



**The Relation between Hedonic and Eudaemonic Emotion Crafting and Well-Being: The
Mediating Role of Need Satisfaction**

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Abstract

Existing research recognizes the critical role played by emotion regulation on well-being. So far, most studies in this field have only focused on the reactive frame of emotion regulation and very little attention has been paid to the role of proactive emotion regulation. The current study aims to explore the proactive counterpart of emotion regulation: emotion crafting. Based on Self-Determination Theory, this study examines the link between emotion crafting (i.e., eudaemonic and hedonic emotions emotion crafting) and well-being (i.e., life satisfaction and eudaemonic well-being). Additionally, this study considered the role of basic psychological need satisfaction as a mediator in these relations. Participants were 178 young adults with the age range 18-35 ($M_{age} = 24.06$; $SD = 3.37$; 79.2% female) who filled out questionnaires concerning the study variables on a one-time point. Findings provide initial evidence that engaging in general emotion crafting behavior significantly enhances life satisfaction via basic psychological needs satisfaction. A similar full mediation effect through need satisfaction was found for eudaemonic emotion crafting and life satisfaction, whereas hedonic emotion crafting and life satisfaction were partially mediated by need satisfaction. Furthermore, the relations between general, hedonic, and eudaemonic emotion crafting, and the outcome eudaemonic well-being were significant, positive, and partially mediated by need satisfaction. This study highlights the important role need satisfaction plays in the complex relation between emotion crafting and well-being. The findings present an important contribution to the latest field of emotion research.

Keywords: emotion crafting, emotion regulation, basic psychological needs satisfaction, hedonic emotion crafting, eudaemonic emotion crafting

Expansion of happiness is the purpose of life (Meru, 2020). And the process through which it develops is evolution. Humans are evolved creatures who aspire to reach the highest level of happiness daily (Veenhoven, 1996). Therefore, lines of research focus on constructs capturing happiness to find ways of improving individuals' quality of life. In research, the term subjective well-being has been used as the main dimension for measuring happiness (Headey & Wearing, 1992). In this study, more specific constructs such as life satisfaction and eudaemonic well-being were used as key measuring activities with a premise towards greater happiness. Before explaining these variables, the first section of this study deals with the transition from the knowledge of emotion regulation to the new construct of emotion crafting. The second section distinguishes between types of emotion crafting depending on their prior motivation. And the third section explains the mediating role of need satisfaction in the relation between emotion crafting types and well-being.

Emotion Crafting and Well-Being

The field of emotion regulation is one of the fastest-growing areas of research in psychology because it has the potential to contribute to a better world (Gross, 2013). Emotion regulation refers to the processes that individuals use to influence which emotions they have, when they have them, and how these emotions are experienced and expressed (Gross, 2002). Emotion regulation may be varying in the continuum of how conscious or unconscious it is, and whether it is intrinsic or extrinsic emotion regulation. For example, changing the topic when something upsetting arises, shifting attention from bothering circumstances (intrinsic), or having someone else affecting our emotions (extrinsic; Gross, 2002). However, emotion regulation occurs in different ways.

Gross (1998) used the process model of emotion regulation, which depicts 5 processes at which individuals can regulate emotions: situation selection, situation modification, attentional deployment, cognitive change, and response modulation. It is important to know which of these processes individuals use to regulate their emotions because they have different consequences. That is, these processes vary in their effects socially, cognitively, and affectively (Gross, 2013). Specifically, the expressive suppression strategy of response modulation is associated with negative well-being outcomes, while changing the cognitive story by reappraisal is associated with positive well-being outcomes, greater psychological well-being, and fewer symptoms of psychopathology (Haga et al., 2009; McRae & Gross, 2020). Understanding the causes and consequences of emotion regulation and being able to use strategies of emotion regulation is linked to higher physical health (Gross, 2013), financial success, and well-being (Cote et al., 2010).

A model introduced by Martins-Klein et al. (2020) called the Dual Mechanism of Control of emotion regulation, distinguished between proactive and reactive control in emotion regulation. The usage of emotion regulation strategies in a reactive approach has been widely researched compared to the proactive approach. Clarifying the effort put in proactive control of emotion regulation is valuable for advancing therapeutic interventions (Martins-Klein et al., 2018). Closely resembling the proactive emotion regulation mechanism, stands the notion of emotion crafting, which focuses on the proactive role of the individual. However, this term narrows only towards the pursuit of positive emotions. Particularly, up-regulating positive emotions and down-regulating negative emotions.

