



## Eudaimonic Well-Being Among Young Adults: A Systematic Review of Influencing Factors and Outcomes

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### Abstract

This study aims to investigate the subjective and individualistic aspect of eudaimonic well-being considering practical implications for psychological science and personal development. A comprehensive analysis of 12 articles was carried out. This review examined the research designs employed, the methods utilized to quantify the construct of eudaimonic well-being, and the key conclusions that can be made from these studies among young adults. Eudaimonic well-being was dependent variable in all of the studies. This study indicates that different factors influence eudaimonic wellbeing in young adults. Positive relationships, self-acceptance, personal growth, passion, word-of-mouth behavior, intimate relationships, goal pursuit and coping flexibility affect eudaimonic wellbeing positively in young adults. Psychopathy and machiavellianism affect eudaimonic well being negatively in young adults. To improve the general level of life satisfaction among young adults, the research emphasizes the significance of incorporating eudaimonic well-being into mental health treatments, educational programs, and workplace wellness initiatives.

**Keywords:** Eudaimonic Wellbeing, Systematic Review, Young Adult

### 1. Introduction

Young adults are continuously adjusting to new situations, people and experiences that impact their well-being and chances for the future as they work to establish their independence, follow their passions, and develop a sense of purpose. Eudaimonic well-being is increasingly acknowledged as a crucial component of overall well-being, little is known about the many variables that affect young people eudaimonic development and maintenance. Few research have looked at the psychological, social, and cultural factors that influence eudaimonic well-being in this population, and the existing literature is disjointed in this regard. By combining previous studies on eudaimonic well-being in young people, identifying important variables and investigating practical interventions and tactics to enhance eudaimonic well-being in this crucial demographic, this systematic review seeks to close this knowledge gap. Eudaimonic well-being, such as personal development and exploration, was promoted as a tool to promote compassion and self-care, which fosters psychological health and self-compassion (Ryff, 1989a). The foundation of eudaimonic wellbeing is appreciating the good things in life, oneself and supportive relationships with others. But the significance of self-transcendent feelings—like appreciation and compassion—that bind us to something or someone outside of ourselves (Golec de Zavala et al., 2024).

Alternative definition of eudaimonia holds that daimon is the true self, and that Eu-daimon-ia (Italian for "well") refers to living in harmony with one's genuine nature. This refers to the understanding that in order to be authentic and live according to oneself, one must recognize their own innate strength or potential excellence (Norton, 1976). Among the first and most well-known theories to explain eudaimonic well-being is Ryff's psychological well-being theory. According to the idea, there are six sub-dimensions of eudaimonic well-being: environment, autonomy, life purpose, mental proficiency and individual development, wholesome relationships and self-acceptance. A purpose in life is something that gives one's life direction and significance. Living a life that aligns with one's beliefs is recognized as autonomy, environmental mastery is handling life's circumstances; personal growth is realizing one's potential and talents; positive relations are relationships and connections with other people; and self-acceptance is understanding and accepting oneself, flaws and all. According to the notion, eudaimonic well-being is impacted by the satisfaction of these demands (Ryff, 2013). Being well-off is a multifaceted, intricate concept. As a result, there has been continuous discussion on the concept's definition, meaning, and measurement. However, there are two schools of thought when it comes to study on the phenomenon: the eudaimonic and hedonic perspectives (Huta & Waterman, 2014).

According to Vittersø (2020) the hedonic approach is based on the notion that happiness and contentment are the means to well-being. The idea ties hedonic pleasure to wellbeing and emphasizes increasing satisfaction, claim (Martela et al., 2019). Aristippus, a fourth-century BC intellectual philosopher, is the origin of this view that happiness is the sole reason for life, regardless of cost. In contrast, existential questions such as flourishing and meaning in life are at the forefront of well-being (Huta, 2016). Huta said the approach views the process of discovering one's true demons as a means to self-actualization and personal development. In Waterman's theory of personal expression, eudaimonia refers to living in accordance with the daimon or true self. According to the notion, engaging in activities that foster a person's skill and talent development advances personal development and self-realization while also promoting eudaimonic well-being. In general, there are numerous areas where theories explaining eudaimonic well-being overlap, including the significance of environmental mastery, pleasant relationships, autonomy, and self-realization (Waterman, 1993).

