

The moderating role of uncertainty avoidance in the relation between mindfulness and emotion crafting

Bachelor Thesis in psychology: Emotion Crafting

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Preface

Written with great effort, gratefulness, and honor; this will be the final thesis of the bachelor's program in psychology at NTNU.

With all respect to ancient teachings: yoga and mindfulness have motivated me to make proactive and positive changes during life-threatening challenges and are therefore set as a background for this thesis motivation.

My sincere thanks to my supervisor Jolene Van der Kaap-Deeder, for introducing the innovative subject, and for making this possible.

Further, my sincere thanks to Peter Manuel for believing in me, and for guiding me on the right path to higher consciousness.

Further, a big thank you to the supportive bachelor's students, and for the participation from my yoga group.

Writing this thesis has given me new knowledge, and I hope the thesis is rewarding to the reader, despite some occurring challenges during the writing. I am proud of the work I have done this semester; big thanks to life itself.

Abstract

Based on the empirical-grounded Self-Determined Theory, Emotion Crafting has broadened the emotion regulation theory. Emotion crafting is defined as a proactive and anticipatory act, performed with consciousness and receptiveness, which have integrated the essence of the contemporary concept of mindfulness. As other studies have suggested that is important to understand the conceptualizing of mindfulness because of its relationship with other variables, thus, this paper aims to understand the relationship between mindfulness and emotion crafting, by looking at cultural values like uncertainty avoidance as a moderator. A cross-sectional, diary study in Norway consisting of 116 participants ($M_{age}=29.41$, $SD=11.87$, 58.3% female) found a significant relationship between mindfulness and emotion crafting, but, surprisingly not any effect of the moderator i.e. uncertainty avoidance. Regardless of the nonsignificant findings, there is important to continue examining variables that could predetermine ways to enhance emotion crafting regardless of cultural values and beliefs.

Keywords: Mindfulness, Consciousness, Awareness, Emotion Crafting, Culture, Uncertainty Avoidance

Today stress, anxiety, and depression are chronic experiences for psychopathology concerns. Mindfulness does not only alleviate psychiatric suffering (Grossman et al., 2006), but allows the individual to be in a state of receptiveness without being a victim of automatic judgments or reactions (Baer et al., 2006).

During the '70s, Jon Kabat Zinn developed the mindfulness-based stress program; based on Zen principles like the practice of moment-to-moment awareness meditation (Guendelman et al., 2017).

The continued practice of meditation has shown to be helpful in cultivating penetrating experiences of internal calmness, well-being, confidence, and self-respect, resulting in a growing interest of investigation in the field of mindfulness in psychotherapy (Samuelson et al., 2007). John Kabat-Zinn refers to mindfulness as: 'paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally' (Kabat-Zinn, 1994: p. 4). Further, the self-determination theory (SDT) has incorporated mindfulness into academic psychology; stating that mindfulness yields enhanced well-being (Keune & Perczel, 2010).

The SDT proposes that mindfulness can open autonomous styles of motivation; (Ryan et al., 2021), which again works as an auspicious framework for emotion regulation processes, giving the individuals the freedom to feel (Benita, 2020).

Based on inspiration from the self-determination theory (SDT), emotion crafting focuses on being aware of uplifting and proactive opportunities, i.e activities, persons, and situations, increasing and conserving positive feelings (Van der Kaap-Deeder et al., 2021). Given the flourishing effect on any aspect of daily life, there is of interest to investigate different facets of emotion crafting. As cultures with high levels of uncertainty avoidance are linked to anxiety and stress with the need for heteronomy (Hwang & Lee, 2012), emotion crafting, on the other hand, benefits individuals with such cultural values.

Accordingly, this paper sees the interest in examining the effect uncertainty avoidance could have on the relation between mindfulness and emotion crafting.

Thus, the followed literature illustrates a possible moderated relationship between mindfulness and emotion crafting (Van Der Kaap-Deeder et al., 2021).

