



COMPARING HEDONIC AND EUDAIMONIC
ORIENTATIONS WITH AN ACTIVE APPROACH
TOWARD PERSONAL GROWTH:
THE MEDIATING EFFECT OF MINDFULNESS

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Abstract

The main objective of this study is to analyse the association eudaimonic and hedonic orientations to well-being have with an active and intentional involvement in the process of developing and changing as a person (i.e., personal growth initiative). Also, the possibility of trait mindfulness having a mediating role between these variables will be investigated. Even if trait mindfulness has been widely studied over the past years, the relation it has with the orientations toward well-being, as well as with personal growth initiative is still fairly unknown. Intending to bridge this gap in research, associations were analysed in this cross-sectional study. The study was conducted in Portugal, and 281 fluent Portuguese speakers from the general population were recruited through convenience sampling. Each participant filled in an online survey that consisted of three scales for self-evaluation. Overall, the results indicated a positive and statistically significant correlation between the orientations (eudaimonic and hedonic), trait mindfulness, and each factor of personal growth initiative (readiness for change, planfulness, using resources, and intentional behavior). In addition, a partial mediating effect of trait mindfulness was detected between hedonic orientation and the cognitive component of personal growth initiative, namely the dimensions of readiness for change and planfulness. Further research is needed for a more detailed understanding of these associations, especially when it comes to the differences seen between hedonic and eudaimonic orientations, and the specific roles the personal growth initiative factors might have during the process of growth.

Keywords: eudaimonia, hedonia, personal growth initiative, mindfulness, psychological well-being

Resumo

O principal objetivo deste estudo consiste em analisar a associação que as orientações eudaimónicas e hedónicas têm com um envolvimento ativo e intencional no processo de desenvolvimento e mudança enquanto pessoa (i.e., iniciativa de crescimento pessoal). Adicionalmente, propõe-se a investigar a possibilidade de o mindfulness desempenhar um papel mediador entre estas variáveis. Apesar do mindfulness ter sido amplamente estudado ao longo dos últimos anos, a relação que possui com as orientações, bem como com a iniciativa de crescimento pessoal ainda é bastante desconhecida. Com a intenção de colmatar esta lacuna na investigação, foram analisadas associações neste estudo de carácter transversal. O estudo foi realizado em Portugal e 281 indivíduos fluentes em português da população em geral foram recrutados através do método de amostragem de conveniência. Cada participante preencheu um inquérito online composto por três escalas de autoavaliação. Globalmente, os resultados indicaram uma correlação positiva e estatisticamente significativa entre as orientações (eudaimónica e hedónica), mindfulness e cada fator da iniciativa de crescimento pessoal (preparação para mudança, planeamento, uso de recursos e comportamento intencional). Foi também detetado um efeito mediador parcial do mindfulness entre a orientação hedónica e a componente cognitiva da iniciativa de crescimento pessoal (preparação para mudança e planeamento). No entanto, são necessárias mais investigações para uma compreensão mais pormenorizada destas associações, especialmente no que diz respeito às diferenças observadas entre orientações hedónicas e eudaimónicas, e nos papéis específicos que os fatores de iniciativa de crescimento pessoal podem ter durante o processo de crescimento.

Palavras-chave: eudaimónia, hedónia, crescimento pessoal, mindfulness, bem-estar psicológico

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A good life can be pursued in many ways. How well-being is achieved has been in the focus of interest already in texts written during the 4th century BCE. Aristotle (2001) approached this question from a philosophical perspective, and spoke of eudaimonia as the highest of all goods possible to reach by human action, a guideline of how to live well. According to Aristotle, well-being can only be achieved through kindness, living in moderation, having high moral standards, and always aiming to develop the best in oneself. He considered excellence, as well as the pursuit of growth and virtue being eudaimonic characteristics, and associated hedonia with experiencing pleasure.

The building blocks of a good life have also been investigated and widely debated within the area of psychology. Well-being is a broad concept, offering various possibilities for the ones interested in studying it. Based on their review, Ryan and Deci (2001) present two different paths to well-being. The authors state that following the hedonic path, well-being can be obtained by focusing on happiness, through pursuing pleasure and avoiding pain. The eudaimonic approach to life, on the other hand, defines well-being in terms of how well the person is functioning, focusing on a sense of meaning and self-realization.

Eudaimonic conceptions grasp the contents of the processes in living well and in line with one's values, while a hedonic life style targets a specific outcome, trying to maximize pleasure and avoid pain (Ryan et al., 2008). The eudaimonic approach goes beyond pleasant feelings, focuses on aiming for goals further ahead, and seeks to continuously develop the best in oneself (Huta & Ryan, 2010).

The hedonic approach has been found to contribute to higher levels of immediate well-being, seen as increases in positive affect, carefreeness, vitality, life satisfaction, as well as in lower levels of negative affect. In general, the positive effects of eudaimonic behavior have been found to be more prominent three months after the intervention, with the exception of negative affect that reduced immediately (Huta & Ryan, 2010).

In addition, hedonistically oriented people expect to alter their levels of well-being as a result of an activity, when people with predominantly eudaimonic mind-set focus less on any specific outcome, and more on the quality of the activity itself (Fowers et al., 2010).

Further, hedonic pursuits have been mainly associated with personal aspects of well-being, while eudaimonic activities have been found to positively correlate with personal well-being, but also with a tendency to promote well-being in others (Huta, 2012; Huta et al., 2012).

The concepts of hedonia and eudaimonia have been found to positively correlate with different aspects of subjective well-being, even if overlapping areas also exist. Huta and Ryan (2010) highlight the importance of both factors when aiming for the most optimal levels of well-being. It is not an easy topic to research upon, as people can vary greatly in what they consider important, and very different kinds of lives can feel equally satisfying. The things kept in value can also differ from person to person, and alter along the span of life.

An excess of either eudaimonia or hedonia, or an imbalance between them, might also have an adverse effect on well-being (Huta, 2016). If a person primarily acts in a hedonic way, it can be difficult to find out and experience how far one can develop and grow. Even so, hedonia also has an important role, which can be seen in the necessity of resting, taking a break, and investing in self-care. To live only according to eudaimonic values can get problematic as well, and in its extreme form lead to exhaustion.

Instead of analysing well-being on a general level, this study will focus on personal growth initiative, that attributes an active and conscious role for the individual during the process of change and growth (Robitschek, 1998). Ryff and Keyes (1995) have defined personal growth as a dynamic process of continuous learning and growing, but in the current study, the focus is directed towards the capacity and readiness the individual has for the process of personal growth.

The objective is to look at personal growth not just as something that happens, and that can be evaluated in retrospective, but as a conscious process that allows a more active participation from the individual. It is hypothesized, that being conscious, recognizing and understanding what is going on in any given moment will facilitate the active participation in ways that eventually are able to promote well-being.

In other words, being more aware and conscious would allow the individual to better guide the process of personal growth while actually being a part of it. To further clarify the aim of this study, central concepts along with relevant empirical research will be introduced below in better detail.

In short, this study will focus on associations between eudaimonic and hedonic orientations and the four factors of personal growth initiative. In addition, the possibility of trait mindfulness having a mediating role between these variables will be evaluated. The chapter will conclude with a detailed description of the objectives and hypotheses set for this study.

1.1. Eudaimonia and Hedonia – Categorization by Huta and Waterman

The concepts of eudaimonia and hedonia are broad, and a multiplicity of definitions has been used in psychology research over the years. Huta and Waterman (2014) make an effort to categorize these definitions in their literature review by using four distinct categories. The authors found that eudaimonia and hedonia have been either considered as orientations, as behaviors, as experiences, or as functioning. For clarity, all categories will be presented below, even if in the current study eudaimonia and hedonia are considered as orientations, and they will be measured on a trait level, which refers to the general or typical orientation people have towards life.

The category of orientations stands for what a person seeks in life, including values, motives, ideals, priorities, and goals that are behind any given behavior (Huta, 2016). These values and goals can spring either from the hedonic or the eudaimonic end of the continuum, or be a compilation of both aspects. The same applies for each category, the one of behaviors referring to the concrete thoughts and activities a person decides to engage in. Following this logic, orientations are considered to represent something more fundamental in comparison to behavior, as several people can choose exactly the same behavior, even if the underlying reasons to act that way would be different.

Huta (2016) also believes that orientations and behaviors can be more actively chosen and changed in comparison to the remaining two categories of experiences and functioning. She considers orientations and behavior representing ways of living; what a person chooses to do in life. Experiences and functioning, on the other hand, are seen as well-being related outcomes that follow the chosen way of life (e.g., previous choices and behavior).

Experiences, for example positive affect and feeling of meaning, include subjective emotions and cognitive appraisals that can be seen as typical to the person in question, or more momentary in nature. The category of functioning refers to a more qualitative connotation of behavior and thinking, including abilities, accomplishments, strengths, and healthy habits (Huta, 2016). In addition, achieving maturity and obtaining a good capacity of self-regulation are considered as signs of a healthy functioning when observed over a longer period of time.

1.1.1. Defining Eudaimonic and Hedonic Orientations

In their review, Huta and Waterman (2014) also reported most definitions of eudaimonia including elements of authenticity, meaning, excellence, and growth. Based on this

synthesis, the authors suggest that eudaimonia should be seen as a broader concept, that can better represent the higher psychological functions typical for humans, like imagination, self-regulation, and the capacity of planning.

Huta (2016) defines the eudaimonic orientation by using these four core elements. The element of authenticity refers to clarifying one's true self, and acting in accordance with one's values and identity. The element of meaning refers to building personal purpose and seeking something that has value and that matters, the intention of understanding and being aligned with the bigger picture, as well as finding ways to contribute and give back (Huta, 2016; Huta, 2015a).

The core element of excellence equals to high moral standards and ethics, as well as to striving for quality in behavior and accomplishments (Huta, 2015a). Finally, the element of growth englobes the pursuit of actualizing one's potentials, gaining knowledge, insight, and skill, as well as maturing as a human being (Huta, 2016). Each of these four elements are about striving toward what is inherently and objectively good, right, and meaningful, even if it may not always be easy or pleasant (Huta, 2015a).

In the other end of the continuum, hedonia is specifically focused on what is subjectively pleasant. Huta (2016) refers to the pursuit of two elements when defining the hedonic orientation: (1) hedonic pleasure includes emotional and visceral satisfaction, pleasant sensations, as well as positive emotions, while the element of (2) hedonic comfort has to do with painlessness, ease, and relaxation.

1.1.2. Eudaimonic and Hedonic Orientations – Associations with Well-Being

Huta and Ryan (2010) have formed different profiles according to the levels of eudaimonic and hedonic characteristics. A eudaimonic life profile consists of above the median scores on eudaimonia together with below the median scores on hedonia. The hedonic life profile, on the other hand, refers to above the median score only on hedonia, while the eudaimonic levels find themselves below the median. Individuals with above median scores on both eudaimonic and hedonic orientations are representing a full life profile, and lastly, an empty life profile refers to those scoring low on both orientations.

Further, the authors found a full life profile being associated with higher levels of positive affect, meaning, elevation, vitality, and greater life satisfaction when compared to a hedonic profile. Together with carefreeness, a higher level of positive affect was also seen in

comparison to the primarily eudaimonic profile. Participants with a full life profile also reported better well-being by scoring higher on the above-mentioned variables in comparison to participants with an empty life profile (Huta & Ryan, 2010).