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This theory has shaped modern eudaimonic approaches to the conception of human well-being, according to a number of sources, including (Ryan, 2008), Seligman (2002), and Waterman (1990). The idea of eudaimonic well-being as a subjective and individualistic explanation of eudaimonia was introduced by Waterman. This subjective interpretation of eudaimonia was more applicable to psychological science than Aristotle's ideas (Schraw & Dennison, 1994). Waterman made the same argument as Norton (1976) that the realization of potentialities that embody the true self—that is, the best version of oneself—that is particular to every single person constitutes the ultimate good (Lacour-Gayet et al., 2004; Norton, 1976). Eudaimonia and well-being are also associated with each other, according to Ryan and Deci's self-determination theory. According to the theory, relatedness, competence, and autonomy are the three psychological demands that are linked to eudaimonic well-being. By autonomy, one means to be able to make decisions that bring one a feeling of independence and freedom. Competence refers to the sense of mastery and self-efficacy. Belonging, social interactions, and interpersonal connections are all aspects of relatedness. According to the theory, meeting these requirements is essential for psychological development, self-congruence, integrity, well-being, and vitality (Ryan & Deci, 2000). Eudaimonia (well-being), a concept from Greek philosophy, is widely considered the ultimate good and what individuals should strive for in life. Though the term "happiness," or eudaimonia, is used and will continue to be used, different people have different conceptions of what it is, as Aristotle also noted. The pursuit of happiness and eudaimonic, or well-being, has long been valued by mankind. Certain of the more recent conceptual works on human well-being (Waterman, 1990a, 1990b) made reference to eudaimonia. The Nicomachean Ethics accorded the Greek word eudaimonia a specific consideration that has made it famous. Summarized lectures by Aristotle from the fourth century BCE are included in the Nicomachean Ethics. The discussion of eudaimonism and human goods, however, was not initiated by Aristotle (Norton, 1976). Eudaimonia is the highest, most complete and noblest good of all, according to Aristotle, who offered a very objective account of human well-being. This is the contemplative work of the soul because he cares about society's well-being (Ryff & Keyes, 1995). Students might feel embittered and their well-being is on stake which can be reduced through expressive (Javaid & Mahmood, 2023a,b). Well-being of young employees also flourishes with eudaimonia (Khan & Javaid, 2023). Further, relationship of adults with peers, teachers and parents has significant influence. Teachers' mindfulness improves their quality of life and positive feedback enhanced student engagement (Javaid et al., 2023a,b, 2024a). Collaborative strategies enhances communication and words can be influential resulting in positive attitude and productive use of social media (Ramzan et al., 2023a,b,c,d). Social adjustment is essential (Maqbool et al., 2021). Listening to good music also affects psychological well-being of young adults (Javaid et al., 2024b). Parents may use parenting styles to bring change (Kamran et al., 2023; Ali et al., 2024). This study is the first to look at the relationships between young adults in the community's emotional discomfort and eudaimonic well-being. A young adult represents the period of life characterized by the most tension, energy, and paradoxes (Levinson, 1986; Yap & Marpaung, 2023).

### 1.1. Research Objectives

The research objectives are as follow:

- To examine different factors affecting eudaimonic well-being among young adults.
- To examine the effects of eudaimonic well-being on resilience and personal development in young adults.
- To assess the effectiveness of various methods or approaches for gauging the eudaimonic well-being of young adults.

## 2. Method

This article studies eudaimonic well-being in young adults using the systematic review research approach. The academic research was taken from Research Gate, J Store, and Google Scholar. comprehensive analysis of all research done on young adults' eudaimonic well-being. In the early phase, thirty research papers were gathered. Based on the current study's aims, twelve research publications were chosen for review. All of these studies were quantitative studies.