Emotion crafting: a positive- broadened emotion regulation theory

Emotion is a part of the human experience, yet many try to avoid their negative emotions by suppressing or avoiding them. Thus people who engage in avoidance behavior prior to feeling

their own emotions, allow psychopathology to grow because an important part of themselves is being suppressed (Benita, 2020b).

Alternatively, emotion regulation is a mechanism where the individual consciously participates in monitoring and altering the process of extrinsic and intrinsic emotional responses, to achieve desired goals (Thompson, 1994). The dynamic behind emotion regulation is that individuals can influence what kinds of emotions they have when they have them, how they go through them, and finally how they display them (Gross, 1998)

Ryan and Deci (2001) distinguished between integrative, suppressive, and dysregulated emotion regulation using the SDT as a framework.

Self-determination theory (SDT) is based upon the study of human motivation, where autonomy is a highly valued concept (Ryan & Deci, 2006), and thus, works as a promising framework for enabling psychological growth and developing a coherent sense of self (Benita, 2020a).

Although emotion regulation has established an insightful field of investigation on how to transform and minimize *negative emotions*, the premise behind *emotion crafting* hypothesizes that people who engage actively in constructing their pleasant emotions, will not only increase positive emotions but also decrease negative emotions. Whereas emotion crafting presents a new view of emotion functioning, where individuals (pro)actively and purposely initiate and convey their experiences with emotions (Van Der Kaap-Deeder et al., 2021). Earlier studies have shown that the cultivation of positive emotions, in the contrary to trying to minimize negative emotions, will alter and optimize well-being (Fredrickson, 2000).

Inspired by Wrzesniewski and Dutton's (2001) Job Crafting theory; Van Der Kaap-Deeder et al. (2021) define emotion crafting as: «proactive behavior, referring to anticipatory, deliberate and self-initiated behavior, aimed at increasing positive feelings”.

Mindfulness: a construct linked to the process of integrative emotion regulation :

Mindfulness is rooted in spiritual practices from Zen Buddhism. Today Western psychology

is integrating the conceptualization of the ancient practices to be proven by science as helpful tools in psychopathological concerns (Shapiro et al., 2018). Yet, there is still more to explore to grasp how mindfulness as a state- practice (in meditation practices), increase mindfulness as a disposition of traits (mindfulness in daily life), which again can yield psychological treatment methods and well-being (Kiken et al., 2015). Although mindfulness can be experienced in briefly short time; it can be developed with the practice of open awareness (Mace, 2007)

Open and receptive, non-judgmental awareness and attention is the core characteristic of mindfulness. Receptiveness allows the individual to have enhanced attention to, and awareness of, current experience or present reality. In Western psychology, mindfulness is used as contrary to “mindlessness” where cognition is automatic and inflexible, unable to consciously considerate other processing methods (Carmody, 2014).

Mindfulness focuses on changing the relationship to the occurring in the present moment, rather than changing the experience. By adding a string of awareness to the experience, it is possible to feel and receive more deeply without any desired “right” or “wrong” situations (Shapiro et al., 2018).

Mindfulness interventions are useful in psychological welfare, as they have the ability to separate the individual from the self and the event; creating a state of open observation without any attachments to concepts or emotions (Kabat-Zinn, 2003),(Kiken et al., 2015). Studies of empirical, non-clinical samples have concluded that mindfulness increases well-being through the incorporation of behavioral regulation by reducing emotional reactivity (Mesmer-Magnus et al., 2017), with note that individuals who practice mindfulness were more likely to set ambitious goals due to their self-determined characteristic (Glomb et al., 2011).

The self-determination theory describes mindfulness as an “open awareness of what is occurring in the moment”(Deci & Ryan, 2008), fostering motivation for making meaningful decisions and integrated behaviors (Kuhl & Kazén, 1994),

Further, mindfulness allows the individual to enable self-insight and self-reflection; making it possible to ensure that one’s behavior is based on internal values, which again leads to true autonomous life, free from internal and external pressures, stressors and distortions (Schultz & Ryan, 2015).