Emotion crafting is defined as "proactive behavior, referring to anticipatory, deliberate and self-initiated behavior, aimed at increasing positive feelings". Research shows that people who pursue positive emotions show higher increases in positive affect when using the cognitive reappraisal strategy (McRae et al., 2012). Furthermore, the proactive behavior in job settings, from which emotion crafting is initiated, is significantly related to positive mood (Fritz & Sonnentag, 2009). Thus, in this study, we are considering emotion crafting only as proactive emotion regulation. A recent meta-analysis in clinical samples with psychiatric disorders revealed a significant positive link between emotion regulation and well-being for specific emotion regulation strategies such as acceptance and reappraisal. Nevertheless, these strategies were specifically relevant in improving well-being in clinical populations (Kraiss et al., 2020). Therefore, the emotion regulation strategies and well-being are widely studied, but little about the mechanisms underlying emotion crafting and well-being.

Hedonic vs Eudaemonic Emotion Crafting

Equally important for the current study stand the motivations of emotion crafting. All emotions are motivated (Clore & Robinson, 2000), and recent work views emotion regulation as a motivated process (Tamir, 2016; McRae et al., 2012). Therefore, we can distinguish between two different motives behind the pursuit of emotion regulation, pursuing hedonic emotions and eudaemonic emotions. The same motives of emotions apply to emotion crafting. Hedonic emotions focus on gaining pleasure and avoiding pain (i.e., satisfaction, happiness) versus eudaemonic emotions, focused on meaning and self-actualization (i.e., fascination, enthusiasm; Vittersø, 2016). Although there is considerable similarity between hedonic emotions and eudaemonic emotions, peoples' reports of being happy do not necessarily mean they are psychologically well (Deci & Ryan, 2000). A study by Kraiss et al. (2020) found no differences in the strength of relations between emotion regulation and

different types of well-being (i.e., hedonic or eudaemonic well-being). However, it is also reasonable that a plain hedonistic motivation may not be related to psychological well-being in the long run (Baumeister et al., 2013; Schippers & Ziegler 2019).

Along with all the definitions in the previous research for hedonia and eudaemonia, it is necessary to clarify that by eudaemonia the focus is on growth, self-realization, self-actualization, development of potentials, full functioning, maturity, meaning/purpose/long-term. While by hedonia the attention is on pleasure, enjoyment, life satisfaction, and happiness. In this study, hedonia and eudaemonia were used as motives for behavioral activities. Hedonia is seeking pleasure or comfort, and eudaemonia is seeking to bring out the best version of oneself. This division allows these motives to be studied as independent variables in predicting well-being (Huta & Ryan, 2010). Thus, this research aimed to examine the role of motives of emotion crafting behavior in the context of well-being.

Outcomes were clustered based on: (1) type of emotion motivation: hedonic and eudaemonic motivation for emotion crafting and (2) type of well-being: hedonic well-being and eudaemonic well-being. Given this, hedonic emotions were considered pursuing satisfaction, happiness, and love, while eudaemonic emotions were considered pursuing enthusiasm, fascination, pride, and energy. Accordingly, hedonic well-being is mainly seen as measuring subjective well-being (Ryan & Deci, 2000). Whereas eudaemonic well-being comprises phenomena such as psychological well-being, including self-acceptance, positive relations, personal growth, purpose in life, environmental mastery, and autonomy (Vitterso, 2016).

The mediating role of need satisfaction

Proactive behavior in job settings is found to be linked to the fulfillment of the basic psychological needs of Self-Determination Theory (Wrzesniewski, & Dutton, 2001). The current research relied on this sub-theory of basic psychological needs to explore the mechanisms underlying emotion crafting (Adams et al., 2017). Basic psychological needs theory states that there are three basic psychological needs, needs for competence, autonomy, and relatedness, which are innate and need to be satisfied for psychological growth and well-being (Deci & Ryan, 2000). Every need is impactful when fulfilled and when not. The need for autonomy means having a sense of choice, self-initiation, and volition. The need for competence requires one to perceive oneself as effective, adequate, and capable, whilst the need for relatedness instructs one to feel closeness, intimacy, and genuine connections. The fulfillment of these needs is critical because it is related to higher self-esteem, adaptive emotion regulation, positive feelings, better performance, vitality, better sleep, and less

psychopathology (Van der Kaap-Deeder, 2021). Logically, attaining these needs involves an intention to act in a way that fulfills them. Therefore, proactive behavior leads to satisfying these needs. For this reason, proactive or antecedent-focused emotion regulation strategies more likely predict optimal well-being, compared to response-focused emotion regulation (Gross, 2002). Therefore, cognitive training (perhaps implemented via mobile reminders, wearables, and apps) could help boost the use of anticipatory strategies in populations that struggle to engage these strategies independently, and thus improve their well-being (Martins-Klein, 2018).