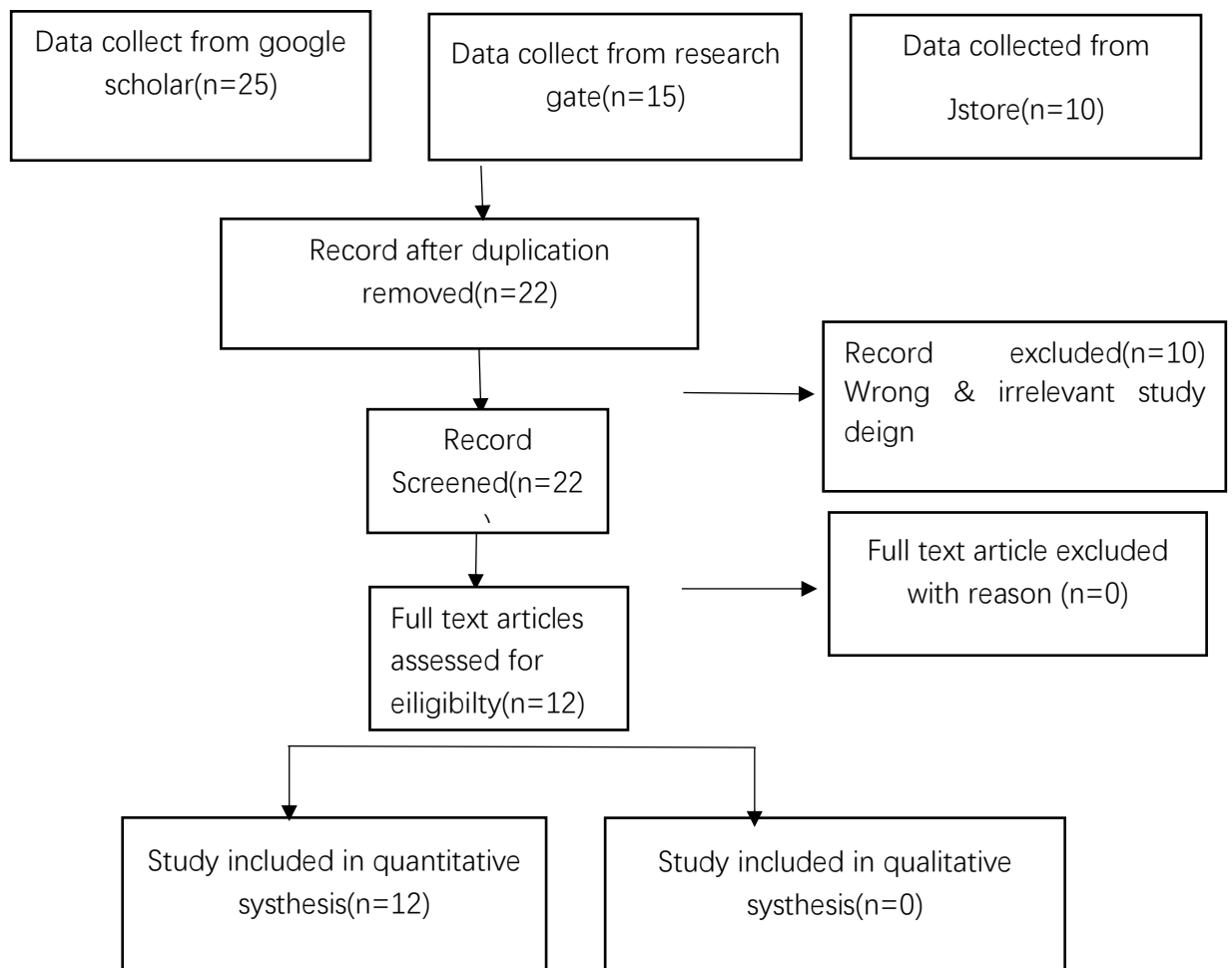
### 2.1. Inclusion and Exclusion Criteria

The current study has used particular criteria to identify the relevant studies on a certain variable, i.e., eudaimonic well-being in young adults, in order to be included in the review. This research has examined the a variety of factors affect young adults' eudaimonic well-being. Intimate relationships, goal pursuit, passion, word-of-mouth behavior, and coping flexibility all have a favorable impact on young adults' eudaimonic health. In young adults, narcissism, psychopathy, and machiavellianism have a detrimental effect on eudaimonic well-being.

### 2.2. Systematic Review

Systematic reviews compile, evaluate, and present the combined findings of primary research studies on a given issue in order to address research questions in a repeatable and explicit manner (Pollock, 2018). A systematic literature review provides a means of evaluating the strength and volume of available data regarding a particular topic or question of interest. In contrast with a traditional literature review, it provides a more precise and thorough level of understanding (Pati, 2018).

**2.3. Procedure**



**Figure 1: A flowchart representing the systematic review on eudaimonic well-being among young adults**

**3. Findings**

Here, research findings are thoroughly described. Major results that can be inferred from studies included in the systematic analysis are provided by additional research. Young people’s eudaimonic well-being is influenced by different circumstances.

