

# Personality Traits as the Predictors of Eudaimonic Well-Being in Undergraduates

## Üniversite Öğrencilerinde Ödömanik İyi-Oluşun Yordayıcıları Olarak Kişilik Özellikleri

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### ABSTRACT

The new approach in positive psychology is growing rich with the acceptance of life in all aspects and with views on the optimal use of human potential; it is being shaped by a new perspective that can be accepted as a full explanation of not only positive emotion but also of sources and motives of positive emotion, and respect for human. One of the predictors of positive emotion is personality traits. Within this scope, this research aimed to explore the relationship between personality and eudaimonic well-being. A total of 316 undergraduates participated in the study. The data were collected online through the questionnaire for Eudaimonic Well-Being and The Big Five Inventory. The findings showed that stability involving agreeableness, conscientiousness, and neuroticism significantly affected undergraduates' eudaimonic well-being. However, plasticity involving extraversion and openness had no significant effect. These results suggest that enhancing traits related to stability may improve undergraduates' eudaimonic well-being, indicating that efforts to foster these traits could be beneficial.

**Keywords:** Eudaimonic well-being, Personality traits, Stability, Plasticity

### Öz

Pozitif psikolojideki yeni yaklaşım yaşamı tüm yönleriyle kabul etmekte ve insan potansiyelinin optimum kullanımına yönelik görüşlerle zenginleşmektedir. Sadece olumlu duygulanım değil; olumlu duygulanım kaynakları, nedenleri, insana yönelik saygının tam izahı şeklinde kabul edilebilecek yeni bir perspektifle şekillenmektedir. Pozitif duygulanımın yordayıcı değişkenlerinden biri kişilik özellikleridir. Bu kapsamda, bu araştırmanın amacı kişilik ile ödömanik iyi-oluş arasındaki ilişkinin test edilmesidir. Çalışmanın katılımcılarını 316 üniversite öğrencisi oluşturmuştur. Veriler çevrimiçi olarak Ödömanik İyi-Oluş Ölçeği ve Beş Faktör Kişilik Envanteri aracılığıyla toplanmıştır. Sonuçlar, uyumluluk, sorumluluk ve nevrotiliği içeren durağanlığın, üniversite öğrencilerinin ödömanik iyi-oluşu üzerinde anlamlı güçlü bir etkisi olduğunu göstermiştir. Öte yandan, dışadönüklük ve deneyime açıklığı içeren esneklik, ödömanik iyi-oluş üzerinde anlamlı bir etki göstermemiştir. Bu sonuçlar, istikrarla ilişkili özelliklerin geliştirilmesinin lisans öğrencilerinin ödömanik iyi oluşunu artırabileceğini ve bu özellikleri teşvik etme çabalarının faydalı olabileceğini göstermektedir.

**Anahtar Kelimeler:** Ödömanik iyi-oluş, Kişilik özellikleri, Durağanlık, Esneklik

## Introduction

What happiness is and how it is achieved has been one of the topics debated by philosophers from the ancient Greek times to the medieval Islamic era and up to now. According to Plato, "happiness is achieving the highest good" (Durak, 2009a, p. 65). Aristotle sought to develop an ethical doctrine rather than a view on the nature of well-being (Vittersø, 2016); therefore, he described eudaimonia as the ultimate goal in life. Although eudaimonia is translated into the English language as happiness (Seligman, 2004; Waterman, 2008), it shows action, while happiness refers a state (Işık & Meriç, 2010). Eudaimonia is referred as living well and doing well (Michalos & Robinson, 2012). Aristotle (2015) argued that the fulfillment of happiness and the virtue of the soul constituted the supreme good. He stated that happiness was "a good activity of the soul", and that true happiness was attained by leading a virtuous life. One of the most important representatives of the medieval Islamic philosophers and a major figure in explaining and conveying the ideas of Aristotle, Farabi stated that human beings had to activate some actions and virtues conceptually or behaviorally to reach happiness (Durak, 2009b). According to Farabi (Özgen, 1997, p. 59), "happiness is such a goal that is only achieved through virtuous actions". Farabi (1993) stated that human beings would not need anything else when they reached happiness, happiness was the ultimate "human perfection", and that it was necessary to have the required methods and things to attain it. According to him, the conditions that bring happiness to a person include performing an action voluntarily and willingly and doing good actions because they are inherently good. Additionally, one must be able to distinguish the good based on intent and action. Regarding pleasure, Farabi distinguishes between the sensed pleasure and the intellectual pleasure by the mind. He further differentiates between the pleasure experienced by senses and the pleasure derived from knowledge, glory, or dominance. He also stated that human beings can move away from the good because it is possible to lose the sensory pleasure when trying to attain the good, and that this may be overcome by means of his "virtuous middle" way (Farabi, 1993).

According to Medieval Islamic philosophy, happiness is accomplished by living a moderate and well-balanced life (Demirtaş, 2017), justice (Demirtaş, 2016), and being virtuous (Arvas, 2017). Farabi's concept of virtuous happiness is shared by philosophers such as Ibn-i Sina and Ibn Rushd (Osmanoğlu, undated). Muslim philosophers used the term "es-Sa-âde" in exchange for the concept of Greek eudaimonia (Durak, 2009b). In his study examining how happiness is defined in the East and West, Johansloo (2014)

presented the views of Western philosophers as well as citing the views of Confucianism, Taoism, Buddhism, Hinduism, and Sufism for the Eastern World. Johansloo's (2014) examples from the Eastern World are open to discussion whether they represent belief or philosophy. It can be seen that the views of Eastern philosophers and Ancient Greek philosophers are similar in terms of hedonic and eudaimonic happiness and good life is considered as the highest good that can be accomplished through virtue, values, and choices. Aside from the Aristotelian roots of the eudaimonia, Fowers (2016) stated that the humanistic interpretation of eudaimonia emphasized self-realization and autonomous individuals, unlike Aristotle's interpretation. Eudaimonia is associated with meaning and purpose. Meaning is associated with the past and future; on the other hand, happiness is about focusing on the present (Baumeister et al., 2013). Vittersø (2004) separated happiness and life satisfaction from eudaimonia when describing eudaimonia as the person's potential and self-actualization. Baumeister et al. (2013) argues that the happiness defined as affect balance depends to some extent on the fulfillment of basic needs. From this point of view, it can be seen that it is associated with Maslow's (1943; 1987) hierarchy of needs and ultimately self-actualization. On the other hand, human beings must live with others to meet their needs. While explaining this connection in his work, Mukaddime, which is considered as the foundation of sociology, Ibn-i Haldun (2016) argues that social life is seen as a need because human beings cannot survive with anything other than food; they rely on others to meet their need for food; they need others to meet security needs; they need the city "Medina" to live together; and they need a governor to protect themselves from each other's aggression. The understanding of basic needs seems to be dominant for a long time. Human beings' need for others to meet their needs and the need to live together also shape the nature of relationships with others and their self-design. It is known that the relational self is more prominent in Eastern cultures (Uchida & Kitayama, 2009). It is thought that eudaimonia is associated with relational self in Eastern cultures and social well-being in the models of well-being.

