness positively correlate with eudaimonic well-being among young adults in Malaysia.***

The significant positive relationship between nature connectedness and eudaimonic well-being can be found. This indicates a large effect size, as  $r$  exceeds the threshold of 0.50 (Panzarella et al., 2021), meaning that the higher the level of nature connectedness, the higher the eudaimonic well-being among young adults in Malaysia. This means that the results showed that nature connectedness and eudaimonic well-being have a strong positive correlation. Hence, H2 is supported.

***H3: Narcissism positively correlate with eudaimonic well-being among young adults in Malaysia.***

The result revealed that narcissism and eudaimonic well-being showed no significant relationship. The result showed a small relationship between the two variables, as the effect size (ES) was between  $r = 0.1$  and  $r = 0.3$  (Panzarella et al., 2021). This small effect size suggests that narcissism is not meaningfully related to eudaimonic well-being in this sample. The non-significant positive relationship between narcissism and eudaimonic well-being may be attributed to the cultural context of Malaysia, where collectivist values place more emphasis on community well-being and social harmony, which may reduce the influence of narcissistic traits. These are also often associated with self-promotion and external validation rather than intrinsic goals that lead to eudaimonic well-being (Triandis, 1995; Ryan & Deci, 2001). Hence, H3 is not supported.

Table 4.4

*Pearson Correlation of Self Compassion, Nature Connectedness, Narcissism and Eudaimonic Well-Being*

Variables	1	2	3	4
1. Self-compassion	1			
2. Nature connectedness	.27**	1		
3. Narcissism	.22*	-1.05	1	
4. Eudaimonic well-being	.69**	.52**	.18	1

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

### Results Summary

The results summary is showed in Table 4.5. There are 2 hypotheses are supported while 1 hypothesis is not supported after the result analysis.

Table 4.5

#### *Results Summary*

	Hypothesis	Result
H1	Self-compassion positively correlate with eudaimonic well-being among young adults in Malaysia.	Hypothesis is supported
H2	Nature connectedness positively correlate with eudaimonic well-being among young adults in Malaysia.	Hypothesis is supported
H3	Narcissism positively correlate with eudaimonic well-being among young adults in Malaysia.	Hypothesis is not supported

## **Chapter V**

### **Discussion**

#### **Summary of the Study**

This research aims to examine the relationship between self-compassion, nature connectedness, narcissism, and eudaimonic well-being (EWB) among young Malaysian adults. Grounded in Self-Determination Theory (SDT), which claims that fulfilling basic psychological needs (relatedness, autonomy, and competence) contributes to optimal functioning, this study examined how the variables correlate with EWB through the lens of SDT.

A total of 105 young adults in Malaysia participated in the study, and the data were collected using standardized self-report questionnaires. The correlational analysis showed that  $H_1$  and  $H_2$  were supported, with a significant positive correlation between self-compassion and nature connectedness with EWB, while  $H_3$  was rejected, with narcissism showing no significant relationship with EWB.

Overall, the findings showed the importance of positive psychological traits, particularly self-compassion and nature connectedness, in enhancing EWB, highlighting these traits as potential resources in promoting psychological health. On the other hand, narcissism did not show a strong association with EWB, interpreting that the trait may be limited in this context.

#### **Discussion**

##### ***Relationship between self-compassion and eudaimonic well-being***

The present study showed that there is a significant positive correlation between self-compassion and EWB among Malaysian young adults, and  $H_1$  was therefore supported. The results were consistent with the previous studies conducted among young adults (Arikkatt &

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Mohanan, 2020; Benedetto et al., 2024; Biehler & Naragon-Gainey, 2022; Teoh & Hashim, 2020). Individuals with a high level of self-compassion were more likely to have a high level of EWB. These findings strengthen the argument that self-compassion not only acts as a protective factor against distress but also revealed as an active mechanism that helps in personal growth.

It implies that by encouraging emotional balance during times of failure, it meets the Self-Determination Theory, hence improving EWB. For example, a person with high self-compassion enhances perceived autonomy as it encourages people to be true and kind to themselves, pursue actions motivated by enjoyment, and find satisfaction through building up challenging but motivated skills (Gunnell et al., 2017).

From a cultural perspective, it has been demonstrated that self-compassion is positively correlated with well-being in both Asian (collectivist) cultures such as Taiwan and Thailand and also in Western (individualistic) cultures (Neff et al., 2008). However, even within collectivist cultures, self-compassion can be perceived differently, and this directly affects its link with well-being. For instance, in China, a collectivist culture, self-compassion was found to be not just treating oneself with care but also establishing harmony with others. This perception may have resulted from the philosophical traditions of dialecticism and also the culture that emphasizes social participation and self-transformation (Zhao et al., 2021). A meta-analysis from Wang and Lou (2022) also found that country differences possess 35% of variance in affecting the strength of the relationship between self-compassion and well-being. This suggests that cultural awareness should be considered when interpreting the findings related to self-compassion.

In the Malaysian context, the society emphasizes collectivism, where social harmony, avoiding humiliation or public failure, and maintaining interpersonal relationships are highly

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prioritized. The core component in Malaysian culture values the term “saving face”, where one’s reputation may be saved by following the rules mentioned above (Mohammed, 2015). Although following these rules makes individuals maintain harmonious relationships, it also contributes to the internal struggles in expressing their true thoughts. The well-being may be affected negatively as the struggles remain unresolved. Self-compassion acts as a coping mechanism that promotes emotional regulation for individuals who are struggling by providing a way that does not go against the norms, at the same time acknowledging that failures and imperfections are part of human nature. It changes the harsh self-judgment into self-respect, which reduces the effect of “saving faces”. This internal process still upholds the principles of societal harmony while fostering resilience and healing. Hence, self-compassion not only supports individual basic psychological needs but also aligns with broader cultural values in Malaysia, highlighting its unique role in one’s EWB.

### ***Relationship between nature connectedness and eudaimonic well-being***

The present study showed that there is a significant positive correlation between nature connectedness and eudaimonic well-being among young adults, and H<sub>2</sub> was therefore supported. This result was consistent with previous studies among undergraduates (Gong et al., 2024), adults (Jenkins et al., 2022; Teerapong et al., 2024), and students (Roslan et al., 2024). It indicates that individuals that are high in nature connectedness are more emotionally and cognitively connected to nature and tend to experience autonomy, meaning, vitality, and personal growth, which are indicators of EWB (Pritchard et al., 2020). This significant correlation suggests that nature connectedness and EWB may mutually reinforce each other, which calls for more longitudinal and experimental studies.

