

Self-Compassion, Positive Body Image, and Eudaimonic Well-Being among Malaysian Young Adults

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Self-compassion can potentially contribute to more positive body image and consequently eudaimonic well-being. Yet, limited researches have focused on the relationship between self-compassion and positive body image especially in the context of Malaysia. This study examined the association between self-compassion, positive body image, and eudaimonic well-being. A sample of 200 Malaysian young adults aged between 19 to 28 years old completed an online survey consisted of Self-Compassion Scale (SCS), Body Appreciation Scale-2 (BAS-2), and Psychological Well-Being Scale (PWB). Results indicated that self-compassion was positively related to positive body image ($r = .43$), positive body image had a significantly positive and strong association with eudaimonic well-being ($r = .77$), and self-compassion was positively correlated with eudaimonic well-being ($r = .64$). Findings highlight the importance of self-compassion and positive body image as positive traits that can contribute to well-being.

Keywords: Self-Compassion, Positive Body Image, Eudaimonic Well-Being, Young Adults

Being happy and experience well-being is one of the important goals for a majority of people (Diener, 2000). Unfortunately, not everyone is satisfied with their lives and experienced happiness. There is a general consensus that well-being is the presence of positive emotions and moods, but happiness is not enough for a person to define his/her life as good. There are at least two main approaches in discussing well-being, which are hedonic and eudaimonic. In hedonic tradition, well-being can be as

achieved by increasing the experiences of pleasant emotions and decreasing the experiences of negative emotions. On the other hand, in eudaimonic approaches, the concept of happiness are related to the true self, personal expressiveness and meaningful goal pursuit (Ryan & Deci, 2001). There are six components in the concept of eudaimonia, which are self-acceptance, personal growth, purpose in life, positive relations with other, environmental mastery and autonomy.

According to Tiberius and Mason (2009), eudaimonic well-being is also based on the notion of self-realization and the seeking for the purpose of living.

How a person views him or herself may contribute to emotions and wellbeing. Body image as part of the self-perceptions, can be considered as an important variable that can contribute to an individual's well-being. Many past researches have indicated that negative body image can lead to many negative consequences such as depression and anxiety (Szymanski, Moffitt & Carr, 2011). Tiwari and Kumar (2015) suggested that physical and psychological health of an individual will be affected if he or she has a negative body image. Cohane and Pope (2001) also stated that negative body image can stir up the insecurity in an individual regardless of gender. Neumark-Sztainer et al. (2006) found out that people with negative body image are willing to use unhealthy methods to control their weight and this might lead to poor health. In addition, people with poor body image may even have more suicidal thoughts or suicidal attempts (Rodriguez- Cano, Beato-Fernandez, & Llario, 2006). If negative body image can lead to negative consequences, positive body image can potentially protect someone from negative emotions like depression and anxiety and instead contribute to positive emotions and well-being.

On the other hand, self-compassion can be defined as an action that provides kindness and love inwardly (Neff, 2003a). Compared to self-esteem, self-compassion is considered as a relatively newly developed construct. It is however originated from Buddhist teaching which emphasizes on how every living thing in this world should be viewed and treated as equal (Baas & Jacob, 2004; Neff, 2003a). There are three main components in self-compassion and they include self-kindness, common humanity, and mindfulness (Neff, 2003a; Neff, 2003b). The three components of self-compassion illustrate how the act of inward

kindness can be expressed. Self-kindness involves understanding and forgiveness. When people cannot be or get thing that they desire, frustration and stress will form and mostly come along with self-criticism.

Self-criticism is common even among extremely kind and compassionate individuals (Neff, 2003a). Self-kindness is the anti-dote of self-criticism and it requires the individual to understand that some problems that occurred in their lives are beyond their control and should be viewed as a learning process. Common humanity can be defined as the recognition of imperfection in life and in every human being. Since imperfection is part of life and every human, people shared difficulties and struggles in lives as part of the common experience. In the concept of common humanity, everyone fails at times and it is considered as normal. Self-compassion nurture a connected mindset in which all human being are the same. On the other hand, mindfulness is all related to observation without any judgment. By being mindful, all thoughts and feelings should be recognized instead of suppressed or denied. Mindfulness encourages people to observe the thoughts and emotion with an open mind and heart. Neff (2003b) believes that by not being "over-identified" with negative thought patterns, a person can avoid the risk of being swept away by negative reactions. These three components of self-compassion allow a person to inwardly channel the compassion. By being kind to oneself, by accepting the imperfection of oneself and others and by being mindful of all thoughts and emotions and accept them, regardless of their nature, people can practice self-compassion.