## Literature review

### *Two roots of happiness: Eudaimonic and hedonic well-being*

The concept of happiness has been associated with virtue from the Ancient Greek times to the Medieval Age Islamic philosophers. On the other hand, the concepts of psychological and subjective well-being have been evaluated within the scope of the relationships and differences between them in modern psychology and discussed based on different theoretical explanations. The concept of "well-being" has been formulated with explanations such as self-actualization of Maslow, fully

functioning person of Rogers, individuation of Jung, and maturity of Allport (Ryff, 1995). From the perspective of hedonism, while happiness is a form of hedonia based on the pleasure experience. Conversely, from an Aristotelian viewpoint, eudaimonia represents individuals' fulfillment of their potential and self-actualization in alignment with their relevant goals (Waterman, 2007). Happiness or subjective well-being suggests experiencing positive emotion more and adverse emotion less (Lyubomirsky & Kurtz, 2013). From the perspective of life satisfaction, which entails a more holistic consideration of life rather than instant emotions and holistic evaluation of life, "optimal psychological functioning" (Ryan & Deci, 2001) has been defined as the abundance of desired things, scarcity of unwanted things (Baumeister et al., 2013), and a balance between positive and adverse feelings (Ryff, 1989a).

Seligman (2004) stated that there was a difference between bodily pleasures and gratifications, but contemporaries overlooked, whereas Aristotle distinguished between bodily pleasures and happiness (eudaimonia). While hedonic happiness is vulgar ideal, eudaimonic happiness is the expression of the values (Ryan & Deci, 2001). While eudaimonia experiences are associated with flow, they are not related to hedonic enjoyment (Waterman, 1990a). Although eudaimonia and hedonia are different from each other, they are related to each other (Proctor & Tweed, 2016; Waterman et al., 2008). That eudaimonia and happiness are seen as a synonym leads to the consideration of hedonism and eudaimonia as the same concepts, whereas there is a clear distinction between the two (Waterman, 1984; Ryff, 1989a; Waterman, 2008). Although a eudaimonic life can lead to subjective well-being, it cannot be stated that it is a subjective experience (Ryan & Martela, 2016). Eudaimonia, which psychology is interested in, is a multi-faceted concept (Vittersø, 2016), and with this regard, the determination of other variables as well as presenting different perspectives will contribute to the understanding of the universal good and the desired eudaimonia.

Eudaimonic happiness is a misunderstood concept especially in positive psychology because it is described as a certain kind of happiness and subjective experience by some theorists (Ryan & Martela, 2016). Although eudaimonia and hedonic happiness have a level of relationship from medium to strong, the view that there is a difference between feeling happy and having a good life (eudaimonia) originates from ideas attributed to Aristotle (Baumeister et al., 2013). While hedonia is associated with pleasant and simple aspects of life, eudaimonia is associated with struggle and challenge (Vittersø et al., 2010; Waterman, 2005) and a useful well-being model includes not only hedonic but also eudaimonic elements (Vittersø et al., 2010). Eudaimonia means both

feeling good and acting well, and the meaning in this context is more associated with eudaimonia than feeling good (Baumeister et al., 2013). This view points out that process is more important than outcome and good life makes it through virtuous choices. It is observed that there is a relationship between virtue and eudaimonia. The difference between every day, momentary happiness and the happiness attained over the course of daily life points out the necessity of making wise choices for eudaimonia.

The theory of self-determination can also explain eudaimonia (Ryan & Deci, 2000). It places both actualization and eudaimonia into the center of well-being. Rogers (1954, p.52) describes actualization as "the tendency to express and activate all the capacities of the organism, to the extent that such activation enhances the organism itself". Self-actualization is related to our introspection about our potential (Naess, 1995), and at the same time, a distinctive feature of self-fulfilling individuals is their openness to experience (Heylighen, 1992). Cofer and Appley (1964 as cited in Jones & Crandall, 1986, p. 63) explained self-actualization as "the discovery of self and its expression and development". Maslow's (1987) view of self-realization is based on human motivation and needs. Even if people meet all their needs, they need to uncover their own potentials and present a related product. Maslow described this need as self-actualization and stated that when the external needs for human development were met, the main question emerging was self-actualization, which is an internal need. The fact that the individual lives according to daimon or their "real self" (Waterman, 1990b) and actualizes their potential leads to the experience of eudaimonia (Waterman, 1993). When people act autonomously, they exhibit more eudaimonic characteristics (Ryan and Martela, 2016). On the other hand, culture is influential on emotion and well-being and the culturally-approved self leads to the expectations about conforming to the norms of society related to being "a good person" (Kitayama & Park, 2007). This means that the self, which is a variable associated with self-actualization, is influenced by culture, and that autonomy, self-acceptance, relationships with others differ from one culture to another. Self-actualization is correlated with both eudaimonic well-being and subjective well-being positively (Amir Kiaei, 2014). On the other hand, Vittersø's (2004) view that subjective well-being and self-actualization experiences differ from each other is explained by the idea of Rogers (1961, as cited in Vittersø, 2004) that good life is a process rather than a state. Interpersonal factors are involved as well as in-person factors including "self" as predictors of well-being. For example, it has been shown that self-esteem and life satisfaction are associated (Diener & Diener, 1995), and the life satisfaction of a person is affected by their benevolence values and socializing (Oishi