In terms of the SDT perspective, nature connectedness can be explained through fulfilling basic psychological needs (relatedness, autonomy, and competence). The concept of

“nature-inspired autonomy” describes that nature brings autonomy as it provides a sense of freedom through escaping the frustration brought by external social forces. By connecting to nature, individuals are able to reinforce their personal intrinsic values and focus on what matters most to them, which increases a sense of autonomy (Pritchard et al., 2020).

Furthermore, different from other forms of relatedness, exposure to nature promotes a distinct form of relatedness other than family or friends. This form of relatedness extends the sense of belonging beyond human relationships that significantly predicts happiness (Zelenski & Nisbet, 2014). In relation to competency, it can be fostered through learning about the natural ecosystems and also when interacting with nature. For example, an individual mastering outdoor activities such as gardening or hiking increases the interaction with nature, which in turn fosters their competency. Hence, nature connectedness could help in creating the psychological foundation for EWB (Natural England, 2016). The result of this study strengthens that nature connectedness represents a deeper psychological orientation that may influence how people perceive and find a meaningful life, rather than just being about time spent with nature or nature preference. It extends the past research on hedonic benefits of nature and shows that it is also associated with eudaimonic outcomes by integrating nature in developing the psychological needs in SDT.

In Malaysia, where a multicultural background is a defining feature, similar traditional beliefs and practices could be seen across the diverse ethnic groups. In Malay custom, nature was viewed as an economic resource, a reflection of civilization, a sense of belonging, and also a myth of place origins. The nature elements could be seen in many different aspects, such as during farming, gathering, and the name of a place (Sujud et al., 2022). Their stories are also sometimes about human-nature relationships, such as a rooster alerting danger or a dog rescuing a man, each emphasizing mutual aid and respect with the natural environment. In Chinese culture, a core concept called “Take Heaven as the

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Principle” promotes the idea that man is part of nature, and we should be respectful to nature rather than attempting to dominate it. This has rooted deeply in their philosophical Confucianism tradition. The concept emphasizes 4 harmonious relationships, which are harmony of nature and all things, between humans and nature, between people, and within one’s body and mind. This worldview had shaped them in building up social orders and influencing their life wisdom (Ma, 2025). Similarly, in Indian culture, people view themselves as an inseparable part of nature and the cosmos, where the universe is the God’s body, while nature, along with humans, is part of it. To harm anything on earth is to harm oneself and the God’s body (Coward, 2003). This again implies that nature connectedness may not be just an environmental attitude but also a cultural manifestation of belonging among Malaysian young adults.

These strongly ingrained viewpoints had shown that nature connectedness has been a concept that was rooted early in the Malaysian context. From EWB’s perspective, by fostering a sense of purpose and belongingness within the spirituality, it may promote growth in terms of life meaning and self-acceptance. People who integrate these ideas may find that their personal values and day-to-day activities are more in line, meeting the basic psychological needs outlined in Self-Determination Theory. All in all, the cultural values in Malaysia may serve as an explanation for the relationship between nature connectedness and EWB.

### ***Relationship between narcissism and eudaimonic well-being***

The present study showed that there is no significant correlation between narcissism and EWB among Malaysian young adults, and H<sub>3</sub> was therefore rejected. The result is contrary to previous findings among young adults (Belwal & Khanam, 2023; Liu et al., 2021; Mubeen, 2022). This means that having a high or low level of narcissistic personality does

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not associate with EWB. The initial hypothesis was based on a study from Liu et al. (2021) that narcissistic people are high in confidence level and social dominance, which contributes to achieving personal growth and ideal social status. Furthermore, the sample was also from a collectivist culture similar to Malaysia, where the group's image may be conserved through seeking social recognition, a characteristic of narcissism.

However, the result indicates that narcissism in this study may not have a direct association with deeper aspects of EWB, at least among Malaysian young adults. This aligns with a previous study by Kállay (2020) that emphasizes narcissistic personality has both adaptive (self-confidence) and maladaptive (entitlement) traits that will contribute to different results across gender and cultural contexts. From an SDT perspective, there are three types of motivations, which are amotivation (lack of motivation), controlled motivation (external pressure), and autonomous motivation (internal enjoyment). Autonomous motivation often leads to a positive outcome, while narcissism is predominantly categorized under controlled motivation. However, the trait is unstable and may sometimes show autonomous motivation, especially when they are enjoying the admiration or pursuing self-esteem goals (Sedikides et al., 2018). Although SDT implies that narcissism involves competence and autonomy, the present result reveals that these traits are not consistently linked to increased EWB. One possible explanation is that the autonomous motivation may vary among individuals in the context of narcissistic traits, where some pursue similar goals primarily due to the external validation, and others obtain their internal satisfaction of fundamental needs when pursuing the goals. This variability might have weakened the association in the current study and resulted in no significant correlation between narcissism and EWB.

Furthermore, another possible reason may be due to the cultural context. In Malaysia, as a collectivist culture, validation often results from blending in, following social roles, and being seen as harmonious within the community, rather than trying to stand out (Cheng et al.,

2020). In this case, the controlled motivation of the narcissism trait is to align with the society's values, such as helping others or being humble. This may somehow provide a certain level of validation, but it may not directly associate with EWB, as the approval remains externally driven, while EWB emphasizes autonomous motivation. Yet, when their controlled motivation focuses on self-enhancement, such as being admired or wanting to be seen as superior, it may be less valued and socially reinforced in such culture settings, and validation may be restricted. This further weakens the possible association between narcissism and EWB.

## **Implications**

### ***Theoretical implication***

The findings of this study broaden the application of Self-Determination Theory among Malaysian young adults. The idea that internal psychological resources contribute to EWB was supported by the positive relationships found between self-compassion and nature connectedness with EWB. This provides further empirical support that fulfilling basic psychological needs (relatedness, autonomy, and competence) can also be facilitated through intrapersonal traits (such as self-compassion) and environmental connectedness (such as nature connectedness), thereby extending SDT beyond its traditional domains.

Furthermore, the finding of the complex nature of the narcissism trait was also shown by the non-significant relationship with EWB. From a cultural viewpoint, this non-significant relationship reflects Malaysia's collectivist values, which place more emphasis on social harmony and interdependency than self-promotion. Narcissistic traits may find it more difficult to get the social reinforcement they seek in such a setting. The findings suggest that the hypothesized relationship between narcissism and EWB may be diluted by this cultural

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dynamic, highlighting the significance of taking a cultural view into consideration when applying SDT in future research.