An experience sampling study argues that mindfulness is not only an applied helping tool to reach and maintain a state of well-being or gain the desired goal, but is an attribute of consciousness itself (Levesque & Brown, 2007). Consequently, it might indicate that mindfulness is a nature-born construct (trait) in the organism.

With this perception, all humans can participate with consciousness, autonomy, and vitality creating their own environment of well-being. Buddhism highlighted the fact that mindfulness could end mental suffering like stress, depression and anxiety, as the individual goes behind the self with an objective view of reality (Carmody, 2014).

Jon Kabat-Zinn is widely known for his mindfulness-based stress reduction program MBSR, which has given Western psychology the inspiration to develop mindfulness measures for clinical studies (Rapgay & Bystrisky, 2009).

MBSR has its roots in traditional Buddhist teachings and differentiates between terms like awareness and attention which are used to describe mindfulness in clinical terms.

As traditional Buddhists refer to “attention” as an every-changing factor of consciousness, “awareness” describes a stable and specific state of consciousness (Rapgay & Bystrisky, 2009). This might indicate that humankind can reach a state of multi-facet of mindfulness, accordingly, using its disposition training (traits).

Because of the positive influence mindfulness have on psychology, there is important to examine how to attain and maintain the different sides of mindfulness grasp, to better share the knowledge to a deeper understanding of ancient practices (Tomlinson et al., 2018).

In accordance, this paper looks at emotion crafting and mindfulness, supported by a vast study -literature on mindfulness as a pathway to emotion regulation; mindful emotion regulation, and as Shapiro et al (2018) claim that mindfulness goes beyond culture and religion, there is of interest to see whether *cultural values* can moderate the relation between two contemporary concepts; mindfulness and emotion crafting (Shapiro et al., 2018).

There is a myriad of studies constating that mindfulness can be practiced out of its traditional ways, making it possible to combine it with integrative cognitive behavior therapy, and other psychiatric therapies.

Emotion crafting and mindfulness

Brown & Ryan (2003) state that mindfulness is “an attribute of consciousness- believed to promote well-being” thus, mindfulness predicts higher levels of emotion crafting (Van Der Kaap-Deeder et al., 2021). As emotion crafting requires full awareness of which feelings and opportunities (i.e activities, people, and situations) bring about positive emotions; mindfulness is set to be essential and crucial for emotion crafting to occur.

Further, Ryan & Deci, (1980) discusses the position of open awareness in aiding free choice of behaviors in line with needs, values, and interests. That is, mindfulness promotes self-endorsement toward autonomously achievements (Hodgins & Knee, 2002).

In addition, emotion crafting refers to anticipatory, thoughtful, and self-initiated behavior accelerating to positive feelings (Van Der Kaap-Deeder et al., 2021). Both concepts have the power to assist humankind in a flourishing life; triggering emotional well-being in an upward spiral in many domains (Fredrickson & Joiner, 2002). Although mindfulness is a condition for emotion crafting to happen; the capacity of mindfulness will vary from person to person based on their dispositions (i.e. big five), beliefs and values (Brown & Ryan, 2003).

Cultural values’ impact on emotions

Culture is perceived as a dimensional network of values and beliefs, determining how individuals act and behave. Hofstede, (2011) presented five core values falling under the parashot of culture on a 26-item scale: The CVSCALE (Individual Cultural Values Scale).

The scale is showing great reliability, validity, and across-national generalizability, making it possible to measure cultural values on an individualistic level (Yoo et al., 2011). The cultural value scale is divided into a metric of t values like: “Power distance”, “Uncertainty avoidance”, “Individualism/Collectivism”, “Masculinity/femineity”, and “Long term orientation”.

The variety of cultural values have the power to determine what is important to society.

Whereas power distance represents how humans find solutions for inequalities, second, uncertainty avoidance is related to levels of stress facing the unknown, third, individualism versus collectivism tell us how individuals are integrated into a group, further, femineity versus masculinity reflect the how emotional roles are divided between men and women, finally, long term orientation versus short term orientation mirrors how people focus on efforts i.e future, present or past focused (Hofstede, 2011).