**Table 1: Studies on Young Adults’ Eudaimonic Well-Being**

Sr. No	Author	Population	Country	Correlates	Sampling technique/Data Collection	Instrument s/Tools	Key Findings
1	Paşa Mustafa Özyurt (2023)	Migrants (18)	Turkey	Lifestyle migration	Multi-stage Sampling/Mixed method (Interviews, questionnaires)	Ryff’s (2014)	Lifestyle migration beyond sunny destinations, emphasize eudaimonic well-being.
2	Manuela Zambianchi (2023)	Emerging adults (193)	Italy	Use of specific technologies	Convenience sampling/Survey method (Questionnaires)	ATTQ (Zambianchi & Carelli, 2013)	Attitudes towards digital technologies are positively correlated with eudaimonic wellbeing

3	Vincenzo Calvo (2023)	Young Italian adults(317)	Italy	Psychological rigidity and fear of passing away	Multi-stage Sampling/Survey method (Questionnaires)	PWBS(Ruini, 2003), CL-FODS(LESTER,2010)	Fear of dying and psychological rigidity moderate the COVID-19 pandemic's effect on young adults' eudaimonic well-being in Italy.
4	Oliver Keenan (2023)	Polish Adults (219)	Poland	Mindfulness training	Convenience sampling/Survey method (Questionnaires)	GQ-6 scale (McCullough et al., 2002), FFMQ (Bohlmeijer et al., 2011)	During the COVID-19 pandemic, eudaimonic well-being was promoted via app-based mindfulness training.
5	Carolina Marpaung (2022)	TMD patients (873)	Indonesia	TMD severity	Convenience sampling/Survey method (Questionnaires)	Depression, Anxiety, Stress Scales (DASS-21; Antony et al., 1998), and PWBS (PWBS-18; Ryff et al., 2010).	lower levels of eudaimonic well-being and higher levels of emotional distress are linked to TM disorder severity in young people.
6	<u>Yaqian Liu (2021)</u>	Young Adults (705)	China	Dark triad traits (Machiavellianism, Psychopathy, narcissism)	Convenience sampling/Survey method (Questionnaires)	MLQ (Nelson et al., 2014), The validated Chinese version of the Dirty Dozen scale (Jonason and Webster, 2010)	Narcissism has positive effect on eudaimonic wellbeing, although machiavellianism and psychopathy are negative predictors of it.
7	Dorota Czyżowska (2020)	Adults (217)	Poland	Having a partner, sense of intimacy, and assessment of relationship quality	Multi-stage Sampling/Survey method (Questionnaires)	MSIS(Miller, 2010)	Intimate relationships enhance eudaimonic wellbeing
8	Ting Yu (2019)	Adults (300)	China	Harmonious passion (HP) and obsessive passion (OP)	Quota sampling/Survey method (Questionnaires)	HP and OP scales (Vallerand et al., 2003)	Positive word-of-mouth from passionate people is associated with higher levels of eudaimonic wellbeing.
9	CARLOS FREIRE (2018)	University students (1402)	Spain	Coping strategies	Multi-stage Sampling/Survey method(Questionnaires)	Coping Scale of the Academic Stress Questionnaire (Cabanach, 2010)	adapting coping strategies foster Eudaimonic wellbeing in young adults
10	Leah J. Ferguson	Young women	Canada	Self Compassion	Multi-stage Sampling/Survey method	SCS (Neff, 2003), SDS	Eudaimonic well-being in young female athletes is

	(2014)	athletes(83)			(Questionnaires)	(Sheldon & Deci, 1996)	positively correlated with self-compassion.
11	Thomas G. Reio (2014)	University students (513)	USA	Goal-striving	Convenience sampling/Survey method (Questionnaires)	QEWB (Waterman, 2010)	Actively pursuing goals leads to higher eudaimonic well-being among university students.
12	Leslie D. Frazier (2012)	Adults (590)	USA	Goal adjustment and optimization	Multi-stage Sampling/Survey method (Interviews, questionnaires)	TGP/FGA scale (Brandtstadter, 1990)	There is a strong positive association between eudaimonic well-being and self-regulation abilities

*Note: ATTQ= Attitudes toward Technologies Questionnaire, PWBS= Psychological Well-Being Scale, CL-FODS= Collett–Lester Fear of Death Scale, GQ= Gratitude Questionnaire, FFMQ=Five Facet Mindfulness Questionnaire, TMD=Temporomandibular disorder, MLQ= Meaning in Life Questionnaire, MSIS=Miller Social Intimacy Scale, HP=Harmonious passion, OP=Obsessive passion, SCS=Self-Compassion Scale, SDS=Self-Determination Scale, QEWB=Questionnaire for Eudaimonic Well-Being, TGP/FGA=Tenacious Goal Pursuit and Flexible Goal Adjustment*

### 3.1. Adaptation and Stress Management

A person's ability to adapt to the unique circumstances in which they find themselves is important to prevent stress if stress is a transactional process (Lazarus & Folkman, 1984). Handling, as well as the ability to assess and decide which human resources—or coping mechanisms—are better suited for a certain set of circumstances.