et al., 1999). According to Waterman (1993), eudaimonia is related to personal expressiveness and self-realization. "Self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth" are all the dimensions of well-being (Ryff, 1989b: 1071). Well-being is associated with self-actualization, and there are perspectives that see it as a significant aspect of eudaimonia (Ryff, 1989b; Ryff, 2016; Ryff & Singer, 2008). Johansson (2014) criticized the use of western instruments and theories for happiness. For the realization of eudaimonia, it must be acknowledged that culture has an essential role, and that culture provides the necessary resources for eudaimonia (Mckay, 2016). It is claimed that happiness is perceived differently in the East and the West (Uchida & Kitayama, 2009), Eastern cultures have a relational self, and therefore there is a more holistic and social happiness model in eastern cultures. There are several studies suggesting that there is a difference between the subjective and psychological well-being of the Eastern and Western populations. It has been found that one distinguishing factor between the everyday life of the Eastern and Western populations is the Western preference for activities that enhance immediate well-being (Oishi & Diener, 2001; Oishi & Diener, 2003). Moreover, the income difference between countries does not create a difference in happiness. Well-being does not increase although the income of nations increases over the years (Diener & Oishi, 2000). It has been determined that income has a moderate predictive role (Diener et al., 2000), while positiveness is more predictive than other factors according to the study conducted in societies (Diener et al., 2000). While autonomy and horizontal individuality, which are among individual factors, have been correlated with life-satisfaction in western cultures, there has been no association in collectivistic cultures (Oishi, 2000). It is clear that cognitive, affective, and cultural factors are more important than materialistic reasons in terms of intercultural differences.

### Well-being and Personality

Personality is a variable that is predictor of life satisfaction, positive affect, and happiness (DeNeve & Cooper, 1998; Garcia, 2011). The five-factor personality model offers five key factors consisting of "extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience".

Extraversion refers to activity and energy, dominance, sociability, expressiveness, and positive emotions. Agreeableness contrasts a prosocial orientation toward others with antagonism and includes traits such as altruism, tendermindedness, trust, and modesty. Conscientiousness describes socially

prescribed impulse control that facilitates task- and goal-directed behaviour. Neuroticism contrasts emotional stability with a broad range of negative effects, including anxiety, sadness, irritability, and nervous tension. Openness describes the breadth, depth, and complexity of an individual's mental and experiential life (Benet-Martinez & John, 1998, p. 730).

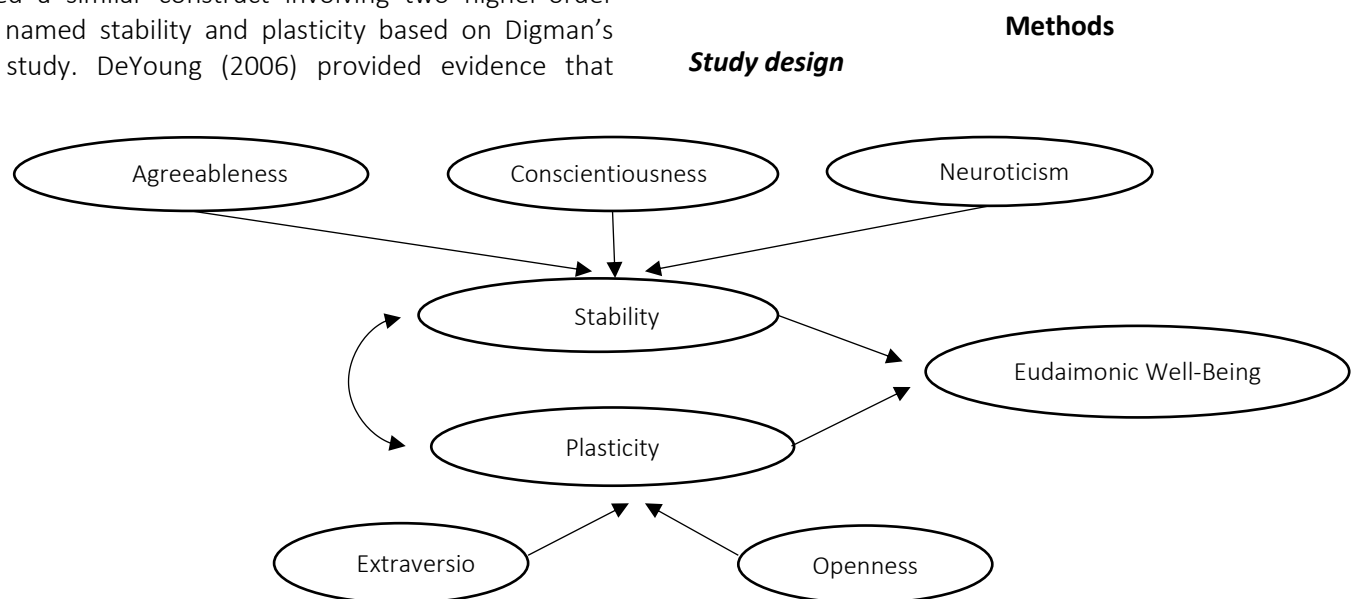
Studies investigating the relationship between personality and subjective and psychological well-being consistently showed that well-being was negatively associated with neuroticism while it was positively correlated with other personality factors. Low Neuroticism and high extraversion were found to have a mediating role between positive experiences and resilience (Sarubin et al., 2015). Similarly, Lü et al., (2014) found that neuroticism and extraversion were correlated with happiness, positive and negative affect both directly and indirectly through the mediating role of resilience. It has been determined that happiness was positively and significantly correlated with extraversion and openness, while it was negatively and significantly associated with neuroticism (Costa & McCrae, 1980; McCrae & Costa, 1991). In addition, happiness was positively correlated with sociability and activity, while it was negatively correlated with emotionality and impulsivity (Costa & McCrae, 1980). Agreeableness and conscientiousness (McCrae & Costa, 1991) were correlated with positive affect positively, while they were negatively correlated with negative affect.