The Present Research

Following from the aforementioned literature, several questions stand out as being particularly important about the relationship between emotion crafting and well-being. First, most studies documenting an emotion regulation and well-being association have simply considered emotion regulation in a reactive stance, without much consideration for the proactive approach. Second, the relation between emotion regulation and well-being has been well-established in the literature. However, the relation between emotion crafting and well-being has little research. Third, the intention and motivation of emotional behavior have been shown to relate to diverse outcomes. Nevertheless, there is plenty of space to investigate the motivation of emotional behavior on well-being and how the motivation relates to any of the specific types of well-being particularly. In the current study, these issues were addressed among an international sample.

The general aim of this research was to add to the growing literature and broaden the knowledge on emotion crafting and basic psychological needs satisfaction as crucial processes in well-being. Based on the Self-Determination Theory, the first hypothesis stated that emotion crafting is positively related to well-being. The second hypothesis stated that emotion crafting relates via a higher level of need satisfaction to more well-being. The third hypothesis stated that hedonic and eudaemonic emotions emotion crafting relates with life satisfaction and eudaemonic well-being in a way that hedonic emotion crafting relates more strongly with life satisfaction and eudaemonic emotion crafting relates more strongly with eudaemonic well-being.

Methods

Participants

From the original sample of 258 participants, only participants aged 18-35 ($M_{age} = 24.06$; $SD_{age} = 3.37$) were included in the study. Hence, the total number of participants was 178, where 79.2% were female. The education level most frequently reported was a

bachelor's degree (46.6%). Followed by high school graduate or equivalent (30.3%), master's degree (14%), vocational training, doctorate, less than high school diploma, and others. 76.4% of the participants were students at the moment of completing the survey. 38.8% of them were not working, while the others were 32.6% working part-time and 28.7% full-time. Regarding their marital status, 95 participants reported being single, 41 as having a partner but not living together nor married, and 42 of them reported being married or living together. Participants completed the surveys in three different languages: Hungarian, Dutch, and English. 65 participants completed the survey in Hungarian, 4 in Dutch, and 113 in English. Participants also reported their country of residence. 65 participants reported living in Hungary, 28 in Croatia, 18 in Greece, 15 in Germany, 12 in the Netherlands, and the others in a broad range of different countries, such as the UK, Albania, Denmark, Spain, etcetera.

Procedure

The research team involved five clinical psychology master's students of Utrecht University, who recruited participants through social media platforms (Facebook, Instagram, What's App group chats), our network, and other available individuals in daily contact. A priori exclusion criteria used were the participants' age of over 18 years. The sample of participants was collected using convenience sampling. The design of the study was cross-sectional and participants completed a series of questionnaires online. At the beginning of the questionnaires, informed consent was obtained from all participants, and anonymity was guaranteed. Demographic information was required for later usage in the analyses. Questionnaires were relatively short in length and not time-consuming. They demanded an approximate overall time of 25 minutes to complete. They were administered digitally via Qualtrics, and their design did not allow participants to skip questions. Furthermore, the questionnaires involved several constructs such as emotion crafting, emotion-specific emotion crafting, need satisfaction, life satisfaction, and eudaemonic well-being.

Inclusion criteria built in the questionnaires were sufficient knowledge of the English language for the English questionnaires, sufficient knowledge of Hungarian for the Hungarian questionnaires, and Dutch language for the Dutch questionnaires. Few of the English questionnaires had no official translated version in Dutch. Thus, the process of translation and back translation was performed by A. Tsui, J. van der Kaap-Deeder, M. Phua, R. Geurts and A. Sina. The questionnaires for emotion crafting, emotion-specific emotion crafting, and eudaemonic well-being were managed in this manner. Other excluded participants consisted of 70 participants whose completion rate was not 100% based on the premise that these data were likely to bias the statistical analysis (Bennett, 2001). Moreover,

4 participants who completed the Dutch surveys were removed because of low participation for this group. An additional 3 participants having a non-binary gender were excluded for the same reason. The project was approved by the Ethics Review Board of the participating institution, Utrecht University.