Given the heterogeneity and interconnectedness of today's worldwide communication media across nations, we are facing a paradigm where it's crucial to find a deeper understanding of how to share reality, and solve conflicts (internal and external), regardless of culture (Casmir, 1993).

Culture, on both an extrinsic and intrinsic level, determines the degree of utilized emotion regulation, showing which emotions are expressed openly, and how emotions are displayed differ cross-cultures (Gunkel et al., 2014). This could give us a comprehensive and integrative understanding of solving conflicts and dealing with psychopathology.

To perceive the cultural scale in context this paper mention some examples from previous studies; i.e. Studies have found that uncertainty avoidance and long term orientation influences the preferred style of conflict solving(Gunkel et al., 2016), whilst studies among military veterans, struggling with post-traumatic stress have shown an effect in predicted mindfulness based on the level of masculinity. Thus signify that masculinity was related to less active coping mechanism, followed by more avoidance and negative emotional coping mechanism; resulting in worse mental health quality of life (Ramon et al., 2020).

Uncertainty Avoidance

Uncertainty avoidance consists of two levels whereas high and low UA.

High UA show characteristics as lower acceptance for unknown situation, with high levels of stress and a strong need for certainty and structure; displaying more emotions. On the other hand, low levels of UA show less stress and more acceptance and tolerance towards ambiguity, displaying less emotions (Reimann et al., 2008)

Previous studies have investigated whether uncertainty avoidance is connected to the quality of business-related services (Metters & Maruchek, 2007). The study indicated that high uncertainty avoidance could hinder a business from developing, plus hindering any profiteering from new economic opportunities (Reimann et al., 2008). Thus, it has been suggested that organizations with a high-temperature score of uncertainty avoidance push assertive individuals towards self-employment (Wennekers et al., 2003). Other studies propose that receptiveness to new experiences (individual-level factor) is paradigmatically similar to uncertainty avoidance; showing a great example that high levels of UA were associated with negativity facing aging (Lawrie et al., 2020).

Accordingly, to the presented empirical theory, this paper suggests that U A aids in the relation between mindfulness and emotion crafting; whereas high scores of UA shows more

stress and anxiety for the unknown, it could negatively affect mindfulness' relation to emotion crafting.

As mindfulness and emotion crafting requires an openness to the presence this paper suggests that low scores of uncertainty avoidance can be linked to greater achievements in both internal acts. This suggestion is supported by the macroeconomic standpoint whereas high UA seems to decelerate the exploitation of new economic opportunities in the service industry (Iyer et al., 2002). In this case, we look at the willingness to benefit from new opportunities on an individual scale, serving life itself (not only the service of business). With that note, it is predicted to see low levels of uncertainty avoidance in individuals with open awareness and a non-judgmental state of emotion crafting.

Present study

Earlier studies indicate that positive emotions do more than create a good feeling at the moment; whereas findings claim that positive emotions provide better cognition and longevity towards a future of positive emotions as well (Tugade & Fredrickson, 2007). As it looks like positive emotions have the power to enhance the life quality of humankind, there is of great interest to know *how to* increase positive emotions based on individual differences (i.e cultural values).

As studies have found that state mindfulness has the power to increase the baseline mindfulness traits, denoting that mindfulness is an intrinsic human capacity (Tomlinson et al., 2018), proposing that emotion crafting is accessible for everyone as well.

Given the presented literature; the aim of this study is to examine two hypothesis; 1) the relation between mindfulness and emotion crafting, and 2) the moderating role of uncertainty avoidance.

Method

Sample and Procedure

As a part of an international research project (van der Kaap-Deeder, et al., 2021) ten bachelor students at NTNU recruited a total of 128 participants, 14 each. The data collection was fulfilled in March 2022. Potential participants were recruited through convenience sampling, where information about the study was shared through networking and different social media. Some exclusion criteria were followed; where all participants had to be at least 18 years old,

without any psychopathology, development, or addiction disorders, as well as have normal vision and hearing impairments.