In various studies, neuroticism was found as the most important predictor of subjective well-being (Burns & Machin, 2010; Gomez et al., 2009; Gomez et al., 2012). Similarly, it has been found to have a low-level association with psychological well-being (Kokko et al., 2013) and a positive association with extraversion (Gale et al., 2013). Moreover, neuroticism has been found to be associated with negative life events, while positive life events were associated with openness (Gomez et al., 2009). A similar finding has revealed that life satisfaction was negatively correlated with neuroticism, while there were positive associations among extraversion, agreeableness, openness, and conscientiousness (Zhang & Howell, 2011). It was also determined that eudaimonic well-being was positively correlated with agreeableness, conscientiousness, extraversion, and intellect/imagination, while it was negatively associated with neuroticism (Waterman et al., 2010). Lamers et al. (2012) discovered that extraversion and agreeableness were the personality traits that contributed to mental health. Grant et al. (2009) found that subjective and psychological well-being were associated with

extraversion, conscientiousness, and neuroticism, adding that agreeableness was more strongly correlated with subjective well-being, while openness had a stronger relationship with psychological well-being. People's openness to more experience means that they are more creative (Rogers, 1954).

The literature demonstrates that the five factors of personality are interrelated, and the construct can be identified better when these five factors are placed under two higher-order factors (Digman, 1997). This construct has been supported by the subsequent research (DeYoung et al., 2002; DeYoung, 2006; Ashton et al., 2009; Şimşek et al., 2012). A similar construct was established by Becker (1999) and these two factors were named as mental health and behaviour control. Afterwards, DeYoung et al. (2007) proposed a similar construct involving two higher-order factors named stability and plasticity based on Digman's (1997) study. DeYoung (2006) provided evidence that

in life (Demirbaş-Çelik & Keklik, 2019), and self-monitoring (Wilmot et al., 2016). However, there is a gap in the related literature regarding the examination of the effects of stability and plasticity on eudaimonic well-being. Therefore, this research aimed to explore the effects metatraits on eudaimonic well-being in a Turkish context. Based on the comprehensive review of literature which provides strong indications that significant relations exist between personality factors and well-being; the following hypotheses were formulated: H1: Stability predicts eudaimonic well-being positively and significantly, H2: Plasticity predicts eudaimonic well-being positively and significantly. To illustrate this hypothesis, a model was developed, which can be viewed in Figure 1.



**Figure 1.**  
*The proposed model*

factors of Big Five is interrelated and two orthogonal higher-order factors explained that construct. Accordingly, stability involves agreeableness, conscientiousness, and neuroticism while plasticity involves extraversion and openness. Stability and plasticity are related to two fundamental human concerns, which are “the need to maintain a stable physical/behavioral organization to achieve various goals and the need to incorporate novel information into that organization, as the state of the organism changes both internally (developmentally) and externally (environmentally)” (DeYoung et al., 2005, p.828). Previous studies have investigated the relationship between these two higher-order factors (metatraits) and indicators of well-being including life-satisfaction (Steel et al., 2008; Şimşek & Koydemir, 2013), self-esteem (Erdle et al., 2010), meaning

This study used the survey model as a research design. In the survey model, data are gathered to describe the current situation, describe the standards for comparing the current conditions, or determine the relationships between certain events (Cohen et al., 2005). Within this scope, the relationship between personality and eudaimonic well-being was investigated through a structural equation model (SEM).

#### **Participants**

A total of 316 undergraduates whose ages ranged between 17 and 26 ( $M=20.58$ ;  $SD= 1.55$ ) was the participants of this study. The majority of participants were female ( $n=233$ , 73.70%). Mostly first-year ( $n=122$ , 38.60%) and second-year ( $n=111$ , 35.10%) undergraduates took part in the study. The rest was third-year ( $N=28$ , 8.9%) and fourth-year ( $n=51$ ,



16.1%) undergraduates. The largest proportion of data derived from undergraduates studying at the faculty of education (n=285, 90.2%).

### **Data collection tools**

The Questionnaire for Eudaimonic Well-Being and TheBigFive Inventory were used to collect data. The former was originally developed by Waterman and his colleagues (2010: 1) to “measure well-being in a manner consistent with how it is conceptualized in eudaimonist philosophy”. The instrument was translated by Erdem et al. (2018). The single-factor construct of the Eudaimonic Well-Being Questionnaire was tested with the confirmatory factor analysis (CFA). Data collected from 308 undergraduates were used for the CFA. The fit index values were at acceptable levels and the single factor construct was found to be suitable for studies in Turkish culture (Erdem et al., 2018). Cronbach's alpha coefficients were .85, .82, and .76 in the original development, adaptation and current study, respectively.

The Big Five Inventory was developed by Benet-Martinez and John (1998) with 44 items that are responded on a 5-point Likert. The inventory is used to measure the personality dimensions including “emotional stability/neuroticism (8 items)”, “extraversion (8 items)”, “openness to experience (10 items)”, “agreeableness (9 items)”, and “conscientiousness (9 items)”. Sümer and Sümer (2005) translated the instrument. The Cronbach's alpha values were .79, .77, .76, .70 and .78 for “neuroticism”, “extraversion”, “openness to experience”, “agreeableness”, and “conscientiousness”, respectively.

### **Data collection and analysis**

An online data collection process was followed in the research. The instrument link with an invitation message was distributed in social media groups of undergraduates. The message was reiterated once after two weeks.

SEM was performed to test the relationship between personality and well-being. Alpha value was set as .05 for all significance tests. Goodness of fit indexes such as GFI, CFI, and RMSEA as well as significance of  $\chi^2$  and the ratio of  $\chi^2/df$  were used to evaluate the model fit. The model was tested in two stages (Anderson & Gerbing, 1988), which included testing the measurement model and the structural model. Firstly, CFA was performed to test the measurement model where all variables were included without defining the structural relations. After the inspection of the results of the first step, the second step was performed where the structural relations were added to the model.

Before the evaluation of the models, the hypothesis of SEM were tested. Accordingly, Mahalanobis Distance was used to test the multivariate outliers. The results revealed two multivariate outliers according to Tabachnick and Fidell's  $p < .001$  criterion. To test whether these two outliers were influential, the analysis was performed with and without these possible outliers (Aguinis et al., 2013). Since the results were similar, it was decided that they were not influential outliers. Therefore, these two cases were maintained in the dataset. Then, correlation among the variables were estimated to check whether there was a multicollinearity problem. As illustrated in Table 1, all of the correlation coefficients were below .90, which indicates no problem of multicollinearity (Kline, 2016). Finally, normal distribution was checked by examining the skewness and kurtosis. All values were  $<10$  for kurtosis and  $<3$  for skewness (Kline, 2016). Table 1 involves a summary of the values obtained during this process.