### *Practical implication*

The findings of this study provide important implications for programs in fields such as mental health treatments, education, and community programs that aim to enhance EWB among Malaysian young adults. Specifically, the positive correlation between self-compassion and EWB indicates that relevant authority should promote self-compassion-focused interventions as effective means of enhancing psychological resilience. To widespread emotional programs and self-acceptance, the government and universities could include systematic self-compassion programs, workshops, and systematic self-compassion counselling services. Besides that, social media and community events may also be utilized by public awareness campaigns to emphasize the advantages of self-compassion and also make these ideas widely available.

Next, the positive correlation between nature connectedness and EWB suggests the importance of incorporating nature-based activities among young adults. The intentional attempts to improve the interaction with natural settings, especially in urban areas, might help the young adults nowadays that are increasingly preoccupied in digital surroundings regain their attentional capacity, encourage introspection, and develop a sense of purpose and belonging. Universities could also promote outdoor learning programs where students can connect with nature and also incorporate nature inside therapy sessions. The community may also initiate new projects that focus on tree plantings, rooftop gardens, and biodiversity pathways along public roads. These findings emphasize the necessity of laws that promote easily accessible green areas that suit the Malaysian culture in order to promote EWB.

Although narcissism was not significantly related to EWB in this study, this finding carries practical value. It suggests that narcissistic traits by themselves might not be associated with domains such as purpose in life and personal growth. Practical interventions or counselling programs that are related to promoting EWB should avoid using this trait in assuming their capability to enhance EWB. Instead, practitioners should focus on promoting other intrinsic motivations that may benefit everyone in achieving meaningful outcomes.

To strengthen the concept into both contextually meaningful and long-term effectiveness in such a diverse culture, an integration approach that emphasizes the need for collaboration between mental health professions, policymakers, and the community is essential in achieving the result of promoting EWB effectively.

### **Limitations of Study**

The present study has a few limitations. First, cross-sectional design was used in this study, which restricts making inferences about the causal relationship between the variables (Wang & Cheng, 2020). The direction of influence is unable to be determined despite the fact that significant correlations were found. For instance, the significant correlation between self-compassion and EWB only shows there is a presence of a relationship, but it is still unknown whether a higher level of self-compassion leads to greater EWB or the presence of EWB contributes to developing self-compassion.

Next, although the target sample of this study was Malaysian young adults, 75.2% of the respondents were university students, and 90.5% were Chinese respondents. Such result may produce a relatively homogeneous sample pool. The results may produce bias and also make it difficult to generalize to the population that has diverse cultural backgrounds and socioeconomic statuses (Jager et al., 2017). For example, people from rural and urban areas could have different experiences and understandings with nature. Similarly, those young

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working adults with lower educational backgrounds may also face other life stressors, which could impact their levels of self-compassion, nature connectedness, narcissism, and EWB. Therefore, this study may only serve as a pattern that reflects the population at a higher educational level.

Lastly, the current study relied on self-administered questionnaires to collect data, which is vulnerable to encountering response bias (Cook, 2010). For example, participants may perform social desirability bias by exaggerating scores on highly desired characteristics such as self-compassion and nature connectedness, while downplaying less socially desired traits like narcissism in ways they believed were socially acceptable. This is due to individuals in collectivist cultures who may often desire to present the favorable self to the community, which may lead to a response bias (Riemer & Shavitt, 2011). Furthermore, individual differences in how they interpret the questionnaire, recall false memories, and their current mood when answering the survey may affect the result. This will lead to subjective interpretation of the items, and it may not reflect the actual interpersonal perceptions accurately, reducing the accuracy and reliability of the findings.

### **Recommendations of study**

A few recommendations are suggested for future studies to address the limitations. First, to address the limitation of cross-sectional study, future studies should implement longitudinal or experimental research designs to have a deeper insight into the direction between the variables. A longitudinal study allows the researcher to have a more comprehensive view of the result by tracking the changes of the variables across time, hence identifying the causal relationship between the variables (Caruana et al., 2015). Furthermore, an experimental research design is a scientific method of conducting research that involves changing one or more independent variables and applying them to one or more dependent

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variables to find out the effect (Zubair, 2022). For example, evaluating the variables after an intervention or program may help in establishing the causal links through measuring psychological changes before and after the intervention.

Next, to ensure a more diverse sample, future research could actively work on recruiting a diverse participant pool in terms of cultural, socioeconomic, and educational background. As this study implements the purposive sampling method, future research may consider stratified sampling, where the population is divided into discrete, non-overlapping strata according to certain characteristics, such as income, age, or education. This sampling method will be able to ensure a proportional representation of the ethnic groups in Malaysia and also different kinds of criteria. As a result, more accurate subgroup comparisons and generalizability could come from this broader representation.

Lastly, to reduce the potential effect of self-report bias, future research is encouraged to incorporate multi-method approaches to collect the data. For example, an informant report, in which participants' traits and behaviours are rated by their close family members or friends. This could offer an outside view of the participant to ensure a more precise and congruent response (Olino & Klein, 2015). Other than that, when studying constructs like narcissism, where opinion of self may sometimes not align with the behaviour, incorporating behavioural observation in experimental or real-life settings may aid in improving the accuracy of the result (Olino & Klein, 2015).

## Conclusion

In conclusion, this study has provided valuable insights into understanding the relationship between self-compassion, nature connectedness, narcissism, and EWB among Malaysian young adults. The findings showed that self-compassion and nature connectedness were positively correlated with EWB, which was supported by the Self-Determination

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Theory and consistent with past studies. The lack of a significant relationship between narcissism and EWB underscores the complexity of the interaction between personality traits and different cultures, which emphasizes the need for further investigation of this trait in studies on well-being. These findings enhance our understanding of positive psychological constructs in Malaysia, which contributed theoretically and practically. It provides insight for therapists, mental health services, government, and educational programs in finding ways to promote EWB among young adults.

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## Appendices

### Appendix A

#### Calculation of Effect Size

*Self-compassion*

$$r = 0.61$$

$$f^2 = \frac{(0.61)^2}{1 - (0.61)^2}$$

$$= 0.5926$$

*Table 1: Descriptive statistics, internal consistency reliability of scales, and pearson product-moment correlations for self-compassion, eudaimonic well-being, and personal growth initiative*

Variable (Measure)	M	SD	1	2	3
1 Self-compassion (SCS)	3.38	0.35	0.69		
2 Eudaimonic well-being (SPWB)	2.77	0.39	0.61**	0.76	
3 Personal Growth Initiative (PGI)	3.55	0.36	0.64**	0.58**	0.89

*Note.* SCS = Self-Compassion Scale. SPWB = Scales of Psychological Well-Being. PGI = Personal Growth Initiative. Reliability  $\alpha$  (Cronbach, 1951) on diagonal.\*\*p < .01.