In a more recent study, Behzadnia and Ryan (2018) have also found the eudaimonic life profile being associated with higher levels of positive affect, life satisfaction, elevating experience, subjective vitality and experience of meaning when comparing with individuals who has primarily a hedonic or an empty life profile.

The authors also differentiated between the hedonic pleasure and comfort orientations, and found both of them being associated with carefreeness, but also with higher negative affect. In addition, their results indicated that any profile including the eudaimonic orientation may have some benefits beyond the purely hedonic life orientation. Also, participants with a full life profile of all three orientations (eudaimonic, hedonic pleasure, and hedonic comfort) reported higher levels of carefreeness than participants low on each orientation (e.g., empty life profile) (Behzadnia & Ryan, 2018).

Huta (2016) has also presented evidence of a positive correlation between hedonic and eudaimonic orientations and positive affect, but with hedonia the short-term results were more prominent. Hedonic orientation was related with lower levels of negative affect and distress, and it was found to predict higher levels of alcohol consumption, and getting more sleep, while the eudaimonic orientation correlated with higher levels of interest, engagement, flow, accomplishment, personal expressiveness, self-connectedness, and physical exercise (Huta, 2016).

Hedonic and eudaimonic motives (measured with HEMA-R) have also been studied together with different strategies of emotional regulation (Ortner et al., 2018). The authors report finding a positive correlation between eudaimonic motives and down-regulation of negative emotions. A positive correlation was also detected between hedonic motives and up-regulation of positive emotions. Through different mechanisms, both types of motives were found to have a positive effect on emotional regulation. The positive effect was seen in improved levels of well-being, measured as life satisfaction, vitality, meaning in life, positive and negative affect, elevating experiences, and carefreeness (a test battery used by Huta and Ryan (2010)).

In another study, hedonic and eudaimonic behaviors were associated with well-being related outcomes (Henderson et al., 2013). Hedonic behaviors were found to positively correlate

with positive affect, carefreeness, vitality, and life satisfaction. An association was also detected between hedonic activity and lower levels of stress, negative affect, and depression. Eudaimonic activities, on the other hand, were related to meaning in life, elevating experience, and flourishing. Curiously, hedonic behavior was also found to positively correlate with flourishing, which also speaks for the importance and sometimes overlapping role eudaimonia and hedonia has for well-being.

In line with the objectives set for this study, personal growth will be introduced next. First on a general level, but also a more qualitative perspective will be taken. The association between eudaimonia and personal growth will be considered (Huta, 2017), the last paragraph being saved for personal growth initiative, as it is the variable of interest in the current study.

1.2. Defining Personal Growth

How to live a good and well-functioning life has also been defined by the multidimensional model of well-being (Ryff, 1989). This model indicates personal growth along with the factors of self-acceptance, environmental mastery, positive relations, autonomy, and purpose in life as central components of psychological well-being.

Ryff and Keyes (1995) further characterize personal growth as an ongoing process associated with an experience of continuously growing and expanding. Personal growth is seen as something dynamic, and it is centred in self-realization and developing one's potentials. Individuals with higher levels of personal growth are more open to new experiences, and they can better recognize the development in themselves and in their behavior (Ryff & Singer, 2008).

Also, the choices they make reflect effectiveness and improvements in self-knowledge. People with lower levels of personal growth feel bored more easily or even uninterested with life, and it can be difficult for them to change habits or to develop new attitudes. A sense of stagnation might be found in people low on this factor, as well as a difficulty in catalysing change and improvement (Ryff, 1995; Ryff & Keyes, 1995).

Well-being construed as growth and human fulfilment can also be influenced by the surrounding environment and situational factors (Ryff & Singer, 2008). In both men and women, educational background, occupational status, and levels of income were found to be positively correlated with psychological well-being measured as self-acceptance, environmental mastery, positive relations, autonomy, purpose in life, and personal growth.

1.2.1. Personal Growth and Eudaimonic Functioning

It is possible to study several well-being related variables within the framework of eudaimonic and hedonic orientations. Even if it is rare for any given variable to classify purely as one or the other, Huta (2017) presents a list utilizing four categories: hedonic experiences, hedonic functioning, eudaimonic experiences, and eudaimonic functioning. Hedonic contents include pleasure, comfort, and enjoyment, the focus being in the present moment, on the self, and doing what one needs and wants. The eudaimonic contents vary more widely, personal growth being located in the category of eudaimonic functioning.

Personal growth was investigated as an outcome in the study of Asano et al. (2021). Ryff's (1989) eight-item subscale for personal growth was applied in this study, as well as the Japanese version of the HEMA scale. The authors reported finding a three-factor solution for the Japanese HEMA, even if the structure itself was slightly different in comparison to previous studies. Two items were added in the Japanese version, eudaimonic orientation forming one factor, hedonic pleasure orientation forming the second factor, and instead of hedonic comfort, the third factor was named as hedonic relaxation orientation.

In general, the results showed a positive correlation between hedonic pleasure orientation and life satisfaction, positive affect, purpose in life, and sense of meaning. Hedonic relaxation orientation was also associated with life satisfaction and positive affect, while eudaimonic orientation correlated positively with life satisfaction, positive affect, purpose in life, and sense of meaning (Asano et al., 2021). Interestingly, the authors report a positive correlation between personal growth and each of the three orientations (eudaimonic, hedonic pleasure, and hedonic relaxation). The authors highlight this unexpected connection hedonic pleasure orientation and hedonic relaxation orientation showed with personal growth, which has been considered to be an outcome of eudaimonic functioning (Huta, 2017).

Personal growth, along with pursuits of authenticity and excellence, have been found to correlate positively with contributions beyond the self, that is considered to represent the eudaimonic orientation (Pearce et al., 2020). In addition, Huta (2017) underlines that a greater degree of eudaimonia becomes possible if the aspects of meaning, authenticity, excellence, and growth are combined with the capacity of seeing the bigger picture, as well as the ability to make use of abstract concepts and to cultivate what one values and envisions. A balance in focusing on the self and others, as well as on the present moment and the future is also seen as central for optimal well-being (Huta, 2017).

1.2.2. A Qualitative Perspective of Personal Growth

In a qualitative study, participants (N = 32; 42 stories) were asked to describe their own experiences related to personal growth (Kern et al., 2001). When analysing the data, three central personal growth promoting processes were detected. First, powerful experiences were defined as something that evoke strong feelings, and affect the sense of self. The authors point out a heartfelt conversation with a lifelong friend who is about to lose the battle against cancer as an example of what is considered as a powerful experience. Second, helping relationships were described having characteristics of acceptance, understanding, caring and listening, as well as promoting trust, openness and safety.

When sharing their stories of personal growth, the participants often started off by describing a powerful experience or a helping relationship, or both of them simultaneously. Passing through a powerful experience and feeling safe and cared for in a relationship then led to introspection, and further to an outcome of personal growth. Improved connectedness with others, along with higher levels of productivity, energy, and creativity were considered as positive outcomes related to personal growth (Kern et al., 2001).

The process of personal growth was also found to include changes and redefinition of personal values and goals, as well as an improved understanding and acceptance of the self. In addition, personal growth could be associated with healthier behaviors and an increased congruence between feelings and actions. Accepting responsibility for one's own behavior and problems, and a better management of difficult feelings were also mentioned as relevant, together with better interpersonal skills, self-confidence, and internal satisfaction (Kern et al., 2001).

What is central here, is understanding that powerful experiences (not necessarily positive ones), together with a significant relationship and introspection proceeded personal growth. Through a process of active involvement, the individuals were able to benefit from a past experience in ways that promote personal growth.

Next, personal growth initiative will be introduced, as it offers an even more active role for the individual preceding and during the process of personal growth.

1.2.3. Personal Growth Initiative – Associations with Psychological Well-Being

Personal growth initiative (PGI) offers a more active and participative definition of personal growth, as it highlights an intentional involvement in the growth process.

Intentionality refers to a conscious striving to improve and develop abilities across the multiple domains of life. A person is also seen as self-directed and autonomous throughout the process (Robitschek, 1998).

Intentionality is one of the two main principles distinguished within this definition of PGI. Transferability, on the other hand, shows how PGI is not limited to any specific area of life (Robitschek et al., 2012; Weigold et al., 2013).

An intentional approach to personal growth englobes the possibility to specifically choose the aspects that will be subjected to change, this being the main difference when comparing PGI to other more global conceptualizations of personal growth (e.g., Ryff & Keyes, 1995). According to Robitschek et al. (2012) individuals with high levels of PGI can use their skills in any life domain they desire to grow, even across different stages of life.

Moving on towards a deeper understanding of personal growth initiative, Robitschek et al. (2012) presented a more detailed operationalization of the concept. The authors use cognitive and behavioral components and four subscales to substitute the original one-factor solution. Cognitive capacities are of central importance when planning the process of change, while behavioral components are more focused on the ability to engage in actual behavior during the growth process.

The cognitive dimension includes the factor readiness for change, which has to do with the ability to identify possibilities for growth and change. It also refers to the awareness of when to begin the process of change, and the preparedness for making the changes in question. Planfulness is the other cognitive factor, referring to the capacity of being able to plan the personal growth process, and to organize strategies that enable self-improvement (Robitschek et al., 2012).

Two subscales are also found within the behavioral component. Intentional behavior focuses on behavioral engagement during the process of change; the deliberate actions aimed at promoting growth. The other subscale, using resources, refers to receiving help and involving external resources in the growth process (Robitschek et al., 2012).

Some empirical data already exists about the relation between personal growth initiative and psychological well-being. Shigemoto et al. (2016) found a positive correlation between PGI and posttraumatic growth in both men and women. Posttraumatic growth was measured by assessing how participants relate to others, recognize new possibilities after trauma, as well as through levels of personal strength, spiritual change, and appreciation of life.

A negative association was detected between PGI and depression for both genders. In addition, higher levels of PGI were associated with lower levels of posttraumatic stress in women.

A negative correlation between PGI and depression has also been reported by Yang and Chang (2014). The authors found that higher levels of PGI were related to higher levels of life satisfaction and resilience. In addition, higher levels of PGI were associated with lower levels of hostility.

Further evidence of a positive association between life satisfaction and all four factors of PGI (readiness for change, planfulness, using resources, and intentional behavior) has been presented by Freitas et al. (2018). The authors also reported detecting a positive correlation between PGI and optimism, as well as between PGI and meaning in life.

In addition, Robitschek et al. (2019) have studied the association personal growth initiative has with depression, more specifically if PGI can function as a predictor for treatment outcome for depressed patients in hospital treatment. Their findings show PGI scores increasing from admission to discharge, higher levels of PGI being associated with lower levels of depression.

Higher PGI scores have also been associated with better psychological adjustment (Yakunina et al., 2013). In this study, psychological adjustment was measured by the 10-item Schwartz Outcome Scale (Blais et al., 1999). The participants were supposed to evaluate their own adjustment in the domains of physical health, interpersonal relationships, subjective happiness, and life satisfaction during the past week. Personal growth initiative was found to positively correlate with these factors of psychological adjustment.