### 3.2. Coping Flexibility and Stress Management

Coping According to Kato (2012), individuals with higher levels of coping flexibility will find greater value in this dual meta-skill (evaluative and adaptive), which is the capacity to mix several coping mechanisms to a significant degree when managing stress (Freire, Ferradás, Núñez, & Valle, 2018).

### 3.3. Temporomandibular disorder (TMD) and Eudaimonic Well-Being

It was discovered that those with mild and moderate-to-severe TMD had significantly lower levels of environmental mastery, positive relationships with others, purpose in life, and self-acceptance than those without TMD. They also had lowered eudaimonic well-being (total PWBS). Between individuals with mild and moderate-to-severe TMD, significant variations were also observed in total PWBS and self-acceptance levels (Yap & Marpaung, 2023).

### 3.4. Goal Aspiration and Eudaimonic Well-Being

According to research, students' well-being is influenced by their goal-aspiration, which is a sign of the eudaimonic features of self-actualization. Students pursue their objectives because they are personally meaningful. There exist certain common consequences on an individual's eudaimonic well-being depending on how and why they strive towards their goals (Kiaei & Reio Jr, 2014).

### 3.5. Life Style Migration and Eudaimonic Well-Being

Lifestyle migration, which can be temporary, seasonal, or permanent, is the voluntary relocation to another nation with the goal of achieving better living conditions and overall well-being (Benson & O'Reilly, 2009). Eudaimonic well-being is also enhanced by living in a diverse culture with a range of rituals and ways of thinking, since this provides opportunities for self-realization and guidance in life (Özyurt, 2023).

### 3.6. Digital Technologies and Eudaimonic Well-Being

As predicted by the Positive Technology Theory, having positive attitudes toward ICTs in general is positively correlated with a higher degree of autonomy and purpose in life—two elements of PWB. This confirms the importance of digital technologies for eudaimonic well-being (Riva et al., 2012; Zambianchi, 2023).

### 3.7. Identity and Self Regulation

Eudaimonic well-being was positively correlated with imagined possible selves and the corresponding self-regulatory processes (self-efficacy and result expectancy) (Frazier, Barreto, & Newman, 2012). Increased eudaimonic wellbeing attenuates the negative effects of obsessive passion (OP). Passion plays a significant part in defining an individual's identity, making it a desirable segmentation variable (White & Yu, 2019).

### 3.8. Self Compassion and Eudaimonic Well-Being

The association between eudaimonic well-being and self-compassion is supported by both theoretical and empirical evidence. According to theory, exhibiting self-compassion leads to proactive actions that support or preserve wellbeing (Neff, 2003b; Ferguson et al., 2014).

### 3.9. Mindfulness Intervention during Pandemic and Eudaimonic Well-Being

In difficult circumstances, like the pandemic, self-transcendent emotions are increased and wellness is supported by mobile app-based, simply available, and reasonably priced mindfulness intervention. These findings are in line with the mindfulness-to-meaning idea to some extent (Garland & Fredrickson, 2019; Ivtzan et al., 2016; Golec, 2023). Young persons most likely felt more anxious throughout the pandemic about the health of significant friends, family members, or acquaintances who were more likely to suffer COVID-19-related health problems. This worry could have been heightened by the pandemic's reminders and greater awareness of mortality, which could have raised their fear of dying themselves (Cox et al., 2021; Calvo et al., 2023).

### 3.10. Dark Triads Qualities and Eudaimonic Well-Being

Eudaimonic wellbeing was positively and directly predicted by narcissism, while psychopathy and Machiavellianism being as mediated by hedonic wellbeing and family support (Liu, Zhao, & Ma, 2021).

### 3.11. Intimacy and Eudaimonic Well-Being

Relationship-bound individuals treat themselves with more respect and accept themselves to a greater extent. Maybe having a close, committed relationship with someone else and developing a strong bond with them is a big factor in developing self-worth, optimistic self-perception, and better self-awareness (Czyżowska et al., 2020). For eudaimonic well-being, positive social ties are essential. Empirical evidence regularly demonstrates that being in meaningful and helpful relationships improves a person's feeling of purpose and general well-being. Favorable relationships with others create a sense of belonging and have a substantial favorable impact on psychological well-being (Ryff & Singer, 1998). The resolution of conflicts and psychological well-being were significantly positively correlated in spouses (Ali et al, 2024).

### 3.12. Self Determination and Eudaimonic Well-Being

Eudaimonic well-being is fundamentally based on autonomy, or the feeling of having control over one's life and the ability to make independent decisions (Deci & Ryan, 2000). Self-Determination Theory, human development and fulfillment depend on having one's own autonomy. Research has indicated that conditions that foster self-governance are linked to increased states of motivation and overall well-being.