On the other hand, positive body image can be defined as love and acceptance of one's body without any judgment (Avalos, Tylka, & Wood-Barcalow, 2005). Striegel-Moore and Cachelin (1999) defined positive body image as absence of negative body image's variables. Wood-Barcalow et al. (2010) expanded the understanding of positive

body image with nine characteristics, which are (a) appreciate the uniqueness of the body and its own function; (b) accept even it is differed from idealized body image and admire the body regardless of the weight, shape or size; (c) posses/nurture positive feelings/emotions towards body; (d) emphasize on the body assets that the individual has instead of focusing on imperfection; (e) mindfully attend with the body's needs; (f) protect the body by rejecting the unrealistic beauty ideals.

Early researches on body image tend to focus on negative body image and on its effects and outcomes on body dissatisfaction (Curtis & Loomans, 2014; Szymanski, Moffitt & Carr, 2011). However, blindly focusing on negatively constructed elements without exploring ways to promote positive body image can limit our understanding of body image and cause us to overlook the need to explore other positive psychology constructs in health psychology research (Smolak & Cash, 2011). Tylka and Wood-Barcalow (2015) stated that without body dissatisfaction, an individual may only promote a neutral body image instead of appreciating, respecting and feeling proud of his/her body. Schmidt et al. (2011) suggested further researches must be carried out on positive body image as it can be one of the variables and construct that can be related to optimal health. Majority of the past researches were only done in European countries and only focused on female sample (Albertson et al., 2014; Helverson, 2013; Ferreira et al., 2013). Meanwhile, Khor et al. (2009) claimed that body dissatisfaction can affect both genders. The above discussion highlights the need to focus on positive body image and to conduct more research on samples other than European and females.

Although self-compassion is still considered as a relatively new concept compared to self-esteem, there are certain potential risks of having high self-esteem (Crocker & Park, 2004). Therefore, self-

compassion may be more strongly related to positive body image instead of self-esteem. However, there are limited past researches specifically examining the relationship between self-compassion and positive body image (Ferreira, Pinto-Gouveia, & Duarte, 2013; Helverson, 2013; Albertson et al., 2014). Ferguson et al. (2014) stated that the self-compassion and eudaimonic wellbeing may also be positively related. This result was supported by the past researches (Magnus et al., 2010). From the literature reviews, people with high self-compassion are likely to be happier than those with lower self-compassion (Semeets et al., 2014; Hollis-Walker & Colosimo, 2011; Shapira & Mongrain, 2010). Self-compassion has the capacity to produce positive emotions (Neff, 2003a; To, 2016). Based on the broaden-and-build theory (Fredrickson, 1998), when an individual is able to experience positive emotions (such as joy and pride), he/she is most likely able to build up better relationships, connect with others and have more flexible responses to different situations. The concept of self-compassion also encourages understanding that everyone fails at times and this minimizes the risk of being mentally isolated from others.

In addition, PERMA theory (Seligman, 2011) also suggests that strong social connections promote well-being. Neff (2003a) also claimed that self-compassion is an alternative way to help the individual to get a better and healthier mental and physical life that does not require any comparison or evaluation as self-esteem. Self-compassion is a concept that promotes well-being of oneself without the potential risks of having high self-esteem. Self-compassion helps in improving the quality of life and psychological well-being in the context of occupational, health, and interpersonal relationship (Semeet et al., 2014; Hollis-Walker & Colosimo, 2011; Shapira & Mongrain, 2010). It is hard to differentiate between psychological and

subjective states of well-being as both share some similar intrinsic and instrumental value.