Men and women, between the ages of 18 to 25 were invited to answer a online survey.

Whereas 58.2% were female and 36.9% were men, with age ($M= 29.41$, $SD=1.10$; range 18-62) were invited by mail to participate in an anonym self-report study, by opening a link in “Nettskjema” to evaluate planned and actual feelings from day to day. In total 128 participants agreed to be a part of the study, whereas 116 participants answered, whereas six people did not answer the whole survey, as they only filled out the baseline questions at the beginning of the study, and not the daily measurements under the duration of seven days. On the other hand, only one person filled the daily measurements and not the baseline questions. Moreover, the education level showed an average completion of upper secondary school ($M=3.5$, $SD= .87$).

The survey consisted of three parts, where the first one was the home visit for giving out information and consent letters, secondly, there was the baseline questionnaire to be answered in Nettskjema one day before the beginning of the daily surveys, and the third was the morning and evening questionnaires in Nettskjema for seven days. This study is focused on data from the baseline questionnaire only.

Further, the link to Nettskjema was sent by the researchers at the same time every morning and night to make sure that the participants could answer within one-hour intervals.

The interval started:08.00-09.00 and 20.30-21.30 in weekdays, and 09.00-10.00 plus 20.30-21.30 on weekends.

The answers were monitored by the same researchers behind the original study, and a reminder mail was sent if participants forgot to answer within the interval, in this way the participants had one more hour to answer after the reminder email. After one hour the answers were no longer included in the study.

The time invested in daily questionnaires is approximately 7-10 minutes, whereas the time invested in the baseline question was around 40 minutes.

To ensure that this study was aligned with the standard ethical procedures, NSD approved the study (REFNR: 334714). Further, REC evaluated the study as neither medical nor health research and therefore was carried out without REC’s approval. Further TSD was engaged in

Nettskjema, to make sure that the participant's email addresses were permanently deleted and replaced with a random ID. Each of the participants were signing the consent paper for agreeing to the directions from NSD, and to make sure the study was in respect for their privacy. The baseline questionnaire was updated with minor changes, whereas two questionnaires were updated; "Savoring Beliefs Inventory (SBI; Bryand, 2003)" and "Happiness-increasing strategies (TKACH and SONJA LYUBOMIRSKY, 2006)", plus the exclusion of variables like "job" and "student".

Measures

The measures used in this study are translated by Maria Johannessen and back-translated by Ingvild Saksvik-Lehouillier, and discrepancies and coordination by Jolene van der Kaap-Deeder.

Emotion Crafting

The emotion crafting scale, containing 12 items, has been generated by six researchers with a background in Self-Determination Theory (van der Kaap-Deeder et al., 2021). These items have been divided into two components: *awareness* (4 items) and *action* (8 items) making the total of 12 items. The items encompass a wide perspective on emotion crafting. The *awareness*- component captures the awareness of which activities and social environment influence positive emotions, followed by the *action*- component i.e intentionally taking action to amplify positive emotions, using conscious thoughts in a positive manner.

These 12 items were translated into Norwegian by a native Norwegian independent researcher; the back translation was conducted by some other group of professionals; The EC variable consists of subscales, in a total of 12 items and great reliability was found with a Cronbach alpha test, $\alpha=.85$. Previous studies support the high validity and reliability of ECS (Van der Kaap-Deeder et al., 2021).

Mindfulness

Mindfulness measurements were assessed through three scales.

First, the Cognitive Affective Mindfulness scale also called CAMS-R; is a one-dimensional measure of individual controversy in mindfulness. The scale is designed with 12 items to measure general daily thoughts and feelings through elements of mindfulness: attention, awareness, present focus, and acceptance/nonjudgement. These elements are measured as a single score, where the items are rated with a Likert-type, 4-point scale (from *rarely/not at all* to *almost always* (Baer et al., 2006). This scale does not explicitly mention meditation, and thus is suitable for non-meditation practitioners as well.

Items include: “I am able to focus on the present moment”, “I am able to accept the thoughts and feelings I have”, and “ I am easily distracted” i.e.