A sense of meaning or purpose in life, growth as a person, and positive relationships with others comprise eudaimonic well-being is both directly and independently predicated on indicated by optimized goals, aspirational selves, and goal modification. Well-being rose with each of these self-regulatory conceptions. These findings support other research that indicates aim modification, which is the process of disengaging from goals and making accommodations for situational or age-related limitations, raises life satisfaction, well-being, and quality of life (Brandstätter, 1989). It has been suggested that there is a positive tension between one's intended condition and one's current state throughout the adult life span. Reducing the difference between what is and what could be accomplished by optimizing goals and acting upon potential selves. Better eudaimonic well-being is the outcome of this process, which might not be reached without the interactive interaction between optimizing and accommodating future self-representations or goals (Cross & Markus, 1991).

Every study that was included in this analysis was quantitative. These research used various approaches for data collection and analysis. The most common method was the survey approach, which used standardized questions to provide structured data. Furthermore, the interview method was employed in several research to obtain more nuanced qualitative insights that were then quantified for analysis. The data was analyzed using a variety of scales, which reflected the variety of measurement instruments and research topics. These scales, which are shown in Table 1, comprised items that measured psychological stress, coping strategies, and eudaimonic well-being, among other things.

Although the sample sizes of these studies varied, each sample included an average of 452.5 individuals, which ensured a robust collection of data required for statistical analysis. A total of 12 papers were included in this systematic review, all of which used quantitative techniques to assess the links between different psychological dimensions and well-being. Consistent methodological techniques across these studies enabled a thorough comparative study of the results.

## 4. Discussion

In recent years, young people have shown an increasing interest in understanding different aspects of happiness, with a focus on the concept of well-being. Eudaimonia stems from Aristotle's philosophy, which emphasizes the pursuit of self-actualization, satisfaction, and greater life goals. The publications selected for the systematic review consistently emphasize aspects of well-being, emphasizing its importance and applicability in young people's lives. Scholars have used different methods to study the origins and manifestations of well-being and health.

The above research highlights the importance of considering happiness alongside other aspects of well-being, and its clear benefits for young people's mental health and life satisfaction. and emphasizes its importance as a fundamental element in the overall development and psychological maturity of adolescents. This comprehensive analysis looks at the concept of well-being in a variety of contexts and yields a number of important findings.

These findings suggest that the ability to adapt and regulate stress is essential for well-being, with self-awareness and flexibility playing a key role. Furthermore, stress, anxiety, and psychopathy inclinations have a detrimental impact on eudaimonic well-being, whereas strong relationships, self-acceptance, having a purpose in life, and

self-compassion have a favorable impact. There are established correlations between eudaimonia and emotional suffering. Since there were notable variations in young people's levels of emotional discomfort and eudaimonic well-being (Gauer & Semidey, 2015).

Many important conclusions have been drawn from recent research when analyzing the impact of age on the pathways linking well-being, potential selves, goal optimization, and goal modification. These studies demonstrate how the processes of goal pursuit and adjustment are affected by aging in relation to self-regulation and well-being. Studies show that older adults frequently exhibit more emotional stability and affective well-being than younger adults. (Ramírez-Maestre et al., 2018). This is partially explained by their adaptability in goal-setting. As people age and experience different life restrictions and changes, goal adjustment—including both optimization and adjustment strategies—becomes increasingly important (Carpentieri et al., 2017).

Setting goals and staying motivated are greatly influenced by one's ideas about their "possible selves," which are their ideas of what they might become, what they would like to become, and what they are terrified of becoming. As individuals get older, their potential selves become more concerned with their independence, family, and health, which affects how they optimize their goals. Older persons choose goals that are more realistic and in line with their existing abilities, which improves their well-being and contentment (Scheibe & Carstensen, 2009)

In general, older persons exhibit a greater capacity for emotional self-regulation and the performance of self-regulatory activities that improve their wellbeing (Ramírez-Maestre et al., 2018). This includes adjusting unattainable ambitions and strategically selecting and pursuing goals that are consistent with their values. Research shows a link between this adaptive self-regulation and improved physical and subjective health outcomes (Carpentieri et al., 2016). Higher levels of well-being are typically maintained by older adults, who are adept at adjusting their goals in response to these changes. Carpentieri says it's crucial to remain flexible when it comes to finding new, meaningful goals and letting go of those that are unattainable. In summary, there are many ways in which aging affects well-being, such as complex relationships between future selves, goal optimization, and goal adjustment.