In the current study, self-compassion becomes one of the main concepts to be explored, and this focus is different from past studies that tend to focus more on self-esteem. This study also looks at body image but from a different perspective. As opposed to negative body image, this study focuses on positive body image. More specifically, it is looking at the relationships between self-compassion and positive body image. This study examines the relationship between self-compassion and positive body image among Malaysian young adults. Most of the studies on self-compassion have been conducted in the Western context using Western samples even though the construct originated from Eastern philosophical thought. As part of the attempt to address these research gaps, this study aims to provide a more comprehensive understanding of self-compassion and body image in the Malaysia context. The study includes all major ethnic groups in Malaysia and samples of both genders. The research objectives for this study are: a) to describe the level of self-compassion, positive body image, and eudaimonic well-being, b) to identify the relationship between self-compassion and positive body image, c) to explore the relationship between positive body image and eudaimonic well-being, and d) to examine the relationship between self-compassion and eudaimonic well-being among Malaysian young adults.

Method

Design

This is a correlational study as it focuses on examining the relationship between self-compassion, positive body image, and eudaimonic well-being among Malaysian young adults. This study employed the quantitative approach to collect numerical data to analyze in a scientifically method.

This current study can be also considered as E-survey research as it uses E-mail questionnaires design and network systems, Facebook, to collect data from Malaysian young adults.

Participants

Participants were 200 Malaysians young adults, in the ages between 19-28 years old, who could comprehend/understand English language. Ninety-eight (98) of the participants (49%) were male and the rest 102 (51%) were female. The participants consisted of (44%; 88) Ethnic Chinese, (27%; 54) Ethnic Malay, (24.5%; 49) Ethnic Indian, and (4.5%; 9) of other minority ethnic groups in Malaysia.

Procedures

The procedure began with recruiting samples. Virtual snowball sampling was utilized in this study. More specifically, Facebook, was used to invite participants to answer an online survey using Google Forms. In order to reach out to more potential participants, researcher boosted the post by using Facebook advertisement. Using this advertisement, it is possible to select the audience, estimated people reached, budget and duration. Via advertisement post, audience were selected based on participants' inclusion criteria, which a) Malaysian; b) in the ages between 19 to 28 years old; and c) must not have any reading/learning difficulties or any other relevant conditions that may affect their capabilities in completing the survey. The introduction to this study and a secure link to the survey was attached to the advertisement post. To reach the target number of participants, researchers also shared the post to certain group of interest and friends on Facebook to invite more participants.

Measurement/Instruments

There are three different instruments included in the study, which are Self-

Compassion Scale (SCS), Body Appreciation Scale-2 (BAS-2), and Psychological Well-Being Scales (PWBS). Original scales were used without any translations since this study only focused on Malaysian young adults who can understand/comprehend English languages.

Self-Compassion Scale (SCS)

Self-Compassion Scale (SCS) with 26 items was used. This scale contains a 26 items Likert-type scale with items answered on a five point scale- from almost never to almost always. According to Neff (2003a), the scale is appropriate for individual who aged 14 and above. The higher the score indicates the higher the level of self-compassion (Neff, 2003). Many past studies indicated that Self-Compassion Scale (SCS) as a reliable and good validity instrument (Neff, 2003b).

Body Appreciation Scale-2 (BAS-2)

In this scale, there are 10 items to assess an individual’s feelings about his/her body. Participants were asked to rate each item on a five point Likert-type scales, ranging from never to always. To compute the level of body appreciation score, the researcher will need to calculate the grand mean for these 10 items. The higher the score is, the higher the level of body appreciation the individual has. Previous research has shown that the internal consistency reliability for BAS-2 items was good ($\alpha=.97$ for all genders, $\alpha=.96$ for males and $\alpha=.97$ for females (Tylka & Wood-Barcalow, 2015).