Measures

Emotion Crafting Scale: General

The Emotion Crafting Scale - General (Van der Kaap-Deeder et al., 2021) consists of 12 items assessing the level of proactive behavior aimed at increasing positive feelings, such as seeking out people or activities that make someone feel good. An example item is “I deliberately think about things that make me feel good.” Items were rated on a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). The reliability of this questionnaire was adequate ($\alpha = .82$).

Emotion Crafting Scale: Emotion-Specific

Emotion Crafting Scale Emotion-Specific (Van der Kaap Deeder, 2020). contains the same 12-items and same scoring as the general emotion crafting scale, except that it narrows into specific emotions (i.e., happy/satisfied/enthusiastic/ proud/fascinated/loved/energetic). Example items and their corresponding Chronbach’s alphas are “I know well which activities make me feel happy ($\alpha = .86$)/ satisfied ($\alpha = .85$)/ enthusiastic ($\alpha = .87$)/ proud ($\alpha = .91$)/ fascinated ($\alpha = .92$)/ loved ($\alpha = .89$)/ energetic ($\alpha = .92$). Items were rated on a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*).

Basic Psychological Need Satisfaction and Frustration Scale

Satisfaction of the needs (4 items each) was assessed with the 12-item need satisfaction subscale of the Basic Psychological Need Satisfaction and Need Frustration scale (BPNSNF; Chen et al., 2015). Example items are “I feel my choices express who I really am.” (autonomy satisfaction), “I feel capable at what I do.” (competence satisfaction), and “I feel that the people I care about also care about me.” (relatedness satisfaction). Items were rated on a 5-point Likert scale ranging from 1 (*not true at all*) to 5 (*completely true*). For this study, only the satisfaction (and not the frustration) subscale was employed. The reliability of this questionnaire ($\alpha = .87$) was adequate.

Questionnaire for Eudaemonic Well-Being

Eudaemonic well-being was assessed with two subscales of the Questionnaire for Eudaemonic Well-Being (QEWB; Waterman et al., 2010): purpose in life and personal growth (3 items each). Example items are "I find I get intensely involved in many of the things I do each day." (purpose in life) and "My life is centered around a set of core beliefs

that give meaning to my life.” (personal growth). Items were rated on a 5-point Likert scale, ranging from 0 (*strongly disagree*) to 4 (*strongly agree*). The reliability of this questionnaire ($\alpha = .52$) was moderate (Hinton et al., 2014)

Satisfaction with Life Scale (SWLS)

The Satisfaction with Life Scale (SWLS; Diener et al., 1985) is a 5-item scale constructed to measure an individual's satisfaction with life as a whole. It assesses respondents' conscious evaluative judgment of their own life using the person's own criteria. An example item is "If I could do my life over again, I would change almost nothing." Items are rated on a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The reliability of this questionnaire ($\alpha = .84$) was adequate.

Statistical Analysis

To test the hypothesis of whether need satisfaction mediates the relation between emotion crafting and well-being, statistical analyses were conducted using IBM SPSS Statistics software version 27 and the extension PROCESS v4.0 by Andrew F. Hayes (Bolin, 2014). Data were scanned for outliers. System missing data were 10 participants who had no information of their age. To examine the main hypotheses, mediation analyses were employed to model the relations between general and emotion-specific emotion crafting (independent variables), basic psychological need satisfaction (mediator), and well-being (dependent variable). First, descriptive statistics analysis and a MANCOVA were calculated to check whether the background variables (i.e., age, gender, and education level) related to the outcomes (i.e., need satisfaction, life satisfaction, and eudaemonic well-being). Second, two mediation analyses were conducted with general emotion crafting as the predictor and either life satisfaction or eudaemonic well-being as an outcome. Third, four other mediation analyses were conducted with the same outcomes but with emotion-specific emotion crafting as predictors. The tables and the figures were extracted manually from the output of the analyses.