These results about personal growth initiative are in line with what was presented earlier concerning the hedonic and eudaimonic orientations. Like PGI, the eudaimonic orientation is also related to life satisfaction and meaning in life (Behzadnia & Ryan, 2018; Ortner et al., 2018). In addition, the hedonic orientation has also been associated with lower levels of distress (Huta, 2016). Further, individuals with higher levels of PGI usually show a greater awareness of how they have evolved over time, but they are also intentionally looking for opportunities to develop, and they are more capable of creating conditions that facilitate this process (Robitschek, 1998;1999).

As seen above, existing evidence points towards common factors when comparing hedonic and eudaimonic orientations and personal growth initiative. Robitschek (1998; 1999) also talks about the central role of awareness during the process of personal growth. In the

current study, trait mindfulness is chosen as the variable of interest when trying to better understand the role awareness plays in the relation hedonic and eudaimonic orientations have with personal growth initiative.

Next, mindfulness will be introduced in better detail; shortly on a state level and more profoundly on a trait level. Research findings about connections between trait mindfulness, well-being, and personal growth initiative will also be presented.

1.3. Mindfulness – State vs. Trait

The roots of mindfulness go all the way back to Buddhist traditions, where an active cultivation of awareness and conscious attention has a central role. The thiền Buddhist monk Thich Nhat Hanh defines mindfulness as “keeping one’s consciousness alive to the present reality” (Hanh, 1976, p. 11). According to him, being mindful means being conscious of thoughts and feelings, as well as being aware of breathing and movements in the present moment.

Awareness and the capacity of being mindful have been considered as typical for humans, and despite its connections with the history, something universal (Brown & Ryan, 2003; Kabat-Zinn, 2003). Contemporary psychological definitions follow these core concepts when defining mindfulness as intentional and non-judgemental awareness of internal and external stimuli in the current moment. In other words, being mindful means paying attention in an intentional and compassionate way without trying to control, avoid or change neither the situation nor the experience (Kabat-Zinn, 2013).

Brown and Ryan (2003) focus to the capacity of self-regulation when defining mindfulness; being mindful means noticing what is taking place in the present moment while observing the contents of consciousness without evaluating or interfering with the experience. The individual is seen to have an active role in directing a receptive, open-minded attention and awareness toward present events and experiences. An active engagement in the current experience is also promoted by Baer et al. (2006), as they consider mindful observation including awareness of the experience while being a part of it.

Mindfulness can be studied on a state level, when focusing on mental behavior that is context dependent, and as such, might vary or shift from one moment to another (Sauer et al., 2013). State mindfulness is used to refer to a brief period of time, such as the previous day or

the last hour. As the name indicates, it is a state that can vary within a person involving current or recent expressions of mindful attention and awareness (Brown & Ryan, 2003).

Bishop et al. (2004) have also conceptualized mindfulness as a state-like phenomenon that can be first evoked, and then maintained through regulating attention. The authors consider mindfulness as a meta-cognitive skill highlighting the central role of intentional attention regulation toward thoughts and emotions, and a curious, open, non-judgmental acceptance of the experience.

Mindfulness can also be approached on a trait level, when considered as a capacity or a characteristic that is not dependent on the environment, and as such, is more stable over time (Brown & Ryan, 2003). The capacity of being mindful is rooted in awareness and attention, the two fundamental activities of consciousness. Instead of just looking at the contents of consciousness, like thoughts, memory, or emotion, Brown et al. (2007) underline the importance of the broader context in which these thoughts and emotions are experienced. By this context the authors refer to the consciousness itself, not to any exterior factor or the environment in general. In this way trait mindfulness is considered to be a quality of consciousness, and the way in which this consciousness relates to the specific thoughts and emotions (e.g., the contents of the consciousness) is seen as central.

A theoretical model of mindfulness will be presented next along with empirical evidence concerning the connection trait mindfulness has with psychological well-being and personal growth initiative.

1.3.1. The S-ART Model of Trait Mindfulness

Vago and Silbersweig (2012) have introduced a theoretical framework and a neurobiological model of mindfulness that is based on empirical literature and known neurocognitive mechanisms. The authors propose a process-based model that aims to explain the mechanisms through which the capacity of being mindful is believed to reduce biases related to self-processing. Reducing biases in the ways we interpret and experience things is suggested to facilitate the creation of a healthy mind.

This model describes mindfulness through self-awareness, self-regulation, and self-transcendence (S-ART). Self-awareness refers to the reflective capacity of being aware of momentary states of the body and mind, as well as to the capacity of recognizing typical patterns and habits in one's own behavior. The category of self-regulation consists of behavioral and

emotional regulation, elevated self-compassion and acceptance. And last, the category of self-transcendence includes increased decentring, which refers to a process of being able to see the bigger picture, being able to take a more objective stance towards the self, and to a stronger awareness of interdependence.

In addition, the S-ART framework includes six cognitive and psychological mechanisms related to meditation practices, that in turn, is believed to be related to improved levels of mindfulness (trait or state): (1) intention and motivation; (2) attention regulation; (3) emotion regulation; (4) memory extinction and reconsolidation; (5) pro-sociality; and (6) non-attachment and decentring. Improving the S-ART capacities is proposed to happen through these perceptual, cognitive, emotional, behavioral, and neuropsychological processes.

The S-ART model suggests that when it comes to ordinary every-day experiences, the cognitions, emotions, and perceptions can be distorted in various degrees. Becoming aware of the distortion, being able to reduce and remove such bias is considered possible through developing awareness of the self, and by becoming better in effective responses and impulse regulation.

Vago and Silbersweig (2012) argue that the framework of self-awareness, self-regulation, and self-transcendence englobes the central mechanisms that translate trait mindfulness into positive psychological outcomes. More specifically, higher levels of self-awareness are believed to lead to better efficiency in modulating one's behavior (self-regulation), seen in decreased levels of self-preoccupation and in increases in self-compassion. This in turn, is believed to enhance relationships that transcends or surpasses self-focused needs and increases pro-social characteristics (self-transcendence).

The S-ART model offers a quite dynamic perspective on trait mindfulness, which is in line with the active approach toward personal growth presented earlier. However, an instrument that would assess trait mindfulness this specifically is not available to our knowledge, which is why another operationalization of trait mindfulness is used in this study. Mindful Attention and Awareness Scale is a unidimensional measure that assesses mindfulness on a trait level (Brown & Ryan, 2003), and will be introduced together with the other instruments chosen for this study.

Before that, some empirical findings concerning trait mindfulness and its connections to well-being in general, and with PGI and hedonic and eudaimonic orientations in particular, will be presented.

1.3.2. Trait Mindfulness and Psychological Well-Being

Empirical research widely supports the positive role trait mindfulness has in promoting mental health and well-being. Trait mindfulness measured with Mindful Attention and Awareness Scale (MAAS) has been associated with self-actualization, greater awareness and understanding, better acceptance of emotions, lower levels of anxiety, depressive symptoms and stress, and the ability to process unpleasant mood states (Brown & Ryan, 2003; Baer et al., 2004).

A more recent study focused on the relationship between trait mindfulness and eudaimonic well-being conceptualized as functioning (Verhaegen, 2021). The S-ART framework, along with four subscales of the Psychological Well-Being Scale (Ryff & Keyes, 1995) were applied in this study, namely purpose in life, self-acceptance, positive relationships, and personal growth.

The results show self-awareness and self-transcendence being consistently associated with all four aspects of eudaimonic well-being mentioned above. More precisely, reflective awareness (considered as one part of self-awareness in this study), was found to be a significant predictor of personal growth. These results support the hypothesis that trait mindfulness has a positive effect on eudaimonic well-being and personal growth, especially through its aspects of self-awareness and self-transcendence (Verhaegen, 2021).

Trait mindfulness has also been shown to play a part in more adaptive decision making. Lakey et al., (2007) studied trait mindfulness in frequent gamblers, and report finding a positive correlation between trait mindfulness and better self-control, defined as the ability to over-ride or change inner responses, and to interrupt and refrain from acting on undesired behavioral tendencies, which in this study referred to gambling. Higher levels of trait mindfulness were also associated with less severe gambling outcomes.

Neff et al. (2007) have studied the connection self-compassion has with personal growth initiative. PGI was assessed with the 9-item Personal Growth Initiative Scale (Robitschek, 1998), while self-compassion was measured with the 26-item Self-Compassion Scale (Neff, 2003). One of the six aspects of this self-compassion scale is mindfulness, that is evaluated through items like “When something painful happens I try to take a balanced view of the situation”. The authors report a significant positive correlation between self-compassion and personal growth initiative, and argue further that self-compassionate individuals might be

less critical toward themselves, and like this have an easier time acknowledging personal weaknesses and aspects that need changing.

A more recent study (Wang et al., 2022) also shows evidence that supports a positive association between PGI and trait mindfulness (measured by Five Facet Mindfulness Questionnaire). More specifically, the authors reported finding a positive correlation between trait mindfulness and wise reasoning, as well as a mediating effect of personal growth initiative in this relationship.

A study that would specifically target trait mindfulness and personal growth initiative in a way that could be directly comparable with the focus of the current study has not been found, but Umandap and Teh (2020) present interesting findings in their study about self-compassion (N = 351). The authors analysed the association between perfectionism and personal growth initiative, with the objective of understanding if self-compassion has a mediating role in this relationship.

As mindfulness is considered being one of the components of self-compassion, defined as a realistic, non-judgmental assessment of the present experience, while acknowledging feelings and emotions as they are (Neff & Germer, 2012), these findings deserve some attention here as well. The authors consider self-compassion also including self-kindness, that refers to understanding and care that is directed inwards, towards the self.

The more adaptive form of perfectionism, that is related with effortful and proactive pursuits, and the capacity of being committed to exploring and achieving goals, was found to be positively correlated with self-compassion, as well as with personal growth initiative. The results indicated that higher levels of PGI were predicted by higher levels of conscientious perfectionism ($\beta = .56; p < .05$) and self-compassion ($\beta = .37; p < .05$) (Umandap & Teh, 2020).

Trait mindfulness has also been studied together with hedonic and eudaimonic orientations (HEMA-R). Richter and Hunecke (2021) hypothesized that trait mindfulness would have a positive moderating effect in the relationship between hedonic orientation and life satisfaction, as well as between hedonic orientation and positive and negative affect. Moreover, a positive moderation was expected between eudaimonic orientation and experiences of psychological well-being measured with the PWB Scale of Ryff and Keyes (1995).

The authors reported detecting significantly higher levels of trait mindfulness, eudaimonic orientation, positive affect, psychological well-being, and engagement experience

in participants who meditated on a regular basis in comparison to participants who didn't meditate at the moment, or had no meditation experience at all. The regular meditation practise was also linked to lower levels of negative affect when compared with the other groups (Richter & Hunecke, 2021).

Trait mindfulness was also found to moderate ($\beta = 0.07$, $p = 0.015$) the relationship between search for meaning assessed with Meaning in Life Questionnaire (Steger et al., 2006) and psychological well-being (Ryff & Keyes, 1995). Due to the small effect however, the authors suggest proceeding with caution when analysing the results.

1.4. The Objectives of this Study

As we have seen above, eudaimonia and hedonia can be defined as orientations to well-being (Huta & Waterman, 2014). The current study will assess these orientations on a trait level, referring to values and motives, and the goals a person aims to achieve in life that can either represent eudaimonic or hedonic aspects, or be a combination of both (Huta, 2016).