Psychological Well-Being Scales (PWBS)

Psychological Well-Being Scale by Ryff (1989) was used in this study. It consists of six components and 54 items. The higher the scores for each subscales indicated that the individual experienced higher level of psychological well-being. The internal consistency coefficients for this scale was reported in between ($\alpha=.86$) to ($\alpha=.93$). A six week of test-retest reliability for this scales also found to be high, between ($\alpha=.81$) to ($\alpha=.88$) (Ryff, 1989).

Results

Mean of self-compassion for this sample was 3.37. The result also showed that the mean of positive body image was 3.43, whereas, the mean score of eudaimonic well-being for Malaysian young adult was 3.77. The detail results are presented in Table 4.1.

Self-Compassion Scale (SCS) with 26 items showed high consistency. This indicates that SCS has good reliability and validity. In addition, internal consistencies between all subscale items were also high as they ranged from ($\alpha=.81$ to $.90$). Moreover, the reliability of Body Appreciation Scale-2 (BAS-2) was ($\alpha=.96$). Psychological Well-Being Scale (PWBS) with 54 items was also shown as high, ($\alpha=.95$). All the internal consistency for the subscales of PWBS were also reported high as they ranged from ($\alpha=.72$ to $.87$). The details result were presented in Table 4.1.

Table 4.1

The Mean, Standard Deviation, Cronbrach’s Alphas for Instruments

Instrument	Min	Max	M	SD	Skewness	Kurtosis	α
Self-Compassion Scales (SCS)	2.08	4.69	3.37	.52	-.07	-.20	.88
Self-Kindness (5)	1.20	5.00	3.60	.92	-.17	-.68	.90
Self-Judgment (5)	1.00	5.00	3.07	.90	-.09	.08	.85

Common Humanity (4)	1.00	5.00	3.70	.89	-.39	-.08	.86
Isolation (4)	1.00	5.00	3.15	.85	-.52	-.43	.83
Mindfulness (4)	1.00	5.00	3.53	.85	-.37	-.21	.86
Over-identification (4)	1.00	5.00	3.16	.78	.07	.20	.81
Body Appreciation Scales (BAS-2)	1.56	5.00	3.43	.90	-.06	-.80	.96
Psychological Well-Being Scales (PWBS)	1.58	5.44	3.77	.74	-.25	-.03	.95
Autonomy (9)	1.78	6.56	3.70	.80	.37	.55	.72
Environmental Mastery (9)	1.11	5.56	3.65	.87	-.12	-.10	.86
Personal Growth (9)	1.33	6.00	3.77	.96	-.11	-.32	.87
Positive Relations (9)	1.22	6.00	3.78	.90	-.13	-.13	.83
Purpose in Life (9)	1.22	5.89	3.86	.93	-.13	-.25	.86
Self-Acceptance (9)	1.22	6.00	3.83	.92	-.31	-.19	.86

Note: Numbers in the parentheses represents the numbers of item in each subscales. M=Mean, SD= Standard Deviation, α =Cronbach's alpha. $\alpha > .70$

Regression Analysis

A simple linear regression was computed in order to examine the level of positive body image based on the level of self-compassion, $\beta = .43$, $t(198) = 2.44$, $p < .00$. A significant regression equation was found ($F(1, 198) = 45.32$, $p < .00$), with an R^2 of .19. Table 4.2 also showed the self-compassion explained 18% of the variation in positive body image. The result supported the hypothesis H1a, the higher the self-compassion that Malaysian young adult have, the higher level of body appreciation he/she has.

In addition, the result also indicate that positive body image has a positive association with eudaimonic well-being, $\beta = .77$, $t(198) = 12.12$, $p < .00$. A simple regression was statistically significant ($F(1, 198) = 287.78$, $p < .00$). As shown in

Table 4.2, positive body image explained 59% of variation in positive body image. This means that H2a, the higher the body appreciation scale score Malaysian young adult has, the higher the level of eudaimonic well-being he/she will belong to, was also supported by this result.

The third hypothesis stated that the higher the self-compassion that Malaysian young adult has, the higher the level of eudaimonic well-being he/she will belong to. A simple linear regression was calculated to predict the level of eudaimonic well-being based on the level of self-compassion, $\beta = .64$, $t(198) = 2.67$, $p < .00$. A significant regression equation was found ($F(1, 198) = 138.75$, $p < .00$), with an R^2 of .19. Table 4.2 indicated the self-compassion explained 70% of the variation in eudaimonic well-being.