Results

Preliminary Analysis

Descriptive statistics and bivariate correlations among the measured variables are presented in Table 1. Positive correlations were found between emotion crafting and all other variables. Need satisfaction correlated positively with the outcome variable. Furthermore, life satisfaction correlated positively with eudaemonic well-being. Additionally, the relations of the background variables gender, age, and education level with the outcomes variables were

assessed. A multivariate analysis of variance (MANCOVA) showed only a significant effect of education level; Wilks' Lambda, $F(3,175) = 7.67$, $p < .000$, partial $\eta_p^2 = .12$. More specifically, follow-up ANOVAs showed that education level correlated significantly and positively with need satisfaction and eudaemonic well-being, but not with life satisfaction. Whereas no significant effects were shown for age [Wilks' Lambda, $F(3,175) = .97$, $p = .407$, partial $\eta_p^2 = .02$] and gender [Wilks' Lambda, $F(3,175) = 1.64$, $p = .181$, partial $\eta_p^2 = .03$]. Given these findings, only education level was controlled for in the main analyses.

Table 1.

Descriptives of and Correlations between the Study Variables (N = 178)

Variable	<i>M</i>	<i>SD</i>	1	2	3
1. Emotion crafting	4.11	0.49	–		
2. Need satisfaction	3.81	0.58	.41**	–	
3. Life satisfaction	4.61	1.18	.32**	.65**	–
4. Eudaemonic well-being	3.46	0.52	.38**	.62**	.55**

Note. ** $p < .01$.

Primary Analyses

To determine the relation between measures of emotion crafting (i.e., general emotion crafting, hedonic emotion crafting, and eudaemonic emotion crafting), need satisfaction, and the indicators of well-being (i.e., life satisfaction and eudaemonic well-being) six mediation analyses were conducted. Total, direct and indirect effects of emotion crafting variables on well-being variables are presented in Table 2. Bootstrap resamples (1000) were used to generate 95% confidence intervals that estimated the size and significance of the indirect effect. Standardized values of the direct effects, used for the interpretation of the indirect effects, are shown in Figure 1.

The pattern of results across all three measures of emotion crafting was similar. Positive indirect-only mediation was observed between general emotion crafting and life satisfaction. That is, while general emotion crafting did not predict life satisfaction directly, there was a significant and positive indirect prediction of life satisfaction through need satisfaction (A). Similarly, a positive indirect-only mediation was observed between eudaemonic emotion crafting and life satisfaction (C). In contrast, hedonic emotion crafting showed positive and significant effects through both direct and indirect paths to life

satisfaction (B). Meanwhile, all three indicators of emotion crafting predicted eudaemonic well-being. There were observed positive and significant direct and indirect paths between all indicators of emotion crafting and eudaemonic well-being. Furthermore, the covariate education level correlated significantly and positively with need satisfaction in all mediations. Education displayed a significant and positive relation with life satisfaction and a non-significant positive relation with eudaemonic well-being in the direct effects of mediation models. Similarly, a non-significant relation between education level and life satisfaction was observed in the total effects of the mediations. While the relation between education and eudaemonic well-being in the total effects was significant and positive only for the general emotion crafting model. In contrast, for hedonic and eudaemonic emotion crafting this relation was not significant,