Eudaimonic orientation is a wide concept that englobes aspects of growth, authenticity, excellence, and meaning. As such, eudaimonic orientation is better able to represent psychological functions that are typical for humans, for example self-regulation and the capacity of planning (Huta & Waterman, 2014).

More specifically, the element of authenticity is considered representing an improved understanding of the self and promoting behavior that is in line with one's values and identity (Huta, 2016). In addition, the aspect of meaning has to do with building personal purpose and being able to understand the bigger picture, whereas the element of growth refers to gaining insight and gaining maturity as a person.

Robitschek (1998) attributes an active role for the individual throughout the process of growth and change referring to an intentional and conscious striving to always improve and grow. The initiative to grow has been associated with lower depression levels (Robitschek, 2019) and better psychological adjustment seen in improved subjective happiness and life satisfaction (Yakunina et al., 2013).

Moreover, the capacity of being aware has been considered important in the process of personal growth (Robitschek, 1998; 1999). The study of Verhaegen (2021) offers support to this statement by reporting a positive association between reflective awareness and personal growth.

Greater awareness and understanding have also been associated with higher levels of trait mindfulness, and with lower levels of depression and anxiety (Brown & Ryan, 2003; Baer et al., 2004). Mindful awareness is also seen as a necessary capacity in detecting the goals and activities that are important and meaningful (Ryan et al., 2008).

While the eudaimonic approach to life focuses on goals further ahead seeking to always develop the best in oneself (Huta & Ryan, 2010), hedonic pursuits focus more in the present moment, and give importance also to resting and self-care (Huta, 2016).

Hedonic approach to life has been associated with life satisfaction and positive affect (Huta & Ryan, 2010), as well as with lower levels of stress and depression (Henderson et al., 2013). In addition, hedonic behavior was found to be positively associated with flourishing.

In order to grow as a person, it is necessary to recognize the possibilities for change and growth. The importance of awareness in the active and intentional approach toward personal growth has been pointed out by Robitschek et al. (2012). To be able to grow intentionally, it is necessary to set personal growth goals and to engage in activities that help achieving them (Robitschek, 1998).

Overlapping areas exist when comparing the associations hedonic and eudaimonic orientations have with well-being related outcomes. Based on this, it is expected that both orientations are positively associated with trait mindfulness, as well as with personal growth initiative. Trait mindfulness is also expected to be positively correlated with personal growth initiative.

The main objective of the current study is to analyse associations between eudaimonic and hedonic orientations and the different dimensions of personal growth initiative. In addition, it will be analysed if trait mindfulness acts as a mediator in the relationship between the orientations and personal growth initiative.

As far as we know, this specific dynamic described above between eudaimonic and hedonic orientations and personal growth initiative with trait mindfulness as a mediator has not yet been studied. As an attempt to shed light on this gap in research, the hypotheses for the current study are formulated as follows:

Hypothesis 1: Eudaimonic orientation is positively correlated with personal growth initiative.

Hypothesis 2: Eudaimonic orientation is positively correlated with trait mindfulness.

Hypothesis 3: Hedonic orientation is positively correlated with personal growth initiative.

Hypothesis 4: Hedonic orientation is positively correlated with trait mindfulness.

Hypothesis 5: Trait mindfulness is positively correlated with personal growth initiative.

Hypothesis 6: Trait mindfulness has a mediating role between the eudaimonic orientation and personal growth initiative.

Hypothesis 7: Trait mindfulness has a mediating role between the hedonic orientation and personal growth initiative.

2. Method

2.1. Design

Different associations are analysed in this cross-sectional study. This indicates a transverse design: the data is collected from several different individuals at only one point in time with the intention of analysing the relationship of the variables in that specific moment. The data is collected through convenience sampling by distributing an online link with the chosen self-report questionnaires.

2.2. Participants

This study focuses on the general adult population in Portugal, and a minimum of 18 years of age is required for participation. In addition, the participants need to be fluent Portuguese speakers. The sample is comprised of 281 participants aged between 19 and 81 years ($M = 45,14$; $SD = 13,56$). The vast majority of the participants are women ($n = 228$; 81,1%), men constituting the remaining part ($n = 53$; 18,9%).

Information about marital status, educational level, and professional status are presented in Table 1. Table titles are written in English in order to fit the overall text, but the contents are left in Portuguese to be consistent with the way data was collected.

Table 1

Sociodemographic Characteristics Regarding Participant's Marital Status, Educational Level, and Professional Status

		Frequência	%
Estado civil	Solteiro	80	28,5
	Casado / União de Facto	158	56,2
	Separado / Divorciado	36	12,8
	Viúvo	7	2,5
Habilitações literárias	Igual ou inferior ao 12º ano	94	33,5
	Licenciatura (3 anos)	59	21,0
	Mestrado/Licenciatura (5 anos)	125	44,5
	Doutoramento	3	1,1
Situação profissional	Estudante	33	11,7
	Ativo	205	73,0
	Desempregado	13	4,6
	Domestico	8	2,8
	Reformado	22	7,8

In addition, some specific questions regarding hobbies relevant for this study were included in the survey (Appendix B). Of the total of 281 participants, 136 (48,4%) answered yes when asked if they practice some meditative activity (e.g., “*Pratica atividades como yoga, tai chi, qi gong, ou meditação?*”). Despite the question only addressing yoga, tai chi, qi gong, and meditation, some reported engaging in activities like Pilates, dance, gym training, walking, swimming, Zumba, reading, watching TV, listening to music, martial arts, surfing, riding, biking, and playing football. For clarity, these above-mentioned activities are considered as physical exercise in comparison to yoga, tai chi, qi gong, and meditation, which are grouped together and named as meditative movement exercise. Table 2 gives an overview of the frequency of these practices.

Table 2

Sample Characteristics Regarding Free Time Activity

		Frequência	%
Tipo de atividade	Exercicio fisico	36	26,5
	Exercicio meditativo	100	73,5
Tempo de prática	Menos de 1 ano	37	27,2
	De 1 a 2 anos	25	18,4
	De 3 a 4 anos	20	14,8
	5 anos ou mais	53	39,3
Nº de vezes por semana	1	22	16,2
	2	52	38,2
	3	34	25,0
	4	8	5,9
	5	4	2,9
	6	2	1,5
	7	13	9,6

Note. “Exercicio meditativo” refers to yoga, tai chi, qui gong, and meditation, while “Exercicio fisico” refers to all the other reported activities, like walking, gym training, or biking. “Tempo de prática” refers to time in years without an interruption longer than three months.

2.3. Instruments

2.3.1. Hedonic and Eudaimonic Motives for Activities Scale Revised (HEMA-R)

The original Hedonic and Eudaimonic Motives for Activities Scale (HEMA) developed by Huta and Ryan (2010) has typically shown a two-factor solution of hedonia and eudaimonia (e.g., Anić, 2014). In some studies, however, a two-factor solution did not reach an adequate fit in confirmatory factor analysis, and a three-factor solution was introduced (e.g., Asano et al., 2014; Behzadnia & Ryan, 2018; Bujacz et al., 2014). Eudaimonic items like

“*Seeking to pursue excellence or a personal ideal*” (e.g., “*Realiza as suas atividades com a intenção de atingir a excelência ou um ideal pessoal*”) now form one factor, hedonic pleasure items like “*Seeking enjoyment*” (e.g., “*Realiza as suas atividades com a intenção de sentir satisfação*”) form another factor, and the items of hedonic comfort like “*Seeking to take it easy*” (e.g., “*Realiza as suas atividades com a intenção de levar as coisas com calma*”) constitute the third factor.

As many definitions of eudaimonia include the concept of meaning (Huta & Waterman, 2014), the item 10 “*Seeking to contribute to others or the surrounding world*” was added to the scale, that then became the revised Scale of Hedonic and Eudaimonic Motives for Activities (HEMA-R) (Huta, 2016).

Huta (2016) also recommends applying an optional item “*Seeking to have things comfortable*” when the goal is to differentiate between hedonic comfort and hedonic pleasure orientations. In line with this, the HEMA-R scale used in this study has 11 items, which are divided into 3 factors. The eudaimonic factor consists of items 2, 3, 5, 8, and 10, item 2 specifically targeting growth, while items 4, 6, and 9 measure hedonic pleasure, and items 1 and 7 measure hedonic comfort. The optional item (item 11) is added to the hedonic comfort scale, that now consists of three items as well. This additional item facilitates the hedonic comfort scale to reach higher levels of internal consistency.

As the aim is to measure the general or typical orientations people have towards life, the Portuguese adaptation of the trait version of HEMA-R (Appendix C) is applied in the current study (Gaspar Alves, 2017; Gaspar Alves et al., 2018). The participants are asked to evaluate to what degree they typically approach their activities with the intentions mentioned in each item.

The focus is directed towards the intentions, ignoring the fact if the aim is actually achieved or not. The answers are given on a 7-point Likert scale from 1 (*not at all*) to 7 (*very much*). For obtaining the results for each dimension, the media of the items for each factor should be calculated (Huta, 2016).

In general, Huta (2016) reports alphas above .80 for the hedonic pleasure scale, while alphas for hedonic comfort scale have an average of .73. In addition, the eudaimonic factor originally showed an alpha of .81, and it stayed on the same level even after adding the tenth item ($\alpha = .80$).

The Portuguese version of HEMA-R showed an acceptable tri-factor solution (eudaimonia, hedonic comfort, and hedonic pleasure), and the authors report acceptable values of composite reliability (hedonic comfort .65; hedonic pleasure .92; eudaimonia .90) in the sample of workers (Gaspar Alves et al., 2018). The values of internal consistency of the current study will be presented in the chapter of results.

2.3.2. Personal Growth Initiative Scale-II (PGIS-II)

The original 9-item Personal Growth Initiative Scale (PGIS) measures the process of personal growth initiative as a unidimensional structure (Robitschek, 1998; 1999). However, as an attempt to grasp the active role people are assumed to have in their own growth processes, the revised version of the scale was chosen for this study, as it allows to differentiate between the cognitive and behavioral dimensions of personal growth initiative (Robitschek et al., 2012).

Personal Growth Initiative Scale-II (PGIS-II) is a multidimensional instrument for auto-evaluation, that measures the active and intentional involvement in the process of changing and developing as a person (Robitschek et al., 2012). PGIS-II consists of 16 items, which are divided into four subscales. The cognitive dimension of PGI is divided into two factors: (1) readiness for change (e.g., *I can tell when I am ready to make specific changes in myself / Consigo perceber quando estou pronto(a) para mudar algo de concreto em mim*); and (2) planfulness (e.g., *I set realistic goals for what I want to change about myself / Estabeleço objetivos realistas para o que quero mudar em mim*). The behavioral dimension englobes the other two factors: (3) using resources (e.g., *I ask for help when I try to change myself / Peço ajuda quando tento fazer mudanças em mim mesmo(a)*); and (4) intentional behavior (e.g., *I take every opportunity to grow as it comes up / Aproveito todas as oportunidades que aparecem para crescer como pessoa*).