Second, the Kentucky Inventory of Mindfulness Skills, also called KIMS, a 39-item instrument designed to measure four elements of mindfulness; These elements consist of questions to determine actions like observing, describing, acting with awareness, and accepting without judgment. For instance, “I am good at finding words for my feelings”, and “I tell myself that I shouldn’t feel that way”.

These items are rated on a Likert-type scale of 5 points within the interval from never or very rarely true to always or almost always true. KIMS measures the overall tendency to be mindful in daily life (without going into meditation), therefore KIMS is based on the conceptualization of “mindfulness” (Baer et al., 2006).

Third, Freiburg Mindfulness Inventory also called FMI, was designed to use by practitioners in meditation and was developed together with students on meditation retreats.

The FMI scale is an instrument of 14 items, evaluating nonjudgmental here and now observation and openness to negative experiences (Baer et al., 2006). The FMI scale assesses present-moment, nonjudgmental observation, and openness to negative experiences. These items are rated on a 4-point likert-type scale from *rarely* to *almost always*. Including questions like: “I am able to appreciate myself”, and “I accept unpleasant experiences” (Walach et al., 2006).

The mindfulness scale in total was found to have great internal consistency with a Cronbach alpha of .71. The reliability test is supported by previous empirical literature: Baer et al (2006), which has found all subscales to be of high consistency, with a significant positive relation to each other (Baer et al., 2006).

Cultural Values: uncertainty avoidance

Cultural values scale; CVSCALE, also called the Five-dimensional scale of individual cultural values, is a scale of 26 items. Showing great reliability with a Cronbach alpha of .83,

great validity, and across-sample and across-national generalizability, this dimensional metric is used to assess Hofstede’s cultural dimensions at the individual level (Yoo et al., 2011). For this study, we deprived one subscale, consisting of five items, from the five-dimension scale, i.e. uncertainty avoidance.

The items are evaluated by a 5-point Likert scale varying from *very unimportant*, to strongly *agree*; including questions like “It is important that the instructions are detailed so that I always know what is expected of me”.

Statistical analyses

SPSS computer program was used to analyze the data of this study.

The first hypothesis was examined by looking at the relations between study variables with correlation analysis. Secondly, ANCOVA was used to check for covariates; to see whether background variables were statistically significant with the outcome variable, and finally, the primary hypothesis was controlled by running Process macro moderation analysis.

First, descriptive statistics were included in the first correlation analysis, i.e. study variables emotion crafting, mindfulness, uncertainty avoidance, including standard deviation and mean for the study variables. (see table 1). Second, the ANCOVA analysis was conducted for statistical control for the effects of background variables like sex, age, education, and marital status. Third, the moderation analysis was run in Process macro, where the mindfulness variable was set as the predictor, the emotion crafting variable was set as the outcome, and age, sex, and marital status as covariates (see table 2).

Table 1. *Descriptives of and Correlations between the Study Variables*

Measure	M	SD	1	2	3
Mindfulness	3.41	.63		.43**	.10
EC	4.1	.51			.25**
UA	4.3	.79			

Note. EC = Emotion crafting; UA = Uncertainty Avoidance. ** $p < .01$; *** $p < .001$.)

Table 2: *Process Macro Moderator Analysis*

	<i>B</i>	<i>seb</i>	<i>t</i>	<i>p.</i>
Mindfulness	.14	.35	.22	.83
Uncertainty	-.14	.31	-.44	.67
Education	-.08	.05	-2.5	.12
Sex	-.21	.15	-2.8	.18

Constant

*Note: p= .05** Outcome Variable: Emotion crafting, Predictor: Mindfulness, Covariates: Education & Sex.*

Results

To assess the relation between mindfulness, emotion crafting, and uncertainty avoidance a Pearson's correlation test was calculated. The correlation showed a significant positive correlation between mindfulness and emotion crafting, and between uncertainty avoidance and emotion crafting.

Additionally, the relation of age, education, marital status, and sex were controlled for in an analysis of covariance. ANCOVA showed a significant effect on sex and education.