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Nature-connectedness

$r = 0.32$

$$f^2 = \frac{(0.32)^2}{1 - (0.32)^2}$$
$$= 0.1141$$

**Table 1.** Descriptive statistics and correlations for all variables.

Variables	<i>M</i>	<i>SD</i>	1	2	3	4
1. Connectedness to Nature	44.22	6.04	–			
2. Mindfulness	35.75	8.19	.19**	–		
3. Engagement with Natural Beauty	20.78	3.57	.43**	.10	–	
4. Psychological Well-being	209.36	28.83	.32**	.20**	.25**	–

\*\**p* < .01.

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## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB

*Narcissism*

$$r = -0.16$$

$$f^2 = \frac{(-0.16)^2}{1 - (-0.16)^2}$$

$$= 0.0263$$

**Table 3**

*Correlation between Selfie Addiction, Narcissism and Psychological Wellbeing (N=250).*

NOTE:  $p < .05 = *$ ,  $p < .01 = **$

Variables	Selfie Addiction	Narcissism	Psychological Wellbeing	Autonomy	Environmental Mastery	Personal Growth	Positive Purpose Relations in Life	Purpose Acceptance	Self- Acceptance
Selfie Addiction	--	.23**	-.10	-.79	-.16*	-.02	-.07	.04	-.06
Narcissism		--	-.16*	-.06	-.10	-.15**	-.15*	-.06	-.04
Psychological Wellbeing			--	.59**	.59**	.63**	.62**	.45**	.63**
Autonomy				--	.15*	.28**	.32**	.13*	.24**
Environmental Mastery					--	.29**	.25**	.06	.27**
Personal Growth						--	.35**	.08	.29**
Positive Relations							--	.06	.27**
Purpose in Life								--	.14**
Self- Acceptance									--

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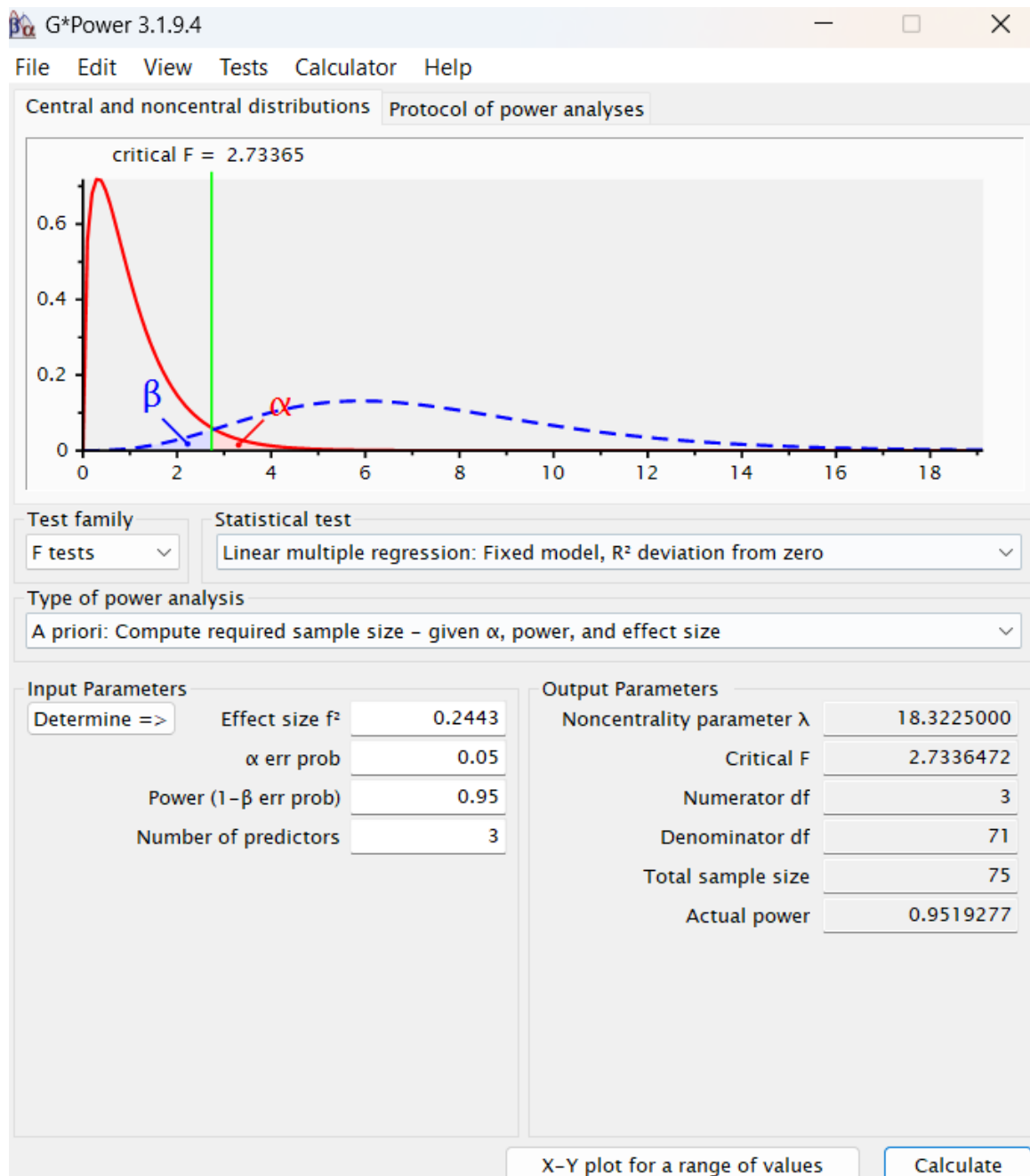
## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB

*Total Effect Size*

$$\begin{aligned} f^2 &= \frac{0.5926 + 0.1141 + 0.0263}{3} \\ &= \frac{0.733}{3} \\ &= 0.2443 \end{aligned}$$

## Appendix B

### G\*Power



## Appendix C

### Ethical Approval Letter



**UNIVERSITI TUNKU ABDUL RAHMAN** DU012(A)  
Wholly owned by UTAR Education Foundation Co. No. 578227-M

Re: U/SERC/78-412/2024

17 December 2024

Mr Tay Kok Wai  
Head, Department of Psychology and Counselling  
Faculty of Arts and Social Science  
Universiti Tunku Abdul Rahman  
Jalan Universiti, Bandar Baru Barat  
31900 Kampar, Perak.