The only validation of PGIS-II in Portuguese language is made in Brazil (Freitas et al., 2018). A four-factor structure was also confirmed in the Brazilian version, Cronbach's alpha for each dimension being on a satisfactory level (readiness for change, $\alpha = .86$; planfulness, $\alpha = .79$; intentional behavior, $\alpha = .78$; and using resources, $\alpha = .75$). Similar results have been presented in other studies around the world (Yalcin & Malkoc, 2013; Yang & Chang, 2014; Weigold et al., 2014; Shigemoto et al., 2015).

An unpublished Master study conducted in Portugal (Rodrigues Melo, 2018) also reports acceptable internal consistency first for the total scale ($\alpha = .93$), and for each of the four

factors (readiness for change, $\alpha = .81$; planfulness, $\alpha = .88$; intentional behavior, $\alpha = .86$; and using resources, $\alpha = .70$). These values are in line with the original scale, that also presents an adequate internal consistency for each factor: readiness for change, $\alpha = .83$; planfulness, $\alpha = .84$; using resources, $\alpha = .80$; and intentional behavior, $\alpha = .89$ (Robitschek et al., 2012).

In the current study, the Brazilian version of the PGIS-II scale was adapted to Portuguese of Portugal (Appendix D). Twelve native Portuguese speakers (from Portugal) answered the questions simultaneously evaluating the Portuguese used in the scale. The participants gave feedback regarding the choice of words, and highlighted the parts that felt unclear or ambiguous. These comments were analysed and some final adjustments were made before applying the scale in the actual study.

During the process of collecting data, participants were asked to evaluate every item on a Likert scale originally ranging from 0 (strongly disagree) to 5 (strongly agree). To facilitate the scoring procedure in this study, the scale was changed to range from 1 to 6. Items 2, 8, 11, and 16 measure readiness for change; items 1, 3, 5, 10, and 13 measure planfulness; items 6, 12, and 14 refer to use of resources; and 4, 7, 9, and 15 to intentional behavior. The results can be obtained by calculating the media of the items for each factor (Robitschek et al., 2012). The levels of internal consistency found in this study will be presented in the chapter of results.

2.3.3. Mindful Attention and Awareness Scale (MAAS)

The Mindful Attention and Awareness Scale (MAAS) is an instrument for self-assessment, designed to measure individual differences in the dispositional quality of mindfulness. MAAS operationalizes mindfulness as a single construct on a trait level, targeting the levels of present-centred attention and awareness in everyday experiences (Brown & Ryan, 2003).

MAAS consists of 15 items that address emotional, cognitive, physical, interpersonal and general domains of trait mindfulness. The scale consists of statements like “*I find it difficult to stay focused on what’s happening in the present*” (i.e., “*Acho difícil permanecer concentrado no que está a acontecer no momento presente*”), and “*I find myself preoccupied with the future or the past*” (i.e., “*Dou por mim preocupado(a) com o futuro ou o passado*”).

The participants are asked to answer according to their every-day experience, even if it would be different from what they believe their experience should be. Every item will be evaluated on a 6-point Likert scale from 1 (*almost always*, i.e., *quase sempre*) to 6 (*almost*

never, i.e., quase nunca). As the measure is unidimensional, the points are summed up, higher scores indicating higher levels of trait mindfulness.

The validated Portuguese version of MAAS (Appendix E) will be applied in the current study (Gregório & Pinto-Gouveia, 2013). A single-factor structure was also confirmed for the Portuguese general population. The authors report very good and excellent values of internal consistency in two different Portuguese samples ($N = 530$; $N = 614$). Cronbach's alpha was .89 and .90 respectively, and in line with the original .84. Values of internal consistency of the current study will be presented together with the results.

2.4. Procedure

Non-probabilistic convenience sampling was used in this study, and the data was gathered through applying three online self-report questionnaires (Appendices C, D, & E). The first page of the online form contains all the relevant information about the study, as well as the requirements for participation.

It was announced that taking part in this study is completely voluntary, and an electronic form of informed consent (Appendix A) was provided before getting access to the actual online questionnaires. Participants transmit their informed consent by proceeding to the questionnaire, and submitting it after answering.

The participants were asked to answer the questions “com o máximo de sinceridade”. Some sociodemographic information was also collected (Appendix B) in order to better be able to characterize the sample. No compensation was offered for participation.

A Google Forms link was created including all the questionnaires mentioned above, and the link was distributed through social media. Participants answered the survey using the same link, which means that the questions were answered in the same order by everybody. The survey was created in a way that every question needs to be answered before submitting the form. As such, none of the surveys needed to be excluded due to errors in filling in the questionnaires, or because of incomplete answers.

Distribution of the survey link started on the 26th of March 2022, and continued for approximately two months, until the 24th of May 2022. IBM SPSS Statistics (version 28.0), and Amos Graphics (version 28.0) were used for data analysis.

3. Results

3.1. Psychometric Qualities of the Instruments

The first phase of data analysis comprised of confirmatory factor analyses (CFA), as the instruments used in this study are Portuguese adaptations of already existing scales. A two-factor structure (eudaimonic orientation and hedonic orientation) was confirmed for HEMA-R, MAAS showed a unidimensional structure, and four factors (readiness for change, planfulness, using resources, and intentional behavior) were confirmed for PGSI-II (Appendix F).

All the adjustment indices were adequate (Table 3), with the exception of RMSEA value of the HEMA-R Scale, that was slightly higher than recommended (Kline, 1998).

Table 3

Adjustment Indices of the Instruments HEMA-R, PGIS-II, and MAAS

	χ^2 / df	CFI	GFI	TLI	RMSEA	SRMR
HEMA-R	3.12	.94	.93	.91	.087	.078
PGIS-II	2.62	.94	.90	.92	.076	.060
MAAS	2.49	.93	.90	.92	.073	.094

Note. CFI = comparative fit index; GFI = goodness of fit; TLI = Tucker-Lewis index; RMSEA = root mean square error of approximation; SRMR = standardized root mean square residual

The VEM value of convergent validity was found adequate for hedonic orientation (.05), and slightly below the recommended minimum for eudaimonic orientation (.46). The subscales of PGIS-II all presented a good convergent validity: Readiness for change (.52); planfulness (.55); using resources (.60); and intentional behavior (.63), but the VEM value for MAAS was below the recommended minimum (.43).

3.2. Reliability and Sensitivity

The test of Kolmogorov-Smirnov was applied to evaluate normality, with the conclusion that none of the scales follow a normal distribution (Table 4). However, as the values of skewness and kurtosis are situated under 3 and 7 respectively, it is considered that none of the scales strongly violate normality (Kline, 1998).

Table 4*The Results of Kolmogorov-Smirnov Together with the Values of Skewness and Kurtosis*

Scale	Factor	KS	df	<i>p</i>	Skewness		Kurtosis	
					Statistics	SE	Statistics	SE
HEMA-R	Eudaimonia	.11	281	<.001	-.87	.15	1.05	.29
	Hedonia	.09	281	<.001	-.56	.15	-.02	.29
PGIS-II	Readiness for change	.09	281	<.001	-.31	.15	-.26	.29
	Planfulness	.08	281	<.001	-.25	.15	-.48	.29
	Using resources	.08	281	<.001	-.28	.15	-.60	.29
	Intentional behavior	.13	281	<.001	-.79	.15	-.06	.29
MAAS	Trait mindfulness	.06	281	.013	-.40	.15	-.38	.29

Note. Eudaimonia = eudaimonic orientation; Hedonia = hedonic orientation

Scale reliability was tested with Cronbach's Alpha (α) and composite reliability. Satisfying values were found for each scale (Table 5).

Table 5*Reliability of the Instruments*

Instrument	Factor	α	Composite reliability
HEMA-R	Eudaimonic orientation	.80	.81
	Hedonic orientation	.85	.85
PGIS-II	Readiness for change	.82	.81
	Planfulness	.86	.86
	Using resources	.80	.80
	Intentional behavior	.87	.87
MAAS	Trait mindfulness	.91	.91

The minimum and maximum values, as well as the means and standard deviations can be found below in Table 6.

Table 6*Descriptive Statistics of the Variables*

		Minimum	Maximum	Mean	S.D.
Orientations for activities	Hedonic orientation	2.33	7.00	5.49	.99
	Eudaimonic orientation	2.00	7.00	5.93	.84
Personal growth initiative	Readiness for change	2.50	6.00	4.73	.77
	Planfulness	2.40	6.00	4.50	.84
	Using resources	1.33	6.00	4.23	1.11
	Intentional behavior	2.25	6.00	5.02	.86
Mindfulness	Trait mindfulness	1.60	6.00	4.23	.94

3.3. Correlations Between Study Variables

The correlation of Pearson was tested between the different variables in this study (Table 7). All correlations were found positive and statistically significant, and the strength varied from .15 (weak) to .56 (strong) (Marôco, 2021).

Table 7*Correlations Between Variables*

		1	2	3	4	5	6	7
1.	Hedonic Orientation	--						
2.	Eudaimonic Orientation	.50***	--					
3.	Readiness for Change	.40***	.45***	--				
4.	Planfulness	.44***	.48***	.75***	--			
5.	Using Resources	.29***	.35***	.44***	.50***	--		
6.	Intentional Behavior	.35***	.56***	.64***	.64***	.53***	--	
7.	Trait Mindfulness	.24***	.18***	.33***	.37***	.15*	.27***	--

Note. * $p < .05$; ** $p < .01$; *** $p < .001$. Each correlation is positive and statistically significant.

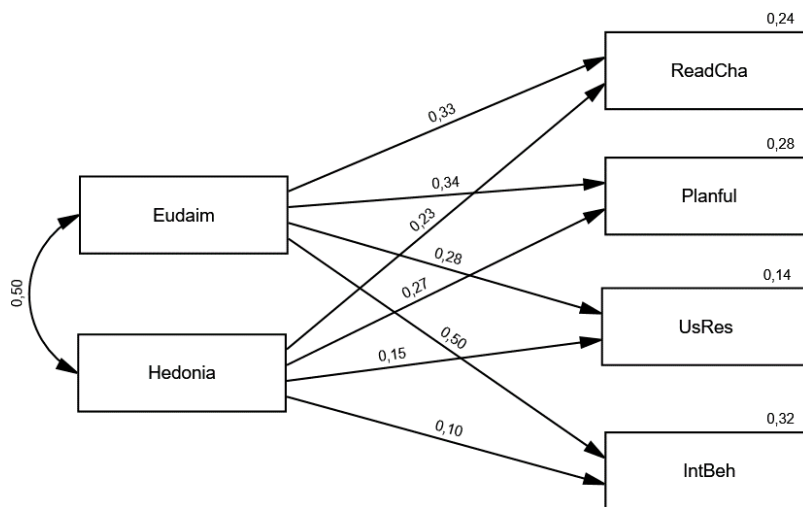
3.4. The Relationship Between Hedonic and Eudaimonic Orientations and Personal Growth Initiative

Multiple linear regression was applied to analyse the association between hedonic and eudaimonic orientations and the different dimensions of personal growth initiative.

The trajectory eudaimonic orientation → readiness for change ($\beta = .33$; $Z = 5.47$; $p < .001$) is positive and statistically significant. When it comes to the relationship between hedonic orientation and personal growth initiative, it was found that the trajectory hedonic orientation → readiness for change ($\beta = .23$; $Z = 3.87$; $p < .001$) is also positive and statistically significant. The $R^2 = .24$ indicates that eudaimonic and hedonic orientations are responsible for 24% of the variability seen in readiness of change. (Figure 1).