**Table 1.***Descriptive statistics and correlations*

Variables	n	M	SD	Sk.	Kt.	1	2	3	4	5	6	7	8
1.Extraversion	316	3.36	.71	-.14	-.09	-							
2. Agreeableness	316	3.81	.59	.02	2.28	.21*	-						
3. Conscientiousness	316	3.52	.62	-.25	.18	.13*	.28*	-					
4. Neuroticism	316	2.97	.73	.03	-.32	-.22*	-.36*	-.25*	-				
5. Openness to experience	316	3.62	.58	-.15	-.23	.35*	.21*	.19*	-.15*	-			
6. Stability	316	3.45	.32	-.19	2.08	.26	.74*	.70*	-.75*	.25*	-		
7. Plasticity	316	3.53	.53	-.25	.14	.84*	.25*	.19*	-.23*	.80*	.31*	-	
8. Eudaimonic well-being	316	2.82	.46	.22	.52	.29*	.29*	.36*	-.27*	.21*	.42*	.31*	-

Note: Sk=Skewness, Kt=Kurtosis, \*  $p < .05$

Table 1 shows that five factors significantly was correlated with each other ranging from weak to moderate. Stability was weakly but positively associated with plasticity,  $r=.13$ ,  $p < .05$ . Moreover, eudaimonic well-being was correlated with

stability,  $r=.23$ ,  $p < .05$  and plasticity,  $r=.33$ ,  $p < .05$  (Cohen, 1988). Upon the inspection of SEM hypothesis, CFA was performed to test the construct validity of the instruments used in this research. Table 2 summarizes the results.

**Table 2.***Confirmatory factor analysis results*

Fit indexes	Big Five with five factors	Big Five with five factors under two higher-order factors	Eudaimonic well-being	Good fit	Acceptable fit
$\chi^2$	703.94	19,153	312.885	$0 \leq \chi^2 \leq 2df$	$2sd \leq \chi^2 \leq 3df$
df	435	4	158		
$p$	.000	.001	.000		
$\chi^2/df$	1.618	4.788	1.98	$0 \leq \chi^2/df \leq 3$	$3 \leq \chi^2/df \leq 5$
GFI	.88	.97	.91	$\geq .90$	$\geq .85$
AGFI	.85	.92	.88	$\geq .90$	$\geq .85$
RMR	.08	.07	.07	$\leq .05$	$\leq .08$
TLI	.84	.80	.82	$\geq .95$	$\geq .90$
CFI	.86	.90	.87	$\geq .97$	$\geq .95$
NFI	.71	.88	.77	$\geq .95$	$\geq .90$
IFI	.87	.90	.87	$\geq .95$	$\geq .90$
SRMR	.06	.04	.06	$\leq .05$	$\leq .08$
RMSEA	.04	.08	.05	$\leq .05$	$\leq .08$

Note: The thresholds for good fit and acceptable fit were taken from Karagöz (2015) and Çelik and Yılmaz (2013).

Table 2 shows the fit indexes of CFA results. Two versions of Big Five Personality were tested. Although the fit values were similar, it can be stated that the construct involving five factors under two higher-order factors performed better. It can be observed in Table 2 that most of the indexes were

within the criteria proposed by Karagöz (2016) and Çelik and Yılmaz (2013). Therefore, both data collection tools had construct validity.

Findings

Measurement model

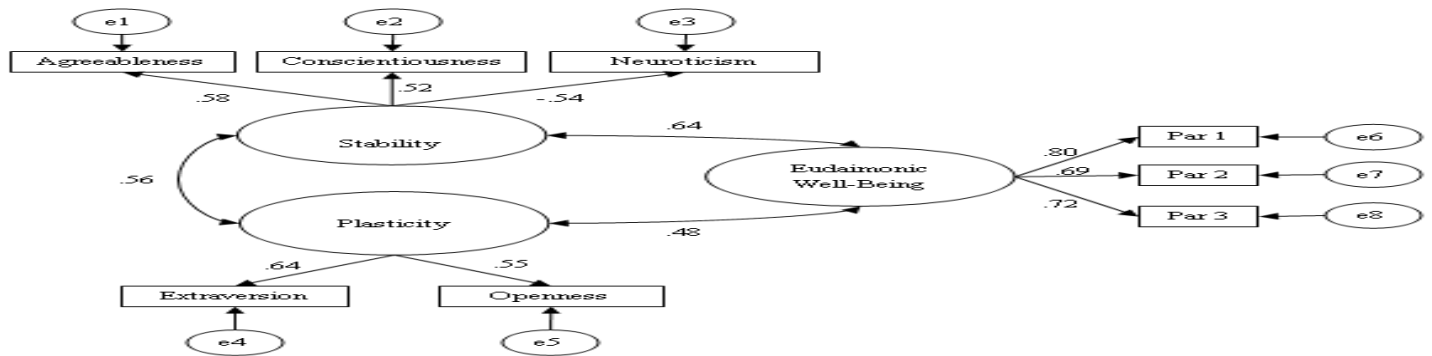


Figure 2.

Measurement model

As observed in Figure 2, all the standardized path coefficients were significant and ranged from -.54 to .80. Stability had three variables. Agreeableness and conscientiousness showed positive loadings, while neuroticism exhibited a negative loading. This negative loading reflects the adverse nature of neuroticism, as higher scores indicate the increased neurotic tendencies. Reversing

A measurement model was constructed to examine regression weights among variables. Thus, it was tested through CFA. The results were illustrated in Figure 2.

the items of neuroticism would also reverse the direction of path coefficient but the authors decided to maintain the original construct. Extraversion and openness exhibited significant and positive loadings on plasticity. Finally, parcels demonstrated strong weights on the unifactorial dimension of eudaimonic well-being. Fit indexes of the model were displayed in Table 3.

Table 3.