Happiness depends on an individual's ability to realistically acknowledge and accept their talents and shortcomings. This requires self-acceptance. Self-acceptance is an important component of mental health (Ryff, 1989b). People who are content with who they are are more likely to be happy in life and to be in good psychological health (Helliwell & Putnam, 2004). Eudaimonic well-being is significantly influenced by the environment, which includes both the physical surrounds and the socio-economic conditions (Keyes, 2002). One's capacity to participate in worthwhile activities and promote personal development can be improved by an environment that is encouraging and stimulating. Research has indicated that a favorable setting, defined by security, assets, and prospects, promotes wellbeing (Evans, 2003). Employee wellbeing has positive impact of health and psychosocial conditions (Javaid et al., 2023c).

The term "self-actualization" was defined as the pursuit and effort toward self-actualizing objectives such as a). Aiming to fulfill eudaimonic and intrinsic goals (such self-acceptance, relatedness, and helpfulness). b). Individually significant and providing happiness and delight rather than being forced by others or pursued to avoid unpleasant emotions like guilt or shame (i.e., self-concordant objectives); (Ryan & Connell, 1989); (Sheldon, Ryan, Deci, & Kasser, 2004). c). pursued as ends in and of themselves as opposed to as a means to an end (i.e., constitutive vs. instrumental goal orientations) (Fowers et al., 2010). d). inherently valuable to people (Seligman, 2002) and e). subjectively expressed (Waterman et al., 2010). Several of these characteristics were considered when developing and evaluating the goal-aspiration variable. Furthermore, its role as a modulator of goal-striving in the eudaimonic well-being prediction was investigated.

#### **4.1. Comparison of Hedonic and Eudaimonic Well-Being**

According to certain research, Hedonic and eudaimonic forms may overlap (Waterman, 1993), but they also display definitional and practical contradictions. Hedonistic well-being is linked to contentment, pleasure, and enjoyment, but eudaimonic wellbeing denotes self-realization via development, genuineness, and significance (Huta & Waterman, 2014). There has been some discussion of the connection between passion and wellbeing, although primarily from the stand point of hedonic health. (Carpentier et al., 2012; Vallerand et al., 2007). There are also lots of chances to investigate the unrealized possibilities of eudaimonic health. Eudaimonic effects are closely correlated with passion and represent a sense of self-realization and meaning and these effects continue during the off-season (Doyle et al., 2016) hedonic wellbeing point to a bad correlation (Philippe et al., 2009; Vallerand, 2012). Why a certain kind of passion has historically been connected to bad effects, mental health problems, and subpar performance (Forest et al., 2011) is unclear. Eudaimonic wellbeing would be significantly impacted by (Vallerand et al., 2007) and maladaptive sport fan behaviors (Vallerand et al., 2008).

## **5. Conclusion**

To sum up, this systematic review provides a thorough analysis of young people's eudaimonic well-being, highlighting its complex character and critical significance in their psychological development. While hedonic well-being is characterized by the pursuit of pleasure, eudaimonic well-being places more emphasis on self-realization, fulfillment of life's purpose, and meaning. The review summarizes the results of twelve investigations, pointing out factors that have a favorable and negative impact on eudaimonic well-being. Strong social ties, self-

acceptance, personal development, goal-chasing, enthusiasm, adaptable coping mechanisms, and favorable attitudes toward digital technology are important beneficial factors. On the other hand, characteristics like psychopathy, narcissism, Machiavellian thinking, and elevated levels of stress and anxiety are harmful. The real-world applications emphasize how important it is to create settings that support healthy interpersonal interactions, self-acceptance, personal development, and useful coping techniques. Young adults' eudaimonic well-being can be considerably improved by psychological interventions and educational initiatives that promote these elements. However, methodological issues including using cross-sectional designs and self-reported measurements limit the research. To further our understanding of eudaimonic well-being, future research should make use of creative approaches, varied cultural contexts, and longitudinal studies. Thus, this review provides insightful information and establishes a foundation for creating practical plans to assist young people's psychological well-being and personal development in diverse cultural and contextual contexts. The results gained are in line with other research that indicated relationship quality to be a predictor of well-being and the feeling of contentment (Campbell et al., 1976; Margelisch et al., 2017)

## **5.1. Limitations**

### **5.1.1. Methodological Challenges**

Dependence on self-reported measures greatly limits present research on eudaimonic well-being and coping flexibility. Self-report surveys are prone to different biases such as social desirability bias, response bias, and recall bias. Participants might give answers that they think are socially appropriate or preferred, which could result in exaggerated or misleading outcomes. Additionally, self-reported assessments may not effectively capture the intricacies of well-being and coping mechanisms, as people may struggle to communicate their experiences or may not fully understand their actions. Use the same word count and vocabulary when rewriting the passage. Designs that involve collecting data from different individuals at a single point in time