Figure 1

The Association Between Hedonic and Eudaimonic Orientations and the four Dimensions of Personal Growth Initiative



Note. Eudaim = eudaimonic orientation; Hedonia = hedonic orientation; ReadCha = readiness for change; Planful = Planfulness; UsRes = using resources; IntBeh = intentional behavior. Each association is statistically significant, except the one between hedonic orientation and intentional behavior.

The trajectory eudaimonic orientation → planfulness ($\beta = .34$; $Z = 5.85$; $p < .001$) is also positive and statistically significant, as well as the trajectory hedonic orientation →

planfulness ($\beta = .27$; $Z = 4.64$; $p < .001$). The $R^2 = .28$ indicates that eudaimonic and hedonic orientations are responsible for 28% of the variability of planfulness.

Further, the trajectory eudaimonic orientation \rightarrow using resources ($\beta = .28$; $Z = 4.40$; $p < .001$) is positive and statistically significant, as is the trajectory hedonic orientation \rightarrow using resources ($\beta = .15$; $Z = 2.31$; $p = .021$). The $R^2 = .14$ indicates that 14% of the variability of using resources is based on eudaimonic and hedonic orientations.

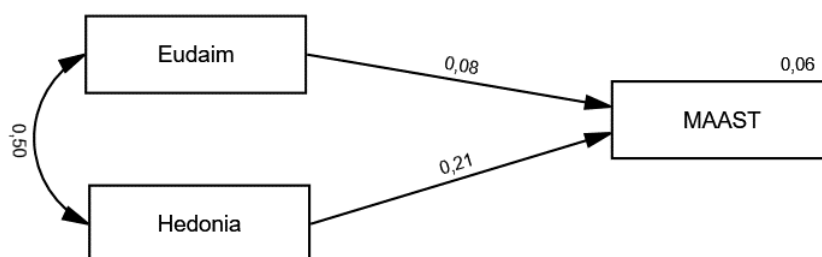
Lastly, the trajectory eudaimonic orientation \rightarrow intentional behavior ($\beta = .50$; $Z = 8.83$; $p < .001$) is positive and statistically significant, but the trajectory hedonic orientation \rightarrow intentional behavior ($\beta = .10$; $Z = 1.82$; $p = .069$) was not found statistically significant and as such, is removed from further analysis. The $R^2 = .32$ indicates that eudaimonic orientation is responsible for 32% of the variability of intentional behavior.

3.5. The Relationship Between Hedonic and Eudaimonic Orientations and Trait Mindfulness

Multiple linear regression was also applied to test the association between hedonic and eudaimonic orientations and trait mindfulness. The trajectory hedonic orientation \rightarrow trait mindfulness ($\beta = .21$; $Z = 3.09$; $p = .002$) is positive and statistically significant (Figure 2).

Figure 2

The Association Between Hedonic and Eudaimonic Orientations and Trait Mindfulness



Note. Eudaim = eudaimonic orientation; Hedonia = hedonic orientation; MAAST = trait mindfulness. A positive and statistically significant association was detected between hedonic orientation and trait mindfulness, but not between eudaimonic orientation and trait mindfulness.

A statistically significant association was not found in the trajectory eudaimonic orientation \rightarrow trait mindfulness ($\beta = .08$; $Z = 1.15$; $p = .249$), which is why the variable

eudaimonic orientation will not be included in the mediation analysis. Moreover, the hedonic orientation was found to be responsible for 6% ($R^2 = .06$) of the variability seen in trait mindfulness.

3.6. The Relationship Between Trait Mindfulness and the Dimensions of Personal Growth Initiative

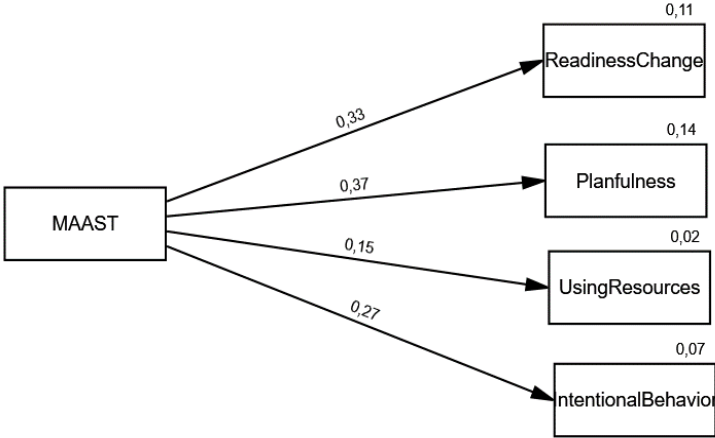
Structural equation modelling (path analysis) was applied to analyse the relationship trait mindfulness has with the four factors of personal growth initiative.

The trajectory trait mindfulness → readiness for change ($\beta = .33$; $Z = 5.86$; $p < .001$) is positive and statistically significant. The $R^2 = .11$ indicates trait mindfulness being responsible for 11% of the variability seen in readiness for change (Figure 3).

The trajectory trait mindfulness → planfulness ($\beta = .37$; $Z = 6.63$; $p < .001$) is also positive and statistically significant. The $R^2 = .14$ indicates trait mindfulness being responsible for 14% of the variability of planfulness.

Figure 3

The Association Between Trait Mindfulness and the four Dimensions of Personal Growth Initiative



Note. MAAST = trait mindfulness. Each trajectory is found positive and statistically significant.

Further, the trajectory trait mindfulness \rightarrow using resources ($\beta = .15$; $Z = 2.56$; $p = .010$) is also found positive and statistically significant. The $R^2 = .02$ indicates trait mindfulness being responsible for 2% of the variability of using resources.

Lastly, the trajectory trait mindfulness \rightarrow intentional behavior ($\beta = .27$; $Z = 4.63$; $p < .001$) is positive and statistically significant. The $R^2 = .07$ indicates trait mindfulness being responsible for 7% of the variability seen in intentional behavior. However, as the association between hedonic orientation and intentional behavior is not statistically significant, the trajectory trait mindfulness \rightarrow intentional behavior will be excluded from further analysis.

3.7. Trait Mindfulness as a Mediator Between Hedonic Orientation and the PGI Dimensions Readiness for Change, Planfulness, and Using Resources

To be able to test if trait mindfulness has a mediating role between the hedonic orientation and the remaining dimensions of personal growth initiative, three pre-existing conditions needed to be verified.

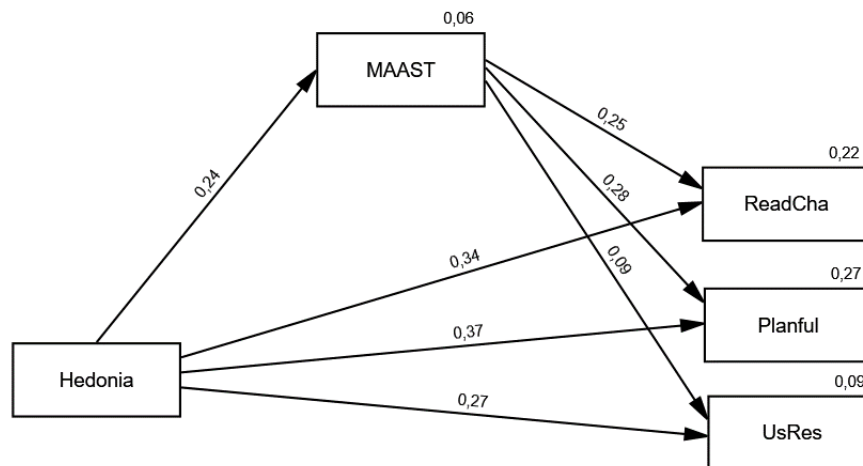
First, the independent variable should have a significant effect on the dependent variable. Second, the independent variable should have a significant effect on the mediating variable. And third, the mediating variable should have a significant effect on the dependent variable (Baron & Kenny, 1986). These assumptions were confirmed for the variables included in the mediation analysis.

When these three conditions are confirmed, and the mediating variable is added in to the equation, the association between the independent and the dependent variable should either become significantly weaker (partial mediation) or not significant (total mediation).

The results show, that the trajectory hedonic orientation \rightarrow readiness for change ($\beta = .34$; $Z = 6.15$; $p < .001$), is positive and statistically significant, as is the trajectory trait mindfulness \rightarrow readiness for change ($\beta = .25$; $Z = 4.55$; $p < .001$). The $R^2 = .22$ indicates that hedonic orientation and trait mindfulness are responsible for 22% of the variability seen in readiness for change (Figure 4).

Figure 4

The Mediating Role of Trait Mindfulness Between Hedonic Orientation and the PGI Factors Readiness for Change, Planfulness, and Using Resources



Note. Hedonia = hedonic orientation; MAAST = trait mindfulness; ReadCha = readiness for change; Planful = planfulness; UsRes = using resources. Trait mindfulness was found to act as a partial mediator between hedonic orientation and the cognitive component of PGI (readiness for change and planfulness), but not between hedonic orientation and using resources.

The trajectory hedonic orientation → planfulness ($\beta = .37$; $Z = 7.08$; $p < .001$), is positive and statistically significant, as is the trajectory trait mindfulness → planfulness ($\beta = .28$; $Z = 5.26$; $p < .001$). The $R^2 = .27$ indicates that hedonic orientation and trait mindfulness are responsible for 27% of the variability seen in planfulness.

The trajectory hedonic orientation → using resources ($\beta = .27$; $Z = 4.53$; $p < .001$) is positive and statistically significant. The trajectory trait mindfulness → using resources ($\beta = .09$; $Z = 1.47$; $p = .142$) on the other hand, even if being positive, is not statistically significant. The $R^2 = .09$ shows hedonic orientation being responsible for 9% of the variability in using resources.

In other words, it was not possible to confirm trait mindfulness having a mediating effect between hedonic orientation and the personal growth initiative factor using resources. As the association between hedonic orientation and the PGI factors readiness for change and planfulness became significantly weaker after including trait mindfulness as a mediator

(Table 8), a partial mediation of trait mindfulness could be confirmed between hedonic orientation and readiness for change, as well as between hedonic orientation and planfulness.

Table 8

*Partial Mediation of Trait Mindfulness Between Hedonic Orientation and the PGI Factors
Readiness for Change and Planfulness*

Independent Variable	Dependent Variable	β Step 1	β Step 2
Hedonic Orientation	Readiness for Change	.40***	.34***
	Mindfulness		.25***
	Planfulness	.44***	.37***
	Mindfulness		.28***
	Using Resources	.29***	.27***
	Mindfulness		.09

Note. *** $p < .001$. Every trajectory was found to be statistically significant, except the one between trait mindfulness and using resources.

4. Discussion

The current study analysed the role trait mindfulness has in the relationship between eudaimonic orientation and the four factors of personal growth initiative (readiness for change, planfulness, using resources, and intentional behavior). The association trait mindfulness has with hedonic orientation and personal growth initiative was also analysed, and it was expected that trait mindfulness would function as a mediator in both of the above-mentioned conditions.