Finally, PROCESS macro moderation analysis, counted with covariance variables, did not show any moderating effect of uncertainty avoidance in the relationship between mindfulness and emotion crafting.

Discussion

The aim of the present study was to examine the relation between mindfulness and emotion crafting, by looking at any moderating effect of cultural values, herein uncertainty avoidance. As predicted the first hypothesis gained support as the results showed a positive relation between mindfulness and emotion crafting. This is supported by various studies, like Brown & Ryan (2003), which have found that well-being is improved by mindfulness.

Further, there were also found effects between background variables and study variables, whereas sex, age, and marital status showed a significant relation to the outcome. Studies that

support the findings suggest that as people age they become better at regulating their emotions (Carstensen, 1993), and that older individuals use more effective strategies (Carstensen et al., 1998), (Urry & Gross, 2010).

In the final analysis, there were no results supporting the second and primary hypothesis. The theoretical ground of this hypothesis was based on Yoo et al's (2011), evaluation of uncertainty avoidance as a degree of individual skepticism towards new and unknown situations. Thus, there were predicted that high levels of UA would have a negative effect on mindfulness and emotion crafting. Also, there has been found a positive relation between uncertainty avoidance and an avoiding conflict style (Gunkel et al., 2016). this supported the suggestion that uncertainty avoidance would make an effect on the degree of proactive and positive emotion regulation (i.e emotion crafting).

Strength and limitations

This study proposed some innovative proposals, looking at the relation between two contemporary psychological concepts. This with its strengths, and limitations as well. The study is valued as important as it could invite new solutions in the broad field of positive emotion regulation.

Accordingly, there are some limitations to consider.

First, this study is a cross-sectional study, there is important to mention that no actual conclusion can be drawn. For this reason, there is suggested to use a cross-country study, i.e. longevity study, with a larger sample over time. Because of the sample size and homogeneity, there are no conclusions to be drawn.

Second, the theoretical and empirical background for this study is valued to have high reliability and validity as it is instruments are controlled for in previous studies. Emotion Crafting is still an innovative concept; thus, more empirical and theoretical research papers are welcome.

Accordingly, the complete mindfulness scale was not included in the current paper as one there was only focused on items including "feelings". That is, this study excluded MAAS; the "Mindfulness attention awareness scale", and MQ "mindfulness questionnaire". These scales don't hold any questions about emotions, indeed, even so, it can be argued that the scales contain some important items that support the conceptualization of ancient teaching in its most authentic form. (Baer et al., 2006)». Moreover, mindfulness as a completely multifaceted concept could affect emotions indirectly when applied in a way close to its origin (Schultz & Ryan, 2015).

Further, this paper focuses on one cultural dimension of Hostedes, (2001) CVSCALE. There is legitimate to test whether other values could impact the predicted outcome, i.e. items like femininity/masculinity, power distance, long time orientation, and collectivism (Yoo et al., 2011).

The next proposal for limitations is the risk of volunteer bias based on the recruiting procedure done in this study. As bachelor students have invited several participants each, there could be a risk that the partakers held an interest for the subject, which again could lead to similarities in the sample. Perhaps some reward for participating in the study could have gained interest from a wider group of people. Some of the partakers were already practicing mindfulness as they were part of the same yoga course, and some told that they hoped to gain more insight about themselves as they took part in this study. This could indicate that they were more aware of their own anticipatory in mindful emotion crafting given the wish to practice the concepts behind the questionnaires.

This is supported by the theoretical fact that mindfulness is a practice that increases over time (Kabat-Zinn, 2003).

Further, there were some complications with the response of the self-report, as the study had set a timer for answering. Some answers were therefore not included after one hour. Also, since the data were first-hand data (i.e. declarative knowledge), it could create some disorientation between experienced reality and actual reality, thus, influencing data in an indirect way. On the other hand, some of the strengths of the study were the anonymity, providing honest feedback.