Dear Mr Tay,

#### Ethical Approval For Research Project/Protocol

We refer to the application for ethical approval for your students' research project from Bachelor of Social Science (Honours) Psychology programme enrolled in course UAPZ3013/UAPZ3023. We are pleased to inform you that the application has been approved under Expedited Review.

The details of the research projects are as follows:

No	Research Title	Student's Name	Supervisor's Name	Approval Validity
1.	The Relationship Between Self-Compassion, Nature Connectedness, Narcissism, and Eudaimonic Wellbeing Among Malaysian Young Adults	1. Gan Yi Zhe 2. Lim Zhi Kai	Dr Sarvarubini a/p Nainee	17 December 2024 – 16 December 2025

The conduct of this research is subject to the following:

- (1) The participants' informed consent be obtained prior to the commencement of the research;
- (2) Confidentiality of participants' personal data must be maintained; and
- (3) Compliance with procedures set out in related policies of UTAR such as the UTAR Research Ethics and Code of Conduct, Code of Practice for Research Involving Humans and other related policies/guidelines.
- (4) Written consent be obtained from the institution(s)/company(ies) in which the physical or/and online survey will be carried out, prior to the commencement of the research.

**Kampar Campus** : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia  
Tel: (605) 468 8888 Fax: (605) 466 1313  
**Sungai Long Campus** : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia  
Tel: (603) 9086 0288 Fax: (603) 9019 8868  
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## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB

Should the students collect personal data of participants in their studies, please have the participants sign the attached Personal Data Protection Statement for records.

Thank you.

Yours sincerely,



**Professor Ts Dr Faidz bin Abd Rahman**

Chairman

UTAR Scientific and Ethical Review Committee

c.c     Dean, Faculty of Arts and Social Science  
           Director, Institute of Postgraduate Studies and Research

**Kampar Campus** : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

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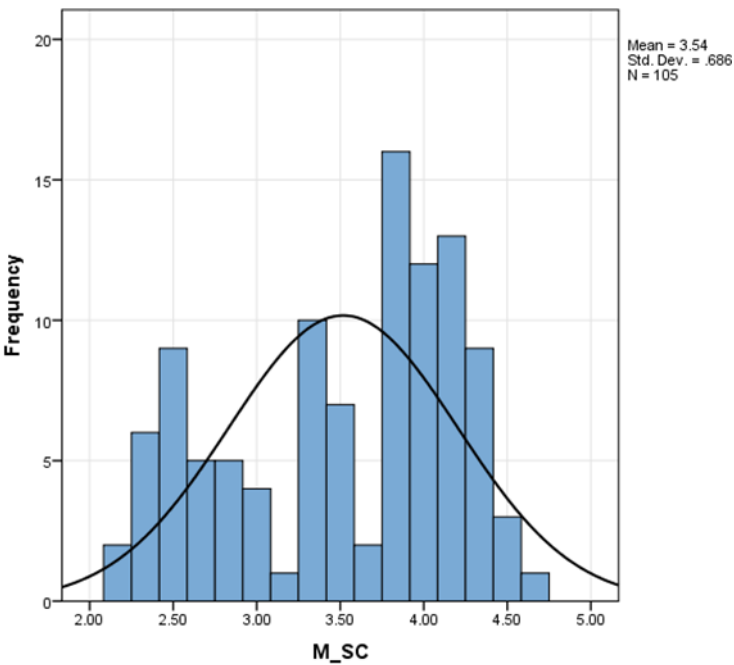
**Appendix D****Outlier****Residuals Statistics<sup>a</sup>**

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	30.2562	72.8483	54.3810	10.42802	105
Std. Predicted Value	-2.313	1.771	.000	1.000	105
Standard Error of Predicted Value	.874	3.431	1.582	.491	105
Adjusted Predicted Value	31.0661	73.0204	54.3763	10.42665	105
Residual	-22.86606	23.74108	.00000	8.36052	105
Std. Residual	-2.695	2.798	.000	.985	105
Stud. Residual	-2.720	2.823	.000	1.009	105
Deleted Residual	-23.41472	24.15698	.00466	8.77877	105
Stud. Deleted Residual	-2.811	2.927	.000	1.024	105
Mahal. Distance	.113	16.021	2.971	2.635	105
Cook's Distance	.000	.203	.013	.030	105
Centered Leverage Value	.001	.154	.029	.025	105