Fit indexes for the measurement model

Fit indexes	Measurement Model	Good fit <sup>1</sup>	Acceptable fit <sup>1</sup>
$\chi^2$	20.235	$0 \leq \chi^2 \leq 2df$	$2sd \leq \chi^2 \leq 3df$
df	17		
p	.000		
$\chi^2/sd$	1.19	$0 \leq \chi^2/df \leq 3$	$3 \leq \chi^2/df \leq 5$
GFI	.98	$\geq .90$	$\geq .85$
AGFI	.97	$\geq .90$	$\geq .85$
RMR	.77	$\leq .05$	$\leq .08$
TLI	.99	$\geq .95$	$\geq .90$
CFI	.99	$\geq .97$	$\geq .95$
NFI	.96	$\geq .95$	$\geq .90$
IFI	.99	$\geq .95$	$\geq .90$
SRMR	.04	$\leq .05$	$\leq .08$
RMSEA	.02	$\leq .05$	$\leq .08$

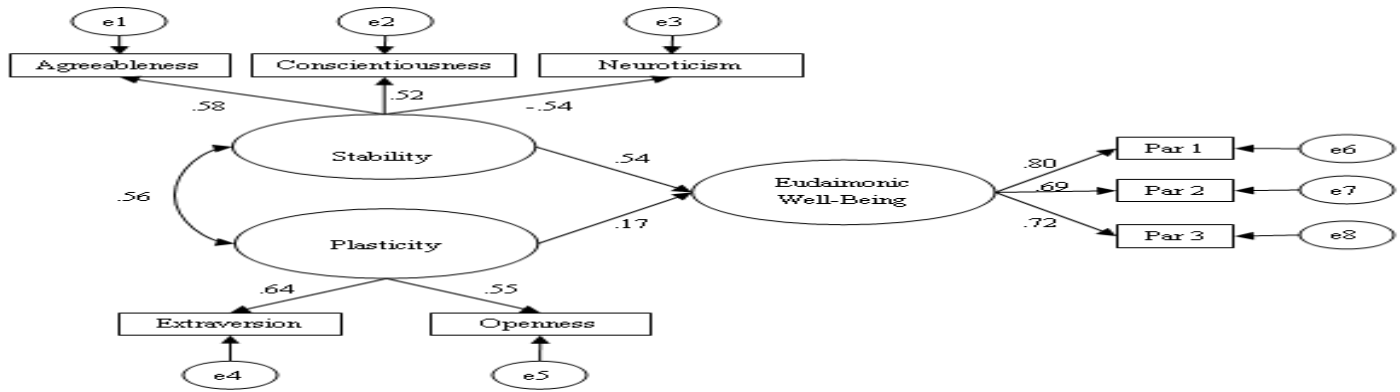
Note: The thresholds for good fit and acceptable fit were taken from Karagöz (2015) and Çelik and Yılmaz (2013).

Fit indexes estimated during the CFA for the measurement model were illustrated in Table 3.  $0 \leq \chi^2/df \leq 3$  shows a good fit and  $3 \leq \chi^2/df \leq 5$  shows an acceptable fit (Çelik & Yılmaz, 2013; Karagöz, 2016).  $\chi^2/df$  was in the expected interval and  $p = .000$ . CFI, IFI, NFI, TLI, SRMR and RMSEA values indicated that the measurement model produced a good fit.

Structural model

Full structural model with regression weights was illustrated in Figure 3.





**Figure 3.**

*Full structural model*

Figure 3 shows the effects of stability and plasticity on eudaimonic well-being. The findings showed that stability had a significant effect on eudaimonic well-being ( $r^2=.54$ ,

$p < .05$ ) while the plasticity did not have a significant effect ( $r^2=.17$ ,  $p > .05$ ). Structural model fit indexes were displayed in Table 4.

**Table 4.**

*Structural model fit indexes*

Fit indexes	Structural Model	Good fit <sup>1</sup>	Acceptable fit <sup>1</sup>
$\chi^2$	20.235	$0 \leq \chi^2 \leq 2sd$	$2sd \leq \chi^2 \leq 3sd$
Df	17		
<i>p</i>	.000		
$\chi^2/sd$	1.19	$0 \leq \chi^2/sd \leq 3$	$3 \leq \chi^2/sd \leq 5$
GFI	.98	$\geq .90$	$\geq .85$
AGFI	.97	$\geq .90$	$\geq .85$
RMR	.77	$\leq .05$	$\leq .08$
TLI	.99	$\geq .95$	$\geq .90$
CFI	.99	$\geq .97$	$\geq .95$
NFI	.96	$\geq .95$	$\geq .90$
IFI	.99	$\geq .95$	$\geq .90$
SRMR	.04	$\leq .05$	$\leq .08$
RMSEA	.03	$\leq .05$	$\leq .08$

Note: The thresholds for good fit and acceptable fit were taken from Karagöz (2015) and Çelik and Yılmaz (2013).

Table 4 shows that the full structural model yielded mostly good fit indexes. Therefore, it can be stated that the proposed model demonstrated a good fit with the data.

### Discussion and Conclusion

This research aimed to explore the relationship between personality and eudaimonic well-being. The results indicated that the predictive power of personality traits was consistent with the previous research findings. A positive relationship was found between the scores obtained from both eudaimonic well-being scale and extraversion, agreeableness, conscientiousness, and openness to experience, whereas the relationship was negative with neuroticism. The strongest negative relationship was found between neuroticism and eudaimonic well-being. Similar findings about the negative association between well-being and neuroticism was also shown by previous studies (Burns

& Machin, 2010; Costa & McCrae, 1980; Gomez et al., 2009; Gomez et al., 2012; Kokko et al., 2013; McCrae & Costa, 1991). While neuroticism contrasts emotional stability with anxiety, sadness and negative effects (Benet-Martinez & John, 1998), happiness means experiencing positive emotions more and negative emotions less (Lyubomirsky & Kurtz, 2013), and it is the balance between positive and negative affect (Ryff, 1989a).

Correlations between the scores obtained from eudaimonic well-being scale and the other factors of personality including extraversion, agreeableness, conscientiousness, and openness to experience were at a medium level and close to each other. The results were consistent with the previous studies (Costa & McCrae, 1980; Gale et al., 2013; Grant et al, 2009; Lamers et al., 2012; McCrae & Costa, 1991; Waterman et al., 2010).