Overall, the results indicated a statistically significant mediating effect of trait mindfulness only in the relationship between hedonic orientation and the personal growth initiative factors readiness for change and planfulness, but not using resources. The PGI factor intentional behavior was not found to be significantly associated with hedonic orientation, and therefore it was not included in the mediation analysis. However, intentional behavior showed a strong and positive correlation with eudaimonic orientation. The obtained results will be discussed below in further detail.

First, a positive and statistically significant correlation was confirmed between all the variables of the study. Hedonic orientation was found to be positively associated with each personal growth initiative dimension, as well as with trait mindfulness. Positive correlations were also detected between eudaimonic orientation, each dimension of personal growth initiative, and trait mindfulness.

Second, the correlations between eudaimonic orientation, readiness for change, planfulness, using resources, and intentional behavior were all stronger in comparison to the correlations found between hedonic orientation and the factors of PGI. When comparing how these two orientations correlate with personal growth initiative, the biggest difference was found in the PGI factor of intentional behavior. Both orientations correlated positively and significantly with intentional behavior, but the association with eudaimonic orientation was clearly stronger in comparison to the association found between hedonic orientation and intentional behavior.

These findings are in line with the existing literature, that suggests eudaimonic life style being less connected to any specific outcome, but rather to the process of living well (Ryan et al., 2008; Huta, 2016). The quality of the process, as well as the quality of any specific activity is valued by people with predominantly eudaimonic mind-sets (Fowers et al., 2010).

In addition, Huta and Waterman (2014) have argued that eudaimonia should be considered as a broad concept englobing psychological functions like imagination, self-

regulation, and the capacity of planning. Huta (2016) has further defined the eudaimonic orientation by using four core elements, of which the element of authenticity refers to acting in accordance with one's values and self-identity (Huta, 2015a).

The eudaimonic approach to life might make it easier to engage in intentional behavior as the emphasis is put on living well and according to one's values, even if it would not always be easy or pleasant, and even if the desired positive outcomes would only manifest themselves after a longer period of time (Huta, 2016).

A more recent study conducted by Giuntoli et al. (2021) also report some interesting findings even if their main focus was to study different coping strategies. The authors investigated the association eudaimonic orientation (measured with HEMA-R) has with different ways of coping, measured with the COPE Scale (Coping Orientation to Problems Experienced; Carver et al., 1989). The COPE consists of 15 different subscales and 60 items, all designed to assess coping strategies on a trait level.

Eudaimonic orientation was found to correlate positively with active coping (e.g., "I take direct action to get around the problem"), planning (e.g., "I make a plan of action"), suppression of competing activities, use of instrumental and emotional social support, and positive reinterpretation and growth (e.g., "I try to grow as a person as a result of the experience"). Also, eudaimonic orientation was found to be negatively associated with behavioral disengagement (e.g., "I just give up trying to reach my goal") (Giuntoli et al., 2021).

When comparing these findings with the current study, some interesting points can be highlighted. In comparison to the negative correlation between eudaimonic orientation and behavioral disengagement found by Giuntoli et al. (2021), the strongest positive correlation detected in the current study was found between eudaimonic orientation and intentional behavior. A moderate positive correlation was also found between eudaimonic orientation and planfulness, which is also in line with the positive correlation Giuntoli et al. (2021) reported between eudaimonic orientation and the factor of planning.

Moreover, one of the items measuring the capacity of suppressing competing activities (e.g., "I put aside other activities in order to concentrate on this") indicates some ability to direct and maintain the focus on the chosen activity. Also, the use of instrumental and emotional support (e.g., "I try to get advice from someone about what to do"; "I try to get emotional support from friends or relatives") seen in coping strategies have some similarities with the PGI factor of using external resources during the growth process.

Naturally, the present study analyses personal growth initiative and trait mindfulness, whereas the study of Giuntoli et al. (2021) targets coping strategies. However, the similarities seen in the results, as well as the similarities of the COPE Scale and the PGIS-II raise further curiosity towards associations these variables might have.

Both COPE and PGIS-II attribute an active role to the person: whereas coping strategies refer to an active involvement of the individual, personal growth initiative highlights an active and intentional participation in the process of growth and change.

The qualitative study of Kern et al. (2001) might offer a useful background for future studies that are interested in investigating coping strategies and personal growth. The descriptions of personal growth experiences were found to often start with a powerful experience and a relationship that was considered as helpful. Going through a powerful experience that evoke strong feelings, but at the same time feel accepted and cared for was found to precede introspection that preceded experiences of personal growth.

This describes personal growth as a dynamic process that promotes acceptance and better understanding of the self. It can include changes and redefinition of personal values and goals, as well as better management of difficult feelings, and the ability to assume responsibility of one's own behavior (Kern et al., 2001). Through this kind of active involvement, the individuals were able to pass through powerful and even difficult experiences in ways that led to experiences of personal growth.

This idea of active involvement offers interesting topics for future research, because so many different factors can be involved. The reason why some find it easier to experience personal growth might have to do with higher levels of initiative towards personal growth, or maybe a wider selection of functional coping strategies that help to deal with the challenges that will allow the person to arrive until the point that personal growth can take place.

As noted above, eudaimonic orientation correlated positively with each dimension of personal growth initiative. The same can be said about the correlations detected between hedonic orientation and PGI, even if in none of the cases the correlations were as strong as seen with eudaimonic orientation.

A difference in correlation was also found when comparing the orientations with trait mindfulness. Both hedonic and eudaimonic orientations had a low, but positive and statistically significant correlation with trait mindfulness. Interestingly, it was the hedonic orientation that had a slightly stronger correlation with trait mindfulness.

Moreover, when simultaneously analysing the effect of both eudaimonic and hedonic orientations on trait mindfulness, it was only possible to find a statistically significant association between hedonic orientation and trait mindfulness. Due to this finding, eudaimonic orientation was not included in the mediation analysis.

However, eudaimonic orientation showed moderate to strong positive correlation with each dimension of PGI. Further research is necessary to better understand how these variables relate to each other, and to explore other possible mediators in the relationship between eudaimonic orientation and personal growth initiative.

Existing literature offers some support for the connection between hedonic orientation and trait mindfulness found in this study. The current study measures mindfulness on a trait level, as a more stable capacity a person can have. Intentional and compassionate awareness that is directed towards internal and external stimuli in the present moment is one of the main characteristics of mindfulness (Kabat-Zinn, 2013).

The hedonic orientation, also assessed on a trait level, shares this present moment focus with trait mindfulness. Besides the present moment focus, the hedonic approach also gives value to the concrete, tangible things, as well as a focus directed towards the self (Huta, 2015b).

Healthy hedonic functioning is something that, up to date, has not been so widely studied, but Huta (2015b) has suggested what a healthy hedonic functioning might look like. She lists variables like not worrying needlessly, capacity of letting go and taking a break, a carefree state of mind, focusing on the present, ability to live in the moment, disengage from ongoing concerns and the context as examples of hedonic functioning that is considered as health promoting.

Hedonic pursuits have a stronger, and more immediate, link with variables like life satisfaction (Huta & Ryan, 2010), carefreeness, positive affect and low negative affect at the state level (Huta, 2013). It could be argued, that the present moment focus typical for hedonic orientation is associated with the process of compassionate awareness for what is going on in the occurring moment typical for mindfulness.

It can be hypothesized that hedonic orientation and trait mindfulness have more common ground that is currently known. The results of the mediation analysis done in this study offers a contribution to this lacuna in research.

The results of multiple regression analysis show a positive and statistically significant association between eudaimonic orientation and every dimension of personal growth initiative (readiness for change, planfulness, using resources, and intentional behavior). In addition, hedonic orientation was found to be positively and significantly associated with the PGI factors readiness for change, planfulness, and using resources, but not with intentional behavior.

As the association between eudaimonic orientation and trait mindfulness was not statistically significant, eudaimonic orientation needed to be excluded from the mediation analysis. So, the mediating effect of trait mindfulness was only studied between hedonic orientation and the PGI dimensions readiness for change, planfulness, and using resources.

The results revealed that trait mindfulness acts as a partial mediator in the relationship between hedonic orientation and the personal growth initiative factors readiness for change and planfulness. Trait mindfulness did not mediate the relationship between hedonic orientation and the PGI factor using resources.

Using resources is one of the two factors constituting the behavioral component of personal growth initiative (Robitschek et al., 2012). Moreover, using resources is the only variable of personal growth initiative that refers to receiving help and accepting external support during the growth process.

Considering the active and intentional role attributed to the individual, it can be hypothesized, that these external resources are maybe not chosen as the first option when going through, or when initiating a process of change. Using resources might be the last step of the process, only used when the personal resources have failed or if they are not considered being enough.

Already Weigold and Robitschek (2011) have argued around this topic by suggesting that it might be easier for individuals with developed PGI skills to consider difficulties in life as challenges and opportunities for change and growth. According to Robitschek et al. (2019), higher levels of PGI should help individuals to realize if they are unable to pass through the process on their own. Also, if it gets too difficult to deal with the situation alone, individuals with a higher PGI score are expected to first be able to recognize the need for external help and then be able to seek for it.

The other behavioral component of PGI is intentional behavior, and as the name indicates, it has to do with the deliberate behavior a person decides to engage in. This factor

was excluded from further analysis already in the previous phase, as it was not possible to find a statistically significant association between hedonic orientation and intentional behavior. As such, trait mindfulness did not function as a mediator between the hedonic orientation and the behavioral components of personal growth initiative (i.e., intentional behavior and using resources).

The opposite was seen with the two cognitive components of PGI. A partial mediating effect of trait mindfulness was detected between hedonic orientation and both readiness for change and planfulness. Readiness for change has to do with the ability to identify possibilities for change and growth, as well as the preparedness of going through with the changes in question. Also, the timing is important here, the capacity of understanding, being aware of when to initiate the process of change (Robitschek et al., 2012).

Planfulness is the other cognitive component of PGI, referring to the capacity of being able to plan the personal growth process, and to organize strategies that enable self-improvement (Robitschek et al., 2012). According to the authors, this intentional approach towards personal growth allows the individual to actively choose the area of life, even the specific aspects that will be targeted during the process of change and growth.

Cognitive capacities are important when planning changes, while behavioral components have to do with the ability of engaging in concrete activity during the growth process (Robitschek et al., 2012). As these PGI factors cover quite different aspects, future studies could specifically try to distinguish the differences between readiness for change, planfulness, using resources, and intentional behavior.

This could help to better understand the mechanisms of change and growth, as well as the role and the importance each of the factors have, and if they function according to a specific order or hierarchy. Knowing more about the mechanisms involved in change and personal growth would make it easier to guide the focus when investigating other possibly related variables.

Trait mindfulness having a moderating role has already received some support from Richter and Hunecke (2021), who reported finding a moderating effect of trait mindfulness in the relationship between life of engagement (measured with Orientations to Happiness scale (Ruch et al., 2014)) and life satisfaction.

It has also been argued, that a heightened enjoyment of experiences together with improved emotional regulation are mechanisms of mindfulness that could benefit people with

a hedonic orientation (Richter & Hunecke, 2021). The capacity of valuing positive emotions in the present moment, something typical for the hedonic orientation, has also been found to positively correlate with mindfulness (Kiken et al., 2017).

Mindfulness can be studied as a capacity that a person can have more or less of, as a more stable characteristic that is measured on a trait level, on a state level that is more context dependent, or as a practise (used as an intervention).