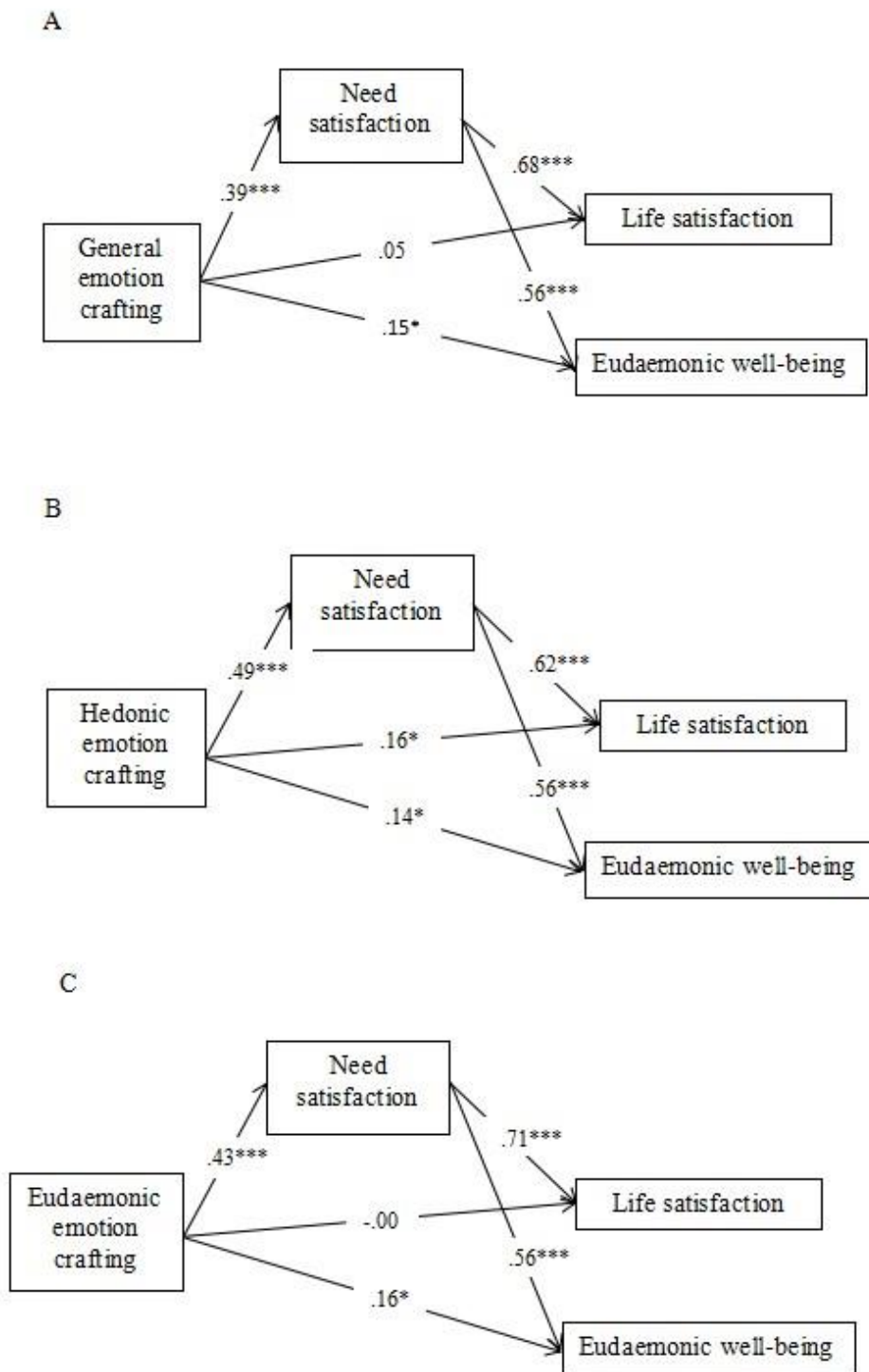
Table 2*Direct, Indirect, and Total Effects of Emotion Crafting Variables on Well-Being Indicators*

Emotion Crafting	Parameter estimates		CI(95%)	
	Unstandardized	SE	Lower	Upper
<i>General emotion crafting</i>				
Direct effect (c)	.13	.15	-.16	.42
EC->NS->LS (a*b)	.64*	.13	.41	.91
Total effect (c')	.78***	.17	.44	1.11
Direct effect	.16*	.07	.02	.30
EC->NS->EWB	.24*	.05	.14	.34
Total effect	.40***	.07	.25	.54
<i>Hedonic emotion crafting</i>				
Direct effect	.38*	.16	.07	.69
EC->NS->LS	.75*	.14	.49	1.02
Total effect	1.13***	.17	.80	1.46
Direct effect	.15*	.07	.00	.30
EC->NS->EWB	.30*	.05	.20	.41
Total effect	.45***	.07	.30	.60
<i>Eudaemonic emotion crafting</i>				
Direct effect	-.02	.13	-.27	.23
EC->NS->LS	.61*	.11	.40	.83
Total effect	.59***	.15	.30	.87
Direct effect	.14*	.06	.03	.26
EC->NS->EWB	.21*	.04	.13	.30
Total effect	.35***	.06	.23	.47

Note. EC = Emotion crafting; NS = Need satisfaction; LS = Life satisfaction; EWB = Eudaemonic well-being. * $p < .05$; ** $p < .01$; *** $p < .001$.

Figure 1.

Direct Paths of Mediation Models with Standardized Parameter Estimates of Effects.



Note. (A) Mediator model of general emotion crafting; (B) Mediator model of hedonic emotion crafting; (C) Mediator model of eudaemonic emotion crafting. * $p < .05$; ** $p < .01$; *** $p < .001$.