Moreover, there were some complaints about the understanding of concepts used in the questionnaire, whereas some of the describing words were new and unfamiliar to the participants. This might indicate that there are some confounding variables in the data. With the suggestion that conceptualization in surveys should use accessible words. Finally, there is important to mention that this paper does not reflect adequate skillful knowledge of the use of computer programs like SPSS to interpret statistical analysis. To clarify, this paper may show incorrect results for the ANCOVA analysis. On the other hand, given the fact that not much literature about emotion crafting is yet available, this study does indeed contribute to the growth of the emotion crafting- field.

Implications for practice and further research

Although it seems to be a strong link between mindfulness and emotional crafting; there is a need for more empirical literature to nurture the new concept in the body of positive

psychology. As humankind is facing new changes, new approaches to progressive well-being achievements are welcome; with the note that studies are supporting the presentation of contemporary well-being strategies, whereas *prevention* is a way of meeting psychological sufferings (Prilleltensky, 2005). Moreover, mindfulness has shown significant relation to adaptive emotion regulation in earlier studies, pointing to the unclear association given the fact that the effect is indirect (Nyklíček et al., 2011). Admittedly, emotion crafting can be achieved in different ways depending on the individual performing the act. Thus, the investigation to better understand its structures, emotion crafting could be achievable for all individuals. With support from studies showing that positive emotions don't only enhance well-being, but broadening attention and cognition, making it possible to show positivity in adversity, with gratefulness in the ordinary events, cultivating better health and increasing awareness and belief in personal resources (Fredrickson & Joiner, 2002). The implication of this study could benefit the research field where emotion crafting could work to prevent psychological distresses in the early stages of humans; taking accord for non-rigid diversity in the crafting performance, making room for self-construction of intellectual, physical, and socioemotional resources (Fredrickson, 1998).

This suggests that this study could benefit ongoing research on psychological well-being in adolescence; assisting them in creating their own identity, based on different interpersonal dispositions, and activating a receptive and proactive behavior toward the cultivating of positive emotions (Laporte et al., 2022). It follows that the theoretical framework for this study, supported by mindfulness as a trait theory (Mesmer-Magnus et al., 2017), could help to broaden innovative ways of linking mindful emotion crafting to intrinsic experiences from a dispositional view, making it available in psychological treatments facing multicultural and ethical differences. Perhaps implications from this study could assist positive psychology into a new paradigm of cultural ambiguity; fostering self-cultivation and benevolence instead of inequalities (Liu & Macdonald, 2016). This could have positive implications for different life domains like schools and work environments, families, and psychiatric & holistic treatments (Csikszentmihalyi, 1978; Hofstede, 2011). Thus, future research suggestions are to continue monitoring for mindfulness and positive emotion regulation (i.e. emotion crafting), using the whole facet of the cultural values (Yoo et al., 2011), together with the complete mindfulness facets. Finally, there is suggested to invite participants with little or no experience or knowledge of mindfulness in future research, using the presented hypothesis, and or investigating new approaches to the outcome.

Conclusion

In conclusion, this study found a statistically significant relation between mindfulness and emotion crafting. This relation was not moderated by uncertainty avoidance. Yet, no conclusion can be drawn due to the limitations of the study (and sample).

As this study excluded the other dimension of cultural values on the CVSCALE (Hofstede, 2001), there should be done broader investigations into the moderating effect of cultural values. Moreover, the nonsignificant finding could be reasoned by Shapiro et al., (2018), claiming that mindfulness goes beyond any cultural or religious beliefs; being an accessible aspect of all humans. Followed by a proposal for reversing the moderator role, whereas mindfulness and, or, emotion crafting can moderate cultural values.

The focus of this paper, given the fact that no moderation effects were present, is to sustain the growing interest in research of ways to improve adaptive well-being concepts (herein emotion crafting). With its link to mindfulness, it's important to mention that Western approaches to the conceptualized mindfulness, vary from Eastern understandings of the construct (Carmody, 2014). Perhaps the study of emotion crafting could benefit the understanding of common processes across mind-body concepts due to its significant relation to mindfulness.

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