Table 4.2

Results of Linear Regression Analyses for All Variables

Model	B	β	p	R^2	F for change R^2
1	.92	.43**	.00	.19	.18
2	1.60	.77**	.00	.59	.59

3	.70	.64**	.00	.41	.41
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Note: a. Model 1: Positive Body Image (dependent variable), Self-Compassion (independent variable)
 b. Model 2: Eudaimonic Well-Being (dependent variable), Positive Body Image (independent variable)
 c. Model 3: Eudaimonic Well-Being (dependent variable), Self-Compassion (independent variable)
 **p< 0.001

Gender Differences in Self-Compassion and Its Subscales

In order to examine the gender difference in self-compassion among Malaysian young

adults, independent t-test was performed. The results showed that there were no significant gender differences in self-compassion and its subscales. All the results were presented in Table 4.3.

Table 4.3

Gender Differences in Self-Compassion and Its Subscales

Variables	Gender		t	df	p
	Female	Male			
Self-Compassion	3.33 (.54)	3.41(.51)	-1.10	198	.27
Self-Kindness	3.54 (.93)	3.67(.91)	-.97	198	.33
Self-Judgment	3.01(.92)	3.12(.88)	-.90	198	.37
Common Humanity	3.72(.86)	3.67(.93)	.41	198	.68
Isolation	3.07(.85)	3.23(.84)	-1.39	198	.17
Mindfulness	3.57(.80)	3.49(.89)	.68	198	.50
Over-identification	3.07(.79)	3.26(.76)	-1.74	198	.08

Note: Numbers in the parentheses indicate standard deviation. t= t-values, df= degree of freedom. P= Sig. (2-tailed)
) *p < .05, N= 200

Discussion

The first research objective for this study was to examine the level of self-compassion, positive body image, and eudaimonic well-being among Malaysian young adults. According to Neff (2003a), a score of 1-2.5 for the overall self-compassion test means that a person has low self-compassion. A self-compassion score of 2.5-3.5 indicates that moderate level of self-compassion whereas 3.5-5.0 is considered as high score of self-compassion (Neff, 2003a). In this study, the mean of self-compassion was 3.37 and this indicates that Malaysian young adults aged 19 to 28 years old have moderate level of self-compassion.

This finding is consistent with the findings from previous studies conducted in Malaysia and other countries that showed Malaysian young adults to have moderate

level of self-compassion (Ying & Hashim, 2016; Homan & Tylka, 2015). One explanation is that self-compassion is part of the innate personality aspect to assist survival of the species. As such, it exists across a variety of culture as part of the mechanism for self-care to ensure survival of oneself and one’s offspring. Another explanation is that self-compassion is part of the Malaysian culture in which young adults learned early on how to be compassionate to oneself. This is especially related to common humanity in which Malaysian young adults may have the tendency to view themselves as part of bigger group. Moderate level of self-compassion among Malaysian young adults also indicated that there are still some room for improvement. Formal trainings may help to increase the level of self-compassion among Malaysian young adults to a more optimal level.

The mean score of positive body image among Malaysian young adults was also found to be at moderate level. From the literature review, many people suffer from eating disorders and it could occur due to negative body image (Tylka & Subich, 2004; Tiggemann, 2004). According to National Eating Disorder Collaboration (2012), many people from different countries were suffering from poor body image. However, this result shows that the level of positive body image for Malaysian young adults can still be considered as moderate, with room for improvement later.

On the other hand, this study also found that Malaysian young adults reported a high level of eudaimonic well-being. This is consistent with the World Happiness Report (2018) that shows, Malaysia is in the top 3 happiest Asian countries (Helliwell, Layard, & Sachs, 2018). Helliwell et al. (2018) claimed that there are six significant factors can contribute to happiness in this report, and they are GDP per capita, social support, healthy life expectancy, freedom to make life choices, generosity, and perceptions of corruption. The average score of the quality life for each nation was rated on a scale of 0 to 10. The World Happiness Report (2018) ranked Malaysia as 35th happiest countries in the world, score 6.322 out of 10 (Helliwell et al., 2018). This indirectly supported the result that indicated the level of eudaimonic well-being for Malaysian is considered as high.