Based on the structural model, stability predicted eudaimonic well-being significantly while plasticity did not. The previous literature did not uncover any study examining the relationship between eudaimonic well-being and stability and plasticity. However, the limited number of studies showed that well-being was associated with stability and plasticity (Hanley et al., 2018; Şimşek & Koydemir, 2013). Moreover, theoretical research on Big Two support this twofold construct in the increase of well-being (Hanley et al., 2018; Peterson, 1999; DeYoung, 2015; Şimşek & Koydemir, 2013; Şimşek, 2014). Composed of the five-factor personality traits, plasticity and stability are directly associated with well-being beyond statistical significance (Hanley et al., 2018; Şimşek & Koydemir, 2013). The literature shows that stability involves emotional stability (opposite of neuroticism), motivational stability (conscientiousness), and social stability (agreeableness) (DeYoung, 2015). According to the results, stability predicted eudaimonic well-being significantly. However, plasticity including cognitive (openness to experience) and behavioral (extraversion) traits (DeYoung, 2015) did not predict eudaimonic well-being significantly. The previous literature also shows the strong and significant relationship between stability and well-being while it demonstrates the weak and significant relationship between plasticity and well-being (Hanley et al., 2018; Mann et al., 2020). In this study, it was determined that eudaimonic well-being was significantly associated with extraversion and openness at a medium level while plasticity involving these two personality traits according to big two model did not predict eudaimonic well-being significantly. From Aristotelian perspective, well-being is a critical indicator and meaningful predictor of a good life (Ryan & Deci, 2001; Ryff, 1989b). From this viewpoint, it can be stated that individuals with personality traits enabling them to develop proactive and deliberate behaviors are more likely to achieve eudaimonic well-being. On the other hand, it was found that cognitive and behavioral plasticity did not predict eudaimonic well-being. Both plasticity and stability have positive correlations with eudaimonic well-being while plasticity components have higher correlation coefficients. Although studies on 5-factor personality traits and well-being have findings supporting the relationship between 5-factor and well-being, the current study with two higher-order factors revealed that these two factors do not have the same effect. This finding is significant both for studies on personality traits and well-being and related personality structures. On the other hand, while eudaimonia points to a meaningful life, actualization and good life, the well-being perspective it offers is more meaningful in terms of human potential and an alternative to the understanding that today's people should feel happy all the time. It is expected that the present study will encourage eudaimonic well-being and related studies.

Strickhouser et al. (2017) and Asquith et al., (2022) found that these three stability traits had similar and larger effects on mental health than the two plasticity traits. Our findings seem to support this pattern.

In this study, it was not intended to reveal intercultural differences in terms of well-being, although there was an evidence regarding consistent measurement of eudaimonic well-being. Therefore, further studies on affective and cognitive factors in the different intercultural perception of happiness will contribute to the related literature. In addition, carrying out studies on relational factors and social factors (Uchida & Kitayama, 2009) will be useful for future studies. Although there are few studies on the intercultural comparison in the literature (Diener et al., 2000), some of them have been found to be conducted in Turkish context. Indeed, there are many studies on the comparison of the Far East and American culture. It is thought that conducting more cross-cultural studies on well-being in Türkiye, which is considered one of the collectivistic cultures, is expected to contribute to the field.

Eudaimonia, one of the two perspectives on well-being and considered as having a good life, is considered as the ultimate goal of human beings. Conscientiousness has been found to have the highest correlation with eudaimonic well-being. As Kitayama and Park (2007) stated culture has an effect on emotions and well-being and eastern cultures have relational self (Uchida & Kitayama, 2009). The relational self includes personal attachment bonds, defining one's role in relation to others (Sedikides & Brewer, 2015). The fact that conscientiousness and agreeableness, which seem important in Eastern cultures, are effective on eudaimonic well-being can be accepted as a finding that supports the explanations regarding the relationship between culture and well-being. However, this should be compared with studies to be conducted in different cultures.

Although this study revealed important results, the findings should be interpreted considering some limitations. First of all, self-report survey was used to collect data in the current study. This type of data has the possibility of inaccurate responses. Secondly, random sampling was not used to select participants. Therefore, it poses a limitation in terms of generalizability of the results. Thirdly, cross-sectional data were used in the study. However, longitudinal or experimental designs are required for true causality.

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## Genişletilmiş Özet

### Giriş

Mutluluk kavramı, Antik Çağ Yunan filozoflarından Orta Çağ İslam filozoflarına ve günümüze kadar erdem kavramı ile ilişkilendirilmiştir. Öte yandan modern psikolojide psikolojik iyi-oluş ve öznel iyi-oluş kavramları, aralarındaki ilişkiler ve farklılıklar açısından değerlendirilmiş, farklı kuramsal açıklamalarla ele alınmıştır. Seligman (2004) maddi tatmin ve haz arasında bir farklılık olduğunu, ancak modernlerin buna dair farkındalığı yitirdiğini oysa Aristoteles'in maddi tatmin ve mutluluk (eudaimonia) ayrımını yaptığını ifade etmiştir. Hedonik mutluluk kaba idealken edomanik mutluluk değerlerin ifade edilmesidir (Ryan & Deci, 2001).

Kişilik, yaşam doyumu, mutluluk ve pozitif duygulanımı yordayıcı bir değişkendir (DeNeve & Cooper, 1998; Garcia, 2011). Beş faktör kişilik modeli dışadönüklük, uyumluluk, sorumluluk, nevroitiklik ve deneyime açıklıktan oluşan beş temel boyut sunmaktadır (Benet-Martinez & John, 1998). Kişilik ile öznel ve psikolojik iyi-oluş ilişkisini araştıran çalışmalar nevroitiklikle negatif, diğer kişilik faktörleriyle pozitif ilişkiyi tutarlı bir şekilde göstermektedir. Düşük nevroitiklik ve yüksek dışadönüklüğün olumlu deneyimlerle dayanıklılık arasında aracılık rolü olduğu bulunmuştur (Sarubin ve ark., 2015). Nevrotikliğin, öznel iyi-oluşun en güçlü yordayıcısı olduğu bulunmuştur (Burns & Machin, 2010; Gomez ve ark., 2009; Gomez ve ark., 2012). Benzer bir şekilde, psikolojik iyi-oluşla düşük düzey (Kokko vd., 2013) ve dışadönüklükle olumlu ilişkisi olduğu belirlenmiştir (Gale ve ark., 2013). Ayrıca, nevroitikliğin olumsuz yaşam olayları ile ilişkisi bulunurken deneyime açıklığın olumlu yaşam olayları ile ilişkisi bulunmuştur (Gomez ve ark., 2009).