### **5.1.2. Intersectional Patterns**

Many studies in this area employ cross-sectional designs, providing a momentary view of the material at a specific moment in time. Although cross-sectional studies can reveal connections between variables, they cannot prove causality or investigate changes over different time frames. Therefore, it is difficult to determine whether well-being affects coping resilience, whether the opposite is true, or whether other variables are involved. Longitudinal research designs are necessary to track the dynamic relationships between well-being, coping flexibility, and other related factors across life stages, as well as responses to different stressors.

### **5.1.3. Limited Generalizability**

The inability to infer results due to sample homogeneity and cultural bias is another disadvantage. Numerous studies in this field examine particular groups, like college students or clinical samples, that may not accurately reflect the general population. Moreover, most studies in this area have focused on Western cultures, overlooking the impact of cultural elements on mental health and methods of dealing with stress. Future studies should focus on incorporating a wider range of participants and investigating how cultural differences may impact the understanding and demonstration of eudemonic well-being and coping flexibility.

### **5.1.4. Lack of Mechanistic Understanding**

There is currently a lack of research on the mechanisms underlying well-being and coping resilience. Although research has linked these concepts to various outcomes, it is unclear why these connections hold. It is unclear how certain coping mechanisms affect eudemonic well-being or how personality factors affect coping flexibility. In the future, more advanced techniques like mediation analysis and experimental designs should be used in order to comprehend the underlying mechanisms of these interactions.

### **5.1.5. Uses in the real world**

Finally, further research is needed to determine the effectiveness of promoting well-being and coping adaptability in real-world settings. Although research shows the benefits of these principles for mental health and resilience in the face of loss, translating these findings into effective treatments remains a challenge. Going forward, research efforts should focus on designing and evaluating approaches that enhance well-being and adaptability across diverse populations, taking into account individual differences and cultural contexts. , but well-being and coping flexibility remain. To advance the field and promote the well-being of individuals and communities, these limitations must be overcome through technological improvements, long-term studies involving multiple groups, a deeper understanding of mechanisms, and practical application considerations.

## **5.2. Future research**

### **5.2.1. Investigating Novel Methodologies**

To overcome the limitations of self-report assessment, future research must find new methods. By combining self-report data with objective measures such as physiological indicators or behavioral observations, we can better understand well-being and coping flexibility. Additionally, technological advances such as wearable devices and ecological momentary assessments provide opportunities for immediate data collection on coping mechanisms and well-being in everyday environments.

### **5.2.2. Longitudinal investigation**

Long-term studies of well-being and coping flexibility are critical to understanding their dynamic characteristics. Future research should examine the association between coping mechanisms and changes in well-being, using



long-term programs to track participants' changes in well-being over time. Longitudinal studies can reveal the long-term consequences of interventions designed to enhance well-being and coping flexibility, providing critical knowledge for promoting psychological flourishing and resilience.

### 5.2.3. Cultural and contextual considerations

To increase the relevance of the findings, future research should prioritize cultural and environmental aspects. Research on the impact of cultural differences on understanding and demonstrating well-being and coping flexibility should include diverse individuals from different cultural backgrounds. Additionally, to gain a deeper understanding of these ideas in many contexts, researchers must examine how factors such as socioeconomic status, environment, and cultural norms influence people's well-being and coping mechanisms.

### 5.2.4. Mechanistic understanding

To fully understand the relationship between coping flexibility and well-being, more research is needed. To identify precisely which psychological processes and coping mechanisms contribute to well-being, mediational and experimental studies may be helpful. Research must also examine the relationship between coping flexibility and outcomes related to well-being, as well as how individual variables such as personality traits and cognitive abilities influence coping flexibility.

### 5.2.5. Intervention Development and Evaluation

To build on this understanding, future research should focus on developing and evaluating coping flexibility and well-being techniques. Treatments that target specific coping skills, such as problem solving or emotion management, can promote positive coping behaviors and psychological well-being. Furthermore, to ensure that well-being interventions for diverse groups are successful, they must consider cultural and contextual factors that may influence individuals' willingness to interact with them.

In summary, the development of novel research techniques, long-term strategies, cultural considerations, mechanistic understanding, and remediation should be incorporated into future research on well-being and coping flexibility. By focusing on these, researchers can deepen our understanding of how people overcome life obstacles and improve their health and strength in a variety of situations.

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