Furthermore, this study was conducted to identify the relationship between self-compassion and positive body image among Malaysian young adults. The result of this study demonstrates that self-compassion was positively related to positive body image among Malaysian young adults who aged 19-28 years old was supported. This finding is consistent with the finding from previous studies. Although the past researches regarding to the relationship between self-compassion and positive body image were limited, they suggested that self-compassion is

associated with an increased in the level of positive body image (Ferrerira et al., 2013; Albertson et al., 2014; To, 2016). In the study by Ferrerira et al. (2013), they found that the higher the levels of self-compassion the participants have, the lower the body dissatisfaction and disorder eating behavior among the participants were engaged to. Moreover, Albertson et al. (2014) also found out that the participants' body satisfaction were improved after 3 weeks of self-compassion meditation training.

Earlier, we established that self-compassion included three important elements, which are self-kindness, common humanity, and mindfulness (Neff, 2003b). Although all these three elements seem to be distinct from one another, they are still connected and overlapping with one another at the same time (Neff, 2003b). From the reviews of the past researches and the result of the current study, all these three elements of self-compassion could contribute in one's positive body image. For example, the study of Ferrerira et al. (2013) suggested that the chance of suffering from eating disorder would be higher among people who are unable to show self-kindness towards one's life experiences. In addition, To (2016) also suggested that mindfulness can alleviate the body dissatisfaction and body dysmorphic disorder. Furthermore, mindfulness is also able to reduce the anxiety and lower the harsh self-criticism (To, 2016). All of the components of self-compassion can lead to more positive body image, as what have been found in this study.

When an individual is able to unconditionally accept him or herself without having any negative kickbacks, the individual does not have to go through unnecessary stress and experience negative emotions when unable to emulate unrealistic bodies portrayed by public/mass media. The individuals can focus more on themselves rather than the ideal body image set up by others (To, 2016).

Mindfulness on the other hand provides the ability for the individual to recognize the negative emotions and thoughts that are only temporary and do not represent who they really are (To, 2016). Thus, individuals who are more mindful will be less likely to be affected by social comparison and it is easier for them to build up positive body image (To, 2016; Albertson et al., 2014). Self-compassion could be the mean to improve the level of positive body image without the risks that self-esteem has. In order to boost up the self-esteem and make them feel good about themselves, most of the people tend to put down others. As a result, the characteristics of inflated, arrogant, narcissism for the particular individual will be formed (Baumeister et al., 2003). Due to these characteristics, most of the bully cases are often committed by the individuals with high self-esteem (Aberson, Healy & Romero, 2000; Morf & Rhodewalt, 2001; Neff, 2009). They tend to have excessively favorable opinion of themselves over others.

When an individual is able to love and accepts who they are, the positive body image would most likely be improved. This current study also highlights the importance of how to maximize the level of self-compassion in order to moderate or reduce the problems related to negative body image. Therefore, self-compassion is a better answer to positive body image instead of self-esteem.

The third research objectives of this study was to explore the relationship between positive body image and eudaimonic well-being among Malaysian young adults. The result shows that positive body image and eudaimonic well-being have a significant positive correlation. The result of this study implies that when an individual show more body appreciation, the individual also tends to experience higher level of eudaimonic well-being. The result is consistent with the existing studies (Dotse & Asumeng, 2015; Palmeira et al., 2010).

Tiwari's study (2014) found that a poor body image can lead to depression and low self-esteem. Besides that, many scholars also found out that negative body image are associated with many unhealthy behavior such as eating disorders, smoking and even suicidal thoughts (Szymanski et al., 2011; Rodríguez-Cano et al., 2006). In this study, we did not specifically look at negative body image and depression. Instead we looked at the opposite constructs (positive body image instead negative body image, eudaimonic well-being instead of depression). We found similar patterns in which negative body image is associated with negative emotions whereas positive body image is associated with positive emotions. In conclusion, positive body image could help in promoting eudaimonic well-being. If negative body image decreases the level of eudaimonic well-being, then the positive body image could be the factor to promote eudaimonic well-being. The finding of this study help in expanding the knowledge of body image, which should no longer be limited or focused too much on negative body image.