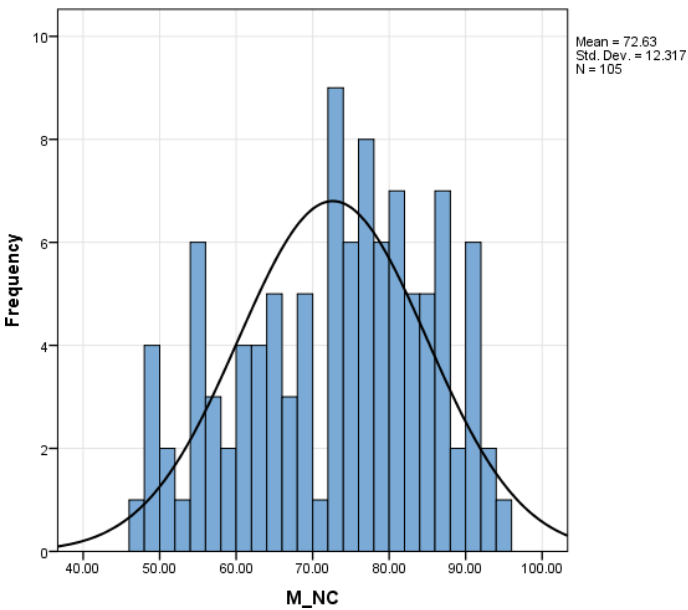
a. Dependent Variable: T\_EWB

Appendix E

Histogram

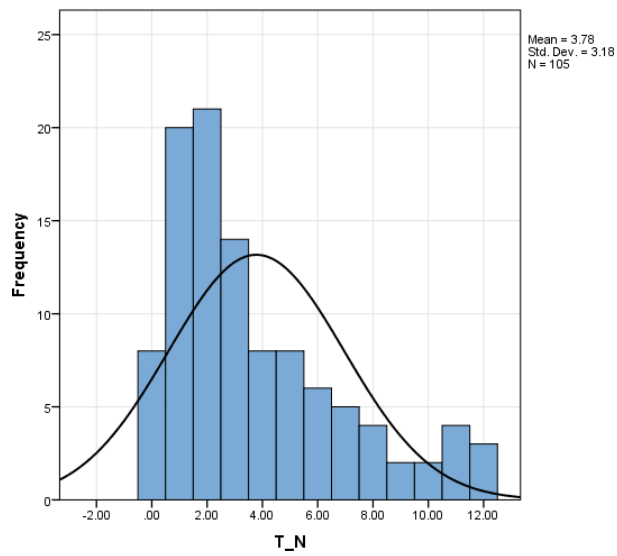


Histogram of Self-Compassion

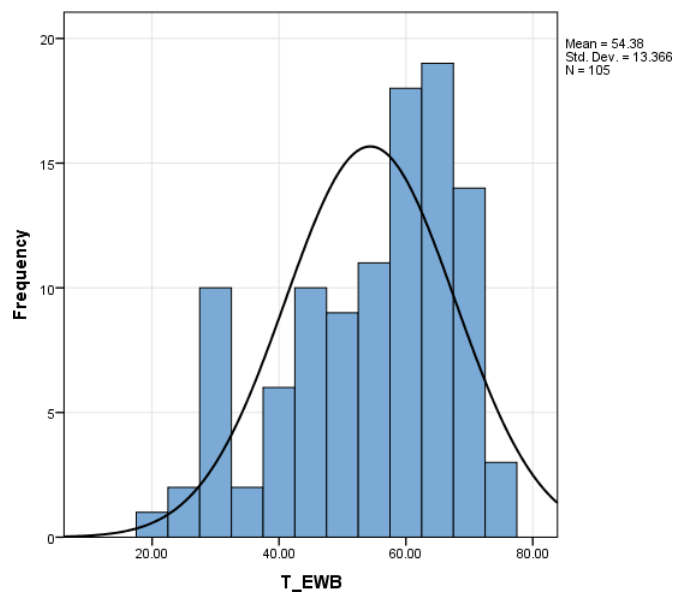


Histogram of Nature Connectedness

## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB



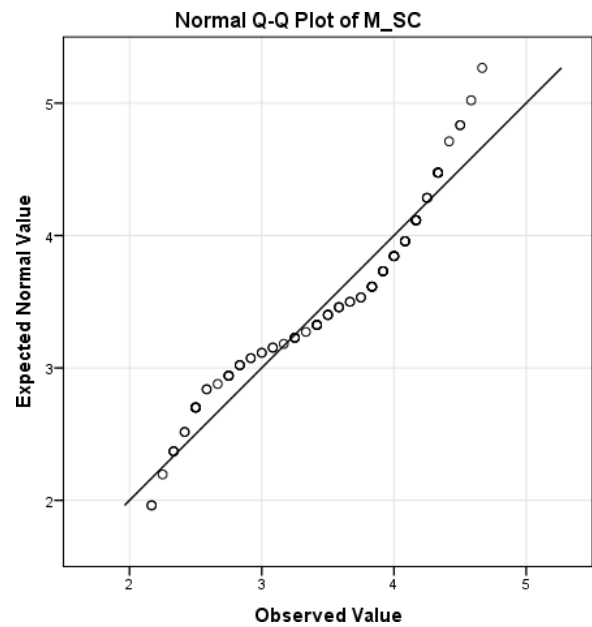
*Histogram of Narcissism*



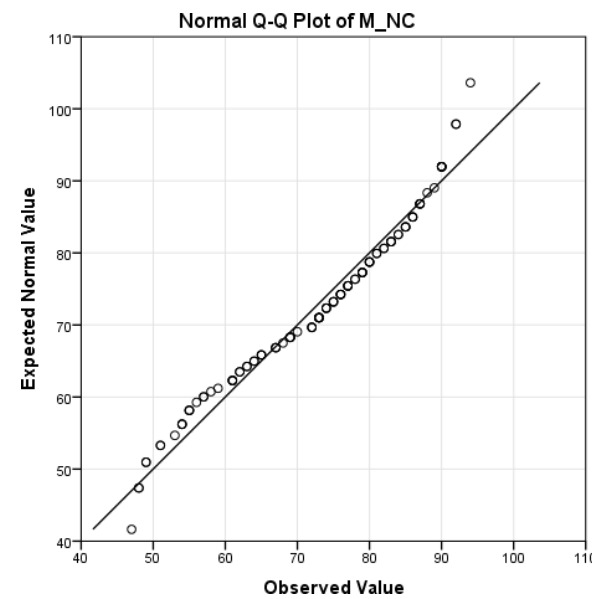
*Histogram of Eudaimonic Well-Being*

Appendix F

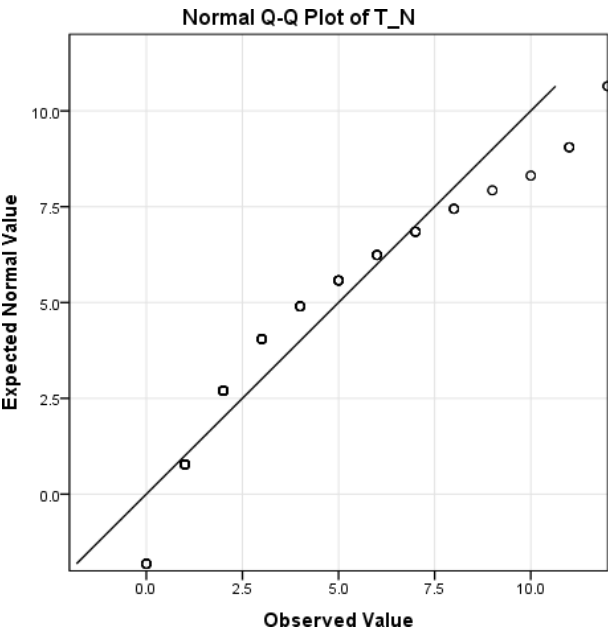
Q-Q Plots



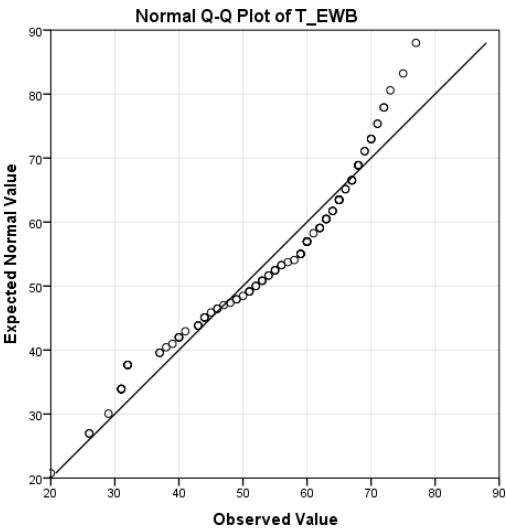
*Q-Q Plot of Self-Compassion*



*Q-Q Plot of Nature Connectedness*



*Q-Q Plot of Narcissism*



*Q-Q Plot of Eudaimonic Well-Being*

## Appendix G

## Skewness and Kurtosis

## Descriptives

			Statistic	Std. Error
M_SC	Mean		3.5405	.06694
	95% Confidence Interval for Mean	Lower Bound	3.4077	
		Upper Bound	3.6732	
	5% Trimmed Mean		3.5573	
	Median		3.7500	
	Variance		.471	
	Std. Deviation		.68593	
	Minimum		2.17	
	Maximum		4.67	
	Range		2.50	
	Interquartile Range		1.21	
	Skewness		-.468	.236
	Kurtosis		-1.049	.467
M_NC	Mean		72.6286	1.20197
	95% Confidence Interval for Mean	Lower Bound	70.2450	
		Upper Bound	75.0121	
	5% Trimmed Mean		72.9286	
	Median		74.0000	
	Variance		151.697	
	Std. Deviation		12.31654	
	Minimum		47.00	
	Maximum		94.00	
	Range		47.00	
	Interquartile Range		19.50	
	Skewness		-.352	.236
	Kurtosis		-.847	.467
T_N	Mean		3.7810	.31038
	95% Confidence Interval for Mean	Lower Bound	3.1655	
		Upper Bound	4.3964	
	5% Trimmed Mean		3.5582	
	Median		3.0000	
	Variance		10.115	
	Std. Deviation		3.18041	
	Minimum		.00	
	Maximum		12.00	
	Range		12.00	
	Interquartile Range		4.50	
	Skewness		1.065	.236
	Kurtosis		.301	.467
T_EWB	Mean		54.3810	1.30436
	95% Confidence Interval for Mean	Lower Bound	51.7944	
		Upper Bound	56.9675	
	5% Trimmed Mean		54.8519	
	Median		59.0000	
	Variance		178.642	
	Std. Deviation		13.36570	
	Minimum		20.00	
	Maximum		77.00	
	Range		57.00	
	Interquartile Range		21.00	
	Skewness		-.606	.236
	Kurtosis		-.591	.467

## Appendix H

### Kolmogorov-Smirnov

#### Tests of Normality

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
M_SC	.161	105	.000	.926	105	.000
M_NC	.093	105	.026	.961	105	.004
T_N	.197	105	.000	.876	105	.000
T_EWB	.140	105	.000	.943	105	.000

a. Lilliefors Significance Correction

## Appendix I

### Descriptive Statistics

#### Statistics

	Are you a Malaysian?	Age	Gender	Race - Selected Choice	Race - Others - Text	Occupation Status
N	Valid	105	105	105	105	105
	Missing	0	0	0	0	0
Mean		1.00	22.30	1.57	2.04	1.30
Median		1.00	22.00	2.00	2.00	1.00
Std. Deviation		.000	1.082	.552	.308	.574
Minimum		1	20	1	1	1
Maximum		1	25	3	3	3

#### Are you a Malaysian?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	105	100.0	100.0	100.0

#### Age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20	2	1.9	1.9	1.9
21	22	21.0	21.0	22.9
22	43	41.0	41.0	63.8
23	22	21.0	21.0	84.8
24	13	12.4	12.4	97.1
25	3	2.9	2.9	100.0
Total	105	100.0	100.0	

#### Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	48	45.7	45.7	45.7
Female	54	51.4	51.4	97.1
Prefer not to say	3	2.9	2.9	100.0
Total	105	100.0	100.0	

## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB

**Race - Selected Choice**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Malay	3	2.9	2.9	2.9
Chinese	95	90.5	90.5	93.3
Indian	7	6.7	6.7	100.0
Total	105	100.0	100.0	

**Race - Others - Text**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	105	100.0	100.0	100.0

**Occupation Status**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Student	79	75.2	75.2	75.2
Employed workers	20	19.0	19.0	94.3
Unemployed	6	5.7	5.7	100.0
Total	105	100.0	100.0	

## Appendix J

### Descriptive Statistics of Variables

Descriptive Statistics						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
M_SC	105	2.17	4.67	3.5405	.68593	.471
M_NC	105	47.00	94.00	72.6286	12.31654	151.697
T_EWB	105	20.00	77.00	54.3810	13.36570	178.642
T_N	105	.00	12.00	3.7810	3.18041	10.115
Valid N (listwise)	105					

## Appendix K

### Pearson Correlation among Variables

**Correlations**

		M_SC	M_NC	T_N	T_EWB
M_SC	Pearson Correlation	1	.270**	.221*	.692**
	Sig. (2-tailed)		.005	.024	.000
	N	105	105	105	105
M_NC	Pearson Correlation	.270**	1	-.105	.523**
	Sig. (2-tailed)	.005		.287	.000
	N	105	105	105	105
T_N	Pearson Correlation	.221*	-.105	1	.183
	Sig. (2-tailed)	.024	.287		.061
	N	105	105	105	105
T_EWB	Pearson Correlation	.692**	.523**	.183	1
	Sig. (2-tailed)	.000	.000	.061	
	N	105	105	105	105

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## Appendix L

### Instruments Permission

#### *Self-Compassion Scale Short Form*




---

1912 Speedway, STE 504, Austin, Texas, 78712-1289 • Mail Code: D5800 • (512) 471-4155 • Fax (512) 471-1288

To Whom It May Concern:

Dr. Kristin Neff grants permission to use the Self-Compassion Scale Short Form (Raes et al., 2011) for any purpose whatsoever, including research, clinical work, teaching, etc. Please cite:

Raes, F., Pommier, E., Neff, K. D., & Van Gucht, D. (2011). Construction and factorial validation of a short form of the Self-Compassion Scale. *Clinical Psychology & Psychotherapy*, 18, 250-255.

Permission is also given to translate the Self-Compassion Scale Short Form using the analytic approach to validate the factor structure that was established in:

Neff, K. D., Tóth-Király, I., Yarnell, L., Arimitsu, K., Castilho, P., Ghorbani, N.,... Mantios, M. (2019). Examining the Factor Structure of the Self-Compassion Scale using exploratory SEM bifactor analysis in 20 diverse samples: Support for use of a total score and six subscale scores. *Psychological Assessment*, 31 (1), 27-45.

Best wishes,

Kristin Neff, PhD



*Nature Relatedness Scale*

## Pre-Approved Permission Requests


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### Request for Permission to Use Nature Relatedness Scale in FYP Research



**YI ZHE GAN** <yizhe.1008@utar.my>  
 to enisbet ▾

Tue, Nov 19, 12:49 AM (12 days ago) ☆ ↶ ⋮

Dear Dr. Nisbet,

I hope this message finds you well. My name is Gan Yi Zhe, and I am a final-year psychology student at Universiti Tunku Abdul Rahman (UTAR) in Malaysia. I am currently conducting research for my final year project (FYP) on the relationship between nature connectedness and eudaimonic wellbeing among Malaysian young adults.