Mindfulness training has been demonstrating good results within health care for example in treating chronic pain and reducing stress (Kabat-Zinn, 2013; Robins et al., 2012), and a mindfulness intervention of eight weeks (N = 16) was even found to create positive changes in brain gray matter in areas connected with learning, memory, emotional regulation, and perspective taking (Hölzel et al., 2011).

In addition, Bergomi et al. (2015) have reported finding a positive association between self-evaluated levels of trait mindfulness measured with Comprehensive Inventory of Mindfulness Experiences (CHIME) and meditation practice. The authors report regular meditators having higher levels of trait mindfulness highlighting the importance of continued practise in the present, rather than accumulated practise over a longer period of time. Subgroups using different techniques (e.g., Zen, Vipassana), as well as body movement-oriented techniques like yoga or tai chi were compared, but the authors were unable to detect significant differences in the levels of trait mindfulness.

In line with this, it can be argued that when done with proper intention and awareness, for example taking a walk can have similar effects on well-being than a meditation exercise or yoga is considered to have. Baer (2003) has introduced a mindfulness training that can be done during the ordinary daily activities, like eating, walking, or standing.

Further, Hong et al. (2014) have studied how being more or less mindful can influence a hedonic experience such as enjoying food. The results they obtained show support for the idea that being mindful is associated with higher levels of enjoying food. The positive effects of such training would depend on the quality of the practise, not so much on the concrete activity the individual engages in.

Excellence, which is one of the core elements of eudaimonic orientation (Huta, 2015a), refers to high ethical and moral standards, and to the importance of striving for behavioral quality. The eudaimonic perspective gives value not so much to the concrete activity itself, but to the quality of the behavior and the process as a whole. Based on this aspect it could be

hypothesized that different kinds of activities can have positive effects on well-being, and that these effects would be more dependent on the quality, and not so much of the concrete activity itself.

The current study offers support for trait mindfulness functioning as a partial mediator between hedonic orientation and the cognitive component of personal growth initiative, namely the dimensions readiness for change and planfulness. Even if in this study the association between eudaimonic orientation and trait mindfulness was not found statistically significant, the strong correlation eudaimonic orientation has with intentional behavior, as well as the moderate correlation it has with using resources can hopefully motivate future researchers to further explore the associations between these variables.

Having a clearer understanding of how these factors function independently can contribute to a more global comprehension as well, and hopefully facilitate a flexible and innovative use of different approaches when aiming to promote experiences of personal growth or to improve psychological well-being in general.

After obtaining a clearer understanding of the distinct variables, more complex ideas could be investigated. A positive association has already been reported between higher levels of well-being and pursuing both eudaimonia and hedonia simultaneously (Anić & Tončić, 2013; Huta & Ryan, 2010). Both approaches are important for optimal levels of well-being, and the effect is stronger in comparison to a situation where an individual only opts for either hedonic or eudaimonic pursuits (Huta, 2013).

Some evidence already exists of the similar positive effects eudaimonic and hedonic orientations have on well-being. Partly the mechanisms through which hedonic and eudaimonic orientations associate with specific aspects of well-being are believed to be different, but as seen above, overlapping areas also exist. A full life profile, referring to higher levels in both orientations simultaneously, has been found to positively correlate with carefreeness, positive affect, sense of meaning, and greater life satisfaction (Huta & Ryan, 2010), which speaks for the importance of both approaches when aiming to improve (or maintain) different aspects of well-being.

This too paves the way for interesting research topics in the future. According to Huta (2016), combining eudaimonic and hedonic components will lead to a more complete well-being. The multiplicity for possible components and the individual differences in what can be considered to promote well-being certainly creates challenges for future research. On the other

hand, research has already come so far that more detailed questions can be made and then investigated.

No intervention was applied in the current study, but the results that indicate a positive correlation between hedonic and eudaimonic orientations, trait mindfulness, and PGI can hopefully give inspiration to new ideas for intervention planning in the future. Mindfulness practise is already widely used as a treatment method and intervention within health care. Looking at the results of this study, and specifically at the partial mediating role trait mindfulness has in the relationship between hedonic orientation and the cognitive component of personal growth initiative, can support the creation of new, more specific intervention programs.

Better understanding the underlying orientation a person has to well-being can guide the process of seeking, offering, and receiving help. Also, by taking into consideration the different combinations these two approaches might have within a person, as well as the variation that might be more depending on the situation, it should become easier to create suitable and effective interventions.

In this study, the partial mediating effect of trait mindfulness was only found with hedonic orientation, and only with the cognitive components of PGI. This speaks for the importance of obtaining more detailed information about the orientation profile a person has. An intervention that has more tailor-made aspects not only in light of the objectives, but also considering the background, could facilitate the process of being able to offer help and solutions that reach the desired outcomes.

Another point of view can be taken from the personal growth initiative perspective: How to promote personal growth and change? How to help people get through something that might feel extremely difficult, but that could eventually offer opportunities to learn something, to change, and to grow as a person? Mindfulness can offer a helpful tool in this process. It can be useful to learn how to take a more objective look at something (difficult) that is happening in the present moment, and instead of protesting against it, trying to learn acceptance, especially if it is something you have no control over.

It is not necessarily easy to change the point of view while passing through something difficult. To be able to consider difficulties as interesting challenges, or even better, as opportunities for growth must depend highly on the situation and on the person in question. The contribution of personal growth initiative is positive in a way that it offers the four factors of

readiness for change, planfulness, using resources, and intentional behavior, that can be used to better understand the ongoing growth process. This structure can also be used when trying to clarify the individual challenges one has during the process of change. Being able to pinpoint the specific difficulties during the process could be beneficial when aiming to find concrete solutions that actually help.

In sum, varying paths can be chosen in the pursuit of a good and satisfying life. To make choices about what to do and how, to decide how one wants to live, is considered easier than trying to influence the emotional experience one is going to have, or the more mature levels of functioning one is wishing to obtain (Huta, 2016). It is easier to make active and intentional decisions when it comes to the orientations or specific behaviors (Huta & Waterman, 2014).

To be able to make these kinds of decisions in an optimal way, and to know how to choose the best option in any given situation might be challenging and time consuming. The results of the current study give support to the hypothesis that trait mindfulness is one of the factors that could facilitate the process between the hedonic orientation, readiness for change, and planfulness.

Understanding these associations in a better detail could enable psychologists and other health care professionals to create more effective treatment plans together with their clients. To be able to grasp and understand the unique characteristics of each individual and the situation they find themselves in, might help to find key factors which in that specific situation are capable of promoting change and psychological well-being. Also, having a detailed understanding could permit a more tailor-made approach when planning interventions, and hopefully lead to better flexibility throughout the process.

4.1. Limitations of the Study and Directions for Future Research

The limitations of the current study should be considered when planning future research. First, the generalizability of the results is compromised due to the convenience sampling used during data collection. It should also be considered that distributing an online survey link can allow access to participants that we could not reach otherwise, but at the same time there is no control over who actually answered the questionnaires.

Second, a longitudinal research design would allow placing different kinds of research questions in comparison to what has been seen in the current study. Opting for a longitudinal design means that data is collected over a longer period of time involving several observations

of the same variables in the same participant. In this way, a longitudinal study offers a considerable option when analysing something that is expected to evolve and change over time, like changes in well-being or for example the experiences of personal growth.

Third, it needs to be highlighted that the sample in this study consisted mainly of women. More studies are needed to better understand if significant differences can be found when comparing men and women. Considering the variables of this study, analysing different age groups should also offer some interesting topics for further research.

Fourth, this study assessed hedonic and eudaimonic orientations, as well as mindfulness, on a trait level. More studies should be conducted on state level, and in different contexts. In addition, instead of recruiting a general population sample, the focus in the future could be narrower down to only consider specific groups of interest.

In addition, it would be interesting to see if the findings of this study, especially the mediating role trait mindfulness has between hedonic orientation and the cognitive component of personal growth initiative can be replicated with larger, as well as with different kinds of samples. This could shed light on the role hedonic approach, specifically together with the capacity of being mindful, plays within the vast array of aspects associated with psychological well-being.

Lastly, this study assumed that hedonic and eudaimonic orientations are the underlying factors that can affect the levels of trait mindfulness as well as the active initiative a person shows towards the process of personal growth. As the orientations are not believed to be static conditions, and as it is possible to practise and improve the levels of mindfulness, the dynamics between all of these variables could be much more complex than suggested here.

By obtaining a better understanding about how these variables interact with one another can offer more detailed possibilities when working on improving different aspects of psychological well-being. Considering that the underlying orientations can shift with time and manifest themselves in various ways in different situations speaks for the importance of not assuming hedonic and eudaimonic orientations as static characteristics, but rather something that could be shaped and harnessed in a way that best serves the individual.

The importance of hedonic values and motives along with a present moment focus and mindful awareness of what is going on deserves more attention in future studies as they can offer a new angle in how to promote the initiative a person experiences toward personal growth and maybe that way facilitate the growth process itself. On a broader level this kind of approach

to well-being can offer a useful option, especially when wishing to see improvement and positive results in a shorter period of time.

5. References

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Appendix A

Informed consent

Crescimento pessoal e bem-estar

Este estudo insere-se numa Dissertação de Mestrado em Psicologia Clínica, realizada no ISPA – Instituto Universitário.

O objetivo é estudar alguns fatores psicológicos associados ao bem-estar pessoal na população adulta portuguesa.

A sua participação é completamente voluntária e os dados aqui recolhidos são confidenciais e utilizados apenas no âmbito desta investigação.

Não existem respostas certas ou erradas, sendo que todas as respostas são válidas.

Para participar no presente estudo é necessário ter idade igual ou superior a 18 anos e dominar a língua portuguesa.

O preenchimento do questionário demora aproximadamente 5 minutos.

Agradecemos desde já a sua colaboração!

Para qualquer dúvida relativamente ao preenchimento do questionário ou outras informações adicionais, contacte:

Investigadora principal: Maria Jansson (info.psykologia@gmail.com)

Orientadora: Professora Doutora Maria João Gouveia

ISPA – Instituto Universitário

Appendix B

Sociodemographic questionnaire

De seguida encontrará algumas perguntas sobre aspetos gerais da sua vida.

Pedimos-lhe que responda com o máximo de sinceridade e que responda todas as questões.

1. **Género:** Feminino Masculino Outra identidade de género

2. **Quantos anos tem?** _____

3. Estado civil:

Casado(a)/União de facto

Solteiro(a)

Divorciado(a)/separado(a)

Viúvo(a)

4. Habilitações Literárias – Indique o último grau que completou:

Inferior ou igual ao 12º ano

Licenciatura (3 anos)

Mestrado ou Licenciatura (5 anos)

Doutoramento

5. Situação profissional:

Estudante

Doméstico(a)

Ativo(a)

Desempregado(a)

Reformado(a)

A última parte do questionário é acerca de atividades meditativas:

6. Pratica atividades como yoga, tai chi, qi gong, ou meditação?

Sim

Não

7. Qual é a atividade que pratica? _____

8. Há quanto tempo pratica essa atividade sem interrupção superior a 3 meses?

Menos de 1 ano

1 – 2 anos

3 – 4 anos

5 anos ou mais

9. Em média, quantas vezes por semana pratica essa atividade? _____

10. Qual é a duração média de uma sessão (em minutos)? _____