In addition, this study is also conducted to examine the relationship between self-compassion and eudaimonic well-being. The result indicated that there is a significant positive correlation between self-compassion and eudaimonic well-being. According to both broaden-and-build theory and PERMA theory, positive emotions contribute to promote well-being. In broaden-and-build theory, positive emotions could help an individual to build up a better connection with others and improve the flexibility in responding towards different situations (Fredrickson & Cohn, 2010). From the overview of the literature review, self-compassion is able to generate positive emotions and reduce the anxiety and negative emotions (Magnus et al., 2010; Neff, 2003a; To, 2016).

In PERMA theory, Seligman (2011) claimed that social connection support can contribute in promoting well-being.

Meanwhile, self-compassion encourage individual to view oneself in the circle of compassion. Common humanity in self-compassion concept even encourage individual to recognize the imperfection as part of shared human experience and avoid isolating oneself from others, either mentally or physically (Neff, 2011). Both Seligman (2011) and Neff (2003a) agreed that social connection support could help in improving the level of well-being. This can explain the findings from this study which indicated that the higher the self-compassion that Malaysian young adult has, the higher the level of eudaimonic well-being he/she will experience.

Mindfulness is all about observation without any judgment and all feelings and thoughts should not mean to be suppressed or denied (Neff, 2003a). On the other hand, the concept of hedonic well-being is more focus on increasing the experiences of pleasant emotions but ignores/ suppresses the experiences of pain. Although the concept of hedonic well-being was contradicting with the mindfulness concept in self-compassion (Carruthers & Hood, 2004), the study of Wei et al. (2011) suggested that the relationship between self-compassion and hedonic well-being. Meanwhile, this result demonstrated that self-compassion also have positive correlation with eudaimonic well-being. The indicator of subjective well-being in Wei et al. (2011) study was the feeling of happiness and decrease/ absence of negative emotions (life satisfaction). In addition, both approaches of well-being shares the definition of increasing pleasant emotions. Therefore, the result of current study is consistent with the previous researches' findings.

This study filled up the study gap by recruiting both male and female samples from Malaysia, an Asian country with multi-racial groups. One of the concern with the existing studies is that most past researches on this matter were conducted in European countries and only utilized

sample that collected from one single gender, females (Ferreira et al., 2013; Helverson, 2013; Albertson et al., 2014). This study shows that the positive impact of self-compassion found in past researches could be applied to both genders and to all ethnic groups. Counsellors can utilizes self-compassion meditation training as show in the study of Albertson et al. (2014) and apply that to Malaysian young adults since the result shows there is a significant positive correlation between self-compassion and the other two variables, positive body image and eudaimonic well-being. In this study, it shows that both genders share the same impact as all hypothesized relationship. According to the study of Albertson et al. (2014), they found that this self-compassion meditation training could help in improving the level of self-compassion and reducing the eating-related problems. Based on the result of this study, self-compassion could help in increasing both genders' positive body image. With the self-compassion and positive body image, an individual could experience holistic eudaimonic well-being. Thus, counsellor can apply the self-compassion meditation training on both genders in order to promote the eudaimonic well-being especially to those eating disorder and depression patients.

Limitations & Suggestions

In this present study, there are a few limitations that can be found. First, this study only focused on Malaysian young adults who are able to understand/comprehend English languages. Due to translation restrictions, only English version of the scales were used. Secondly, this study excluded people with reading/learning difficulties. This is due to the procedure of using online survey. Future studies should work around the translation restrictions and present dual-language scales that can reach out to more people without compromising the validity and reliability of the scales. Future studies should also employ other methods that

enable participation from a more diverse group of sampling.

Conclusion

The findings of both current and past researches show the relationship between

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