Discussion

This study examined the construct of emotion crafting with measures of well-being. It was hypothesized that more emotion crafting behavior would positively predict well-being variables and need satisfaction would mediate these associations. Additionally, it was presumed that hedonic emotion crafting and eudaemonic emotion crafting would be positively correlated with life satisfaction and eudaemonic well-being, respectively. The mechanisms that underpin emotion crafting contribution to well-being are however not fully understood. Nevertheless, this study shed some light on how emotion crafting fulfills the basic psychological needs of individuals.

The study found that need satisfaction fully mediates the relation between emotion crafting and life satisfaction. Equally, the relation between emotion crafting and eudaemonic well-being was fully mediated by need satisfaction according to the recommendations by Zhao et al, (2010). The results of the analysis substantiate the hypothesis of mediation through need satisfaction for these constructs and corroborate the logic that emotion crafting behavior completes the basic psychological needs of autonomy, competence, and relatedness. Thus, leading to higher life satisfaction (Deci & Ryan, 2000). However, the indirect effect was much larger for life satisfaction than for eudaemonic well-being. This occurs likely because of other mediators not included in the analysis or subtle differences between hedonic and eudaemonic well-being.

Furthermore, results depicted that both hedonic and eudaemonic emotion crafting predicted eudaemonic well-being. While life satisfaction was predicted only by hedonic emotion crafting. This indicates that pursuing hedonic emotion crafting is linked to both hedonic and eudaemonic well-being, while eudaemonic emotion crafting is only linked to eudaemonic emotion crafting. The same occurred when the relations were mediated by need satisfaction. The reason for this may lie in the goal-oriented nature of eudaemonic emotions. Some lines of research suggest an unexpected paradoxical effect that more pursuit of positive emotion, leads to less experience of positive outcomes, including well-being (Ford & Mauss, 2013). This way the focus on the pursuit may be a reminder of the lack of happiness. Therefore, leading to feeling less of it. Another possibility could be that the pursuit goes wrong and the person engages in counterproductive action to attain happiness, which would lead to lower happiness (Ford & Mauss, 2013). Consequently, the striving and effort would not lead to the emotional goal desired.

Several limitations of this study should be considered. First, the mediation model was examined cross-sectionally, which prevents from concluding causality. Second, the efforts to

recruit a large sample of participants were not successful. Nonetheless, the sample was sufficient to allow us to draw significant estimates of the relations between emotion crafting and well-being. The majority of the sample was however female and this may limit the generalizability of the findings. Third, the questionnaire for eudaemonic well-being was confined with low reliability (.52). One reason for this may be the lack of uni-dimensionality because the items used in the study are composed of two dimensions: purpose and growth. Nevertheless, according to the guide by Hinton et al. (2014), this reliability can be assigned as moderate.

As an exploratory study for examining the role of need satisfaction between emotion crafting and well-being, this study utilized self-report measures only. However, subject measures of well-being are subject to self-report bias, because responses are mostly generated by quick mental processes and not reflective and thoughtful processes. Therefore, leading to a biased response favoring an optimistic view of participants' own lives (Vittersø, 2016). To overcome this limitation, objective measures could be integrated, such as tracking behavioral indicators of emotion crafting or using experience sampling. Furthermore, this study was mostly based on emotion regulation research and it is clear that more studies include the reactive role of emotion regulation. However, future research should include proactive behavior in emotion regulation such as the construct of emotion crafting.

Additionally, longitudinal studies should be conducted to enable causal relations. Future research can also adjust the correlation coefficients of individuals for their levels of distress. The findings in this study apply to a general young adult population rather than a specified clinical sample. Thus, a different sample can be utilized. The relation built between emotion crafting and well-being may be different if the same relation is observed in a population with psychopathology. Moreover, future studies should consider using a variety of other explanatory variables, especially socio-demographic, contextual factors, and environmental factors.

In conclusion, this study provides a broad picture of the relation between emotion crafting and well-being in a young adult sample. Our findings indicate that need satisfaction plays an important role in the relation between emotion crafting and well-being. Emotion-specific emotion crafting as divisions of emotion crafting are related to well-being measures of life satisfaction and eudaemonic well-being. Future research should consider investigating this relationship in specific groups to widen the evidence base regarding the role of emotion crafting. This would help to better understand the means that make this construct work and receive a more complete picture of the proactive behavior of emotion crafting.

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