As part of my study, I would like to include the Nature Relatedness Scale (NRS) to assess nature connectedness. However, after reviewing the scale's publication and available resources, I was unable to find explicit information indicating that it is free to use or that permission is not required. Therefore, I am reaching out to formally request your permission to use the NRS in my research.

The aim of my study is to explore how nature connectedness may influence aspects of eudaimonic wellbeing, such as personal growth, purpose, and self-acceptance. I believe the NRS is a highly suitable measure for this construct, and I would be grateful for your approval to include it in my study.

I will, of course, provide full attribution to your work in all related materials, following appropriate academic citation practices. Should you have any specific conditions or guidelines for the use of the scale, I would be happy to comply.

Thank you very much for considering my request. I look forward to your response and hope to hear from you soon.

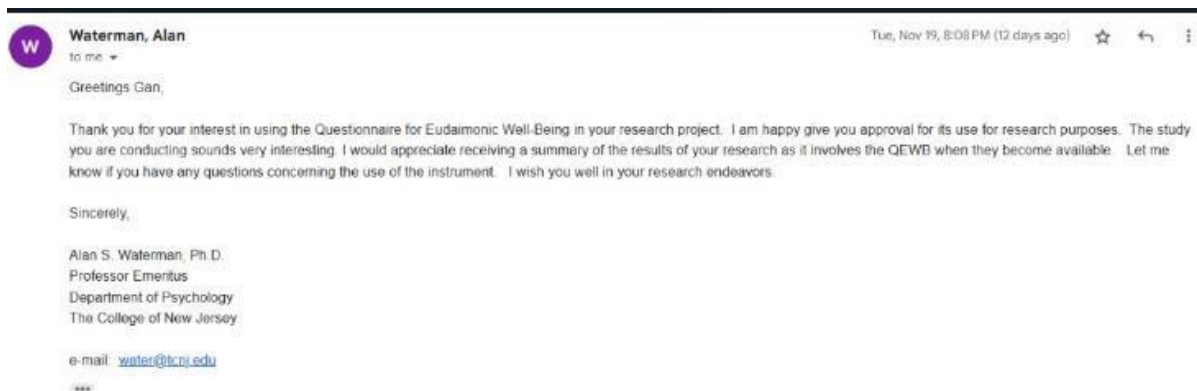
Kind regards,  
 Gan Yi Zhe  
 Faculty of Social Science and Arts  
 University Tunku Abdul Rahman

## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB

### *Narcissistic Personality Inventory*

#### Legal stuff

You can use the published scale, but you need to acknowledge and cite the original research (Ames, Rose, and Anderson, 2006) and Raskin and Terry (1988).

*Questionnaire for Eudaimonic Well-Being*

## Appendix M

### Informed Consent



**Introduction:**

Greetings, we would like to conduct a research study on Eudaimonic Well-Being among Malaysian young adults.

**Procedures and Confidentiality:** The following questionnaire will require approximately 15-20 minutes, consist of Part A to E to complete. All information provided will remain as private and confidential. The information given will only be reported as group data with no identifying information and only use for academic purpose.

**Participation:** All the information gathered will remain anonymous and confidential. Your information will not be disclosed to any unauthorized person and would be accessible only by group members. Participant in this study is voluntary, you are free to withdraw with consent and discontinue participation in anytime without prejudice. Your responses will be coded numerically in the research assignment for the research interpretation. Your cooperation would be greatly appreciated.

If you choose to participate in this project, please answer all the questions as honestly as possible and return the completed questionnaire promptly.





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(Da No. 51927-M)  
(021218)

#### PERSONAL DATA PROTECTION NOTICE

Please be informed that in accordance with Personal Data Protection Act 2010 ("PDPA") which came into force on 15 November 2013, Universiti Tunku Abdul Rahman ("UTAR") is hereby bound to make notice and require consent in relation to collection, recording, storage, usage and retention of personal information.

1. Personal data refers to any information which may directly or indirectly identify a person which could include sensitive personal data and expression of opinion. Among others it includes:

- a) Name
- b) Identity card
- c) Place of Birth
- d) Address
- e) Education History
- f) Employment History
- g) Medical History
- h) Blood type
- i) Race
- j) Religion
- k) Photo
- l) Personal Information and Associated Research Data

2. The purposes for which your personal data may be used are inclusive but not limited to:

- a) For assessment of any application to UTAR
- b) For processing any benefits and services
- c) For communication purposes
- d) For advertorial and news
- e) For general administration and record purposes
- f) For enhancing the value of education
- g) For educational and related purposes consequential to UTAR
- h) For replying any responds to complaints and enquiries
- i) For the purpose of our corporate governance
- j) For the purposes of conducting research/ collaboration

## SELF-COMPASSION, NATURE CONNECTEDNESS, NARCISSISM, AND EWB

3. Your personal data may be transferred and/or disclosed to third party and/or UTAR collaborative partners including but not limited to the respective and appointed outsourcing agents for purpose of fulfilling our obligations to you in respect of the purposes and all such other purposes that are related to the purposes and also in providing integrated services, maintaining and storing records. Your data may be shared when required by laws and when disclosure is necessary to comply with applicable laws.

4. Any personal information retained by UTAR shall be destroyed and/or deleted in accordance with our retention policy applicable for us in the event such information is no longer required.

5. UTAR is committed in ensuring the confidentiality, protection, security and accuracy of your personal information made available to us and it has been our ongoing strict policy to ensure that your personal information is accurate, complete, not misleading and updated. UTAR would also ensure that your personal data shall not be used for political and commercial purposes.

**Consent:**

6. By submitting or providing your personal data to UTAR, you had consented and agreed for your personal data to be used in accordance to the terms and conditions in the Notice and our relevant policy.

7. If you do not consent or subsequently withdraw your consent to the processing and disclosure of your personal data, UTAR will not be able to fulfill our obligations or to contact you or to assist you in respect of the purposes and/or for any other purposes related to the purpose.

8. You may access and update your personal data by writing to us at .

Gan Yi Zhe: yizhe.1008@1utar.my

Lim Zhi Kai: zhikai@1utar.my

**Acknowledgment of Notice:**

☐ I have been notified and that I hereby understood, consented and agreed per UTAR above notice.

☐ I disagree



**Appendix N****Questionnaire**