Alanyazın taraması kişilik faktörleri ile iyi-oluş arasında bazı ilişkilerin olduğuna dair güçlü ipuçları vermektedir. Bu kapsamda, bu çalışmanın amacı kişilik ve ödomanik iyi-oluş arasındaki ilişkiyi Türk üniversite öğrencileri grubuyla test etmektir.

### Yöntem

Bu çalışmada araştırma deseni olarak tarama modeli kullanılmıştır. Bu kapsamda, kişilik ve ödomanik iyi-oluş arasındaki ilişki yapısal eşitlik modellemesi ile incelenmiştir. Çalışmanın verileri, yaşları 17 ile 26 arasında değişen 316 üniversite öğrencisinden gönüllülük esasına dayalı olarak toplanmıştır. Çalışmanın verileri, Ödomanik İyi Oluş Ölçeği ve Beş Faktör Kişilik Envanteri kullanılarak elde edilmiştir. Veriler çevrimiçi olarak toplanmıştır. Kişilik ve iyi-oluş arasındaki ilişkiyi test etmek için yapısal eşitlik modellemesi kullanılmıştır. Modeli test etmek için iki adımlı bir yaklaşım takip edilmiştir. İlk adımda, yapısal ilişkiler belirtilmeden tüm değişkenler modele dahil edilmiş ve ölçüm modeli üzerinde doğrulayıcı faktör analizi gerçekleştirilmiştir. İlk adımda alınan sonuçlar incelendikten sonra, yapısal ilişkilerin modele dahil edildiği ikinci adım uygulanmıştır. Modellerin incelenmesine başlamadan önce yapısal eşitlik modelinin varsayımları test edilmiştir. Bu kapsamda çok değişkenli uç değerler, çoklu doğrusallık ve normallik incelenmiştir. Sonuçlar, eldeki veri setinin varsayımları karşıladığını göstermiştir. Modelin testine geçmeden önce son olarak çalışmada kullanılan veri toplama araçları doğrulayıcı faktör analizine tabi tutulmuştur. Sonuçlar, ölçeklerden elde edilen puanların yapı geçerliğine sahip olduğunu göstermiştir. Bunun üzerine analizlere geçilmiştir.

### Bulgular

Ölçüm modelinin sonuçları tüm standardize edilmiş yol katsayılarının anlamlı olduğunu ve  $-.54$  ile  $.80$  arasında değiştiğini göstermiştir. Durağanlığın üç değişkeni vardır. Uyumluluk ve sorumluluk durağanlık üzerine olumlu bir şekilde yüklenirken nevroitiklik olumsuz yük almıştır. Bu olumsuz yükün sebebi nevroitikliğin olumsuz doğasıdır. Puanlar yükseldikçe, nevroitiklik düzeyi de yükselmektedir. Dışadönüklük ve deneyime açıklık ise anlamlı ve olumlu bir şekilde esneklik üzerinde yük almıştır. Uyum indeksleri de ölçüm modelinin veriler ile iyi uyum sağladığını göstermiştir. Yapısal modelin sonuçlarına göre, durağanlık ödomanik iyi-oluş üzerinde anlamlı bir etki gösterirken ( $r^2 = .54, p < .05$ ) esneklik anlamlı bir etki göstermemiştir ( $r^2 = .17, p > .05$ ).

### Sonuç ve Tartışma

Çalışmanın bulguları, kişilik özelliklerinin yordayıcı gücünün önceki çalışmalarla tutarlılık sergilediğini göstermiştir. Ödomanik iyi-oluş ölçeğinden alınan puanlar ile dışadönüklük, uyumluluk, sorumluluk ve deneyime açıklıktan alınan puanlar arasında olumlu yönde ilişkiler saptanırken nevroitiklikten alınan puanlar arasında olumsuz yönde bir ilişki belirlenmiştir. Yapısal model sonuçlarına göre, durağanlık ödomanik iyi-oluşu anlamlı bir şekilde yordarken esneklik yordamamıştır. İlgili alanyazın taramasında ödomanik iyi-oluş ile durağanlık ve esneklik arasındaki ilişkiye odaklanan herhangi bir çalışmaya rastlanmamıştır. Diğer taraftan, sınırlı sayıdaki çalışma iyi-oluşun durağanlık ve esneklik ile ilişkili olduğunu ortaya koymuştur (Hanley ve ark., 2018; Şimşek & Koydemir, 2013). Aristocu bir bakış açısından, iyi-oluş iyi bir yaşamın kritik bir göstergesi ve anlamlı bir

yordayıcısıdır (Ryan & Deci, 2001; Ryff, 1989b). Bu açıdan, ön etken ve kasıtlı davranışlar geliştirmelerine olanak sağlayan kişilik özelliklerine sahip bireylerin ödomanik iyi-oluşa ulaşmalarının daha olası olduğu söylenebilir. Diğer taraftan, duygusal ve davranışsal durağanlık ödomanik iyi-oluşu yordamamıştır. Big Two üzerindeki kuramsal araştırmalar, iyi-oluşun artmasında bu ikili yapıyı desteklemektedir (Hanley ve ark., 2018; Peterson, 1999; DeYoung, 2015; Şimşek & Koydemir, 2013; Şimşek, 2014). Bu araştırma kültürler açısından ödomanik iyi-oluşu tutarlı bir şekilde ölçebilmeye dair bulgular sunmasına rağmen, iyi-oluş açısından kültürlerarası farklılıkları ortaya koymaya yönelik değildir. Mutluluğun kültürlerarası farklı algılanmasında duygusal ve bilişsel faktörlere yönelik başka çalışmalar yapılması bu alanda oluşan alanyazına katkı sağlayacaktır. Ayrıca ilişkisel faktörlerle sosyal faktörlere (Uchida & Kitayama, 2009) yönelik çalışmaların yapılması sonraki çalışmalar açısından faydalı olacaktır.