

Life satisfaction and the intention to reduce materialistic
consumption: exploring the mediating roles of subjective
well-being and the attitude towards materialistic simplicity

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I believe that the very purpose of life is to be happy.

From the very core of our being, we desire contentment.

Since we are not solely material creatures,

it is a mistake to place all our hopes for happiness on external development alone.

The key is to develop inner peace.

(Dalai Lama XIV, 1997, as cited in Lee & Ahn, 2016, p. 18).

LIFE SATISFACTION AND THE INTENTION TO REDUCE MATERIALISTIC CONSUMPTION: EXPLORING THE MEDIATING ROLES OF SUBJECTIVE WELL-BEING AND THE ATTITUDE TOWARDS MATERIALISTIC SIMPLICITY

ABSTRACT

Purpose: Given the detrimental effects of (over)consumption on the planet, reducing the overall consumption level of human beings is a solid long-term sustainable solution. An individual's personal belief is the starting point of one's actual (de)consumption behaviour. Since the (intense) longing for materialistic consumption evolves from one's dissatisfaction with life in general, curiosity was tickled whether an individual's higher sense of life satisfaction could still the ever-lasting hunger for tangible products. Accordingly, this study analysed, on a micro-level, to what extent life satisfaction relates to the intention to reduce materialistic consumption. The relationship between life satisfaction and intention to reduce materialistic consumption was conceptualised with the help of the theory of planned behaviour (TPB), which stresses the interrelationship between one's belief, attitude and intention towards a particular behaviour. Within this research, life satisfaction, identified as a person's belief, was the first predictor towards the intentional behaviour of reducing materialistic consumption. Following TPB, a true comprehension of the relationship between these two components is achieved with the help of two other predictors: subjective well-being and attitude towards materialistic simplicity. Since life satisfaction is the cognitive component of subjective well-being, this research is interested in the mediating role of subjective well-being within the relationship between life satisfaction and the intention to reduce materialistic consumption. Likewise, attitude towards materialistic simplicity, identified as the positive attitude towards decreasing materialistic possession and materialistic consumption in general, appears as a predicting antecedent to intention to reduce materialistic consumption. Therefore, the mediating role of one's attitude towards materialistic simplicity is examined in the relationship between life satisfaction and the intention to reduce materialistic consumption.

Methodology: In the present study, an online questionnaire with a sample of 206 respondents examined the (in)direct effects of life satisfaction, subjective well-being, attitude towards materialistic simplicity and intention to reduce materialistic consumption. Simple Linear Regression Analyses were conducted to analyse the direct effects, whereas Mediation Analyses were conducted to examine the indirect effects.

Findings: Results indicate life satisfaction's statistically significant positive effect on the intention to reduce materialistic consumption. Likewise, the positive effect of life satisfaction on subjective well-being and the attitude towards materialistic simplicity was found significant. Moreover, the mediating role of attitude towards materialistic simplicity was proven statistically significant in the relationship between life satisfaction and intention to reduce materialistic consumption and in the relationship between subjective well-being and intention to reduce materialistic consumption.

Value: Research into motivating consumers to lower their materialistic consumption, and the thereby involved beliefs and attitudes, is lacking. Analysing these indicators of intentional behaviour helps to comprehend an individual's drivers and hurdles to reduce the level of materialistic consumption. As the results show that life satisfaction predicts the intention to reduce materialistic consumption, insights should be used (in future research) to investigate increment in people's life satisfaction to assure the reduction of materialistic consumption and eventually resolve the current ecological problems. Other theoretical and societal implications are provided and elaborated as well.

KEYWORDS: *Life satisfaction, Reduced Materialistic Consumption, Subjective Well-being, Materialistic Simplicity, Theory of Planned Behaviour*

Preface

“Well, let’s do this!” was my thought when I found out that all supervisors with the topics that caught my interest specialised in quantitative research. With a background in Arts, Culture and Media, I have never had any experience with such type of method, and the thought of the very likely struggle scared me. However, since I like to jump into the deep and learn new things, it did not stop me from facing the challenge. So, I concurred with the newness of quantitative research, and here it is.

Without the help of my supervisor Dr. Kyriakos Riskos, the whole process of comprehending a quantitative study would not be the same. I would like to deeply thank him for his dedicated help in constructing, conducting, and reporting this study. His devoted patience in helping me understand the ins and outs of such a research type truly assisted me and steered me in the right direction. Surely it was a struggle to go through the process occasionally. Still, with his supportive assistance, my confidence increased. It inspired me to continue, and eventually led to the finalisation of this study – my sincere gratitude for being such a kind and committed supervisor.

Furthermore, I would like to thank my family for the ongoing support throughout my whole academic career, and more specifically during the writing of this Thesis. I appreciate how much you believe in me and how you’re always cheering for me from the side-line <3. Mamsie, thank you for helping me find the key understandings in many of my learnings. Your devotion to helping me pass goes beyond greatness. I am immensely grateful to you, forever. And thank you for all those days I could work at your lovely place, where you spoiled me with many coffees, delicious food, creative snacks, and cosiness. After graduation, I will continue crashing at l’Hotel de Bedstee, as it is a true delight. LoPo, thanks for reminding me to make life not too heavy. You always see the positive side of things. Your boldness to go out there and your eagerness to make things happen are inspiring. Thanks for your continuous encouragement, from funny WhatsApp stickers to cute smiley candles, and sincere interest in my (study) progress. I appreciate it a lot! Lou, thanks for all the spontaneous phone calls in which we checked upon each other and shared stressful moments. Although quite often relatively brief, their lasting impact kept me going. I appreciate how you silently concern yourself with my academic development and how you intend to assist me wherever possible. Cheers to a fully graduated family – *both lid and lit* (:

Along the whole roller-coaster of trying to comprehend quantitative research, the topic of this research was a personal journey as well. Diving into the concept of (over)consumption,

materialistic goods, the belief of satisfaction and the willingness to reduce materialistic consumption, I started exploring my own purchasing behaviour and materialistic possessions. I discovered that I, at least partly, purchase materialistic goods to cherish moments and to hold onto these memories. As such, I bought myself a traditional Peruvian manta and a blanket of alpaca wool during my solo travel in South America, I gifted myself a recipe book when I got promoted, and I treated myself to a coffee table book of Yayoi Kusama's exhibition after finally entering my favourite art installation of her. Besides, I purchase to prepare for situations in the (far) future. For example, I obsessively wanted an octopus candleholder for my 21st birthday to decorate, sometime, my future adult house, I bought loafer shoes in case I get a corporate job, I obtain chic dresses I could wear to wedding parties, and I am saving up tableware sets for dinners I intend to host for loved ones. Hence, it is not strange that friends and family refer to my room as a museum.

During this Master's Thesis, I challenged myself with two personal objectives: first, be more satisfied with myself and my life in general, and second, lower my materialistic possession and reduce my materialistic consumption overall. At first, both challenges appeared rather tricky. It felt unnatural to be happy with "just" myself and my life, and not to consume stuff in light of the appreciation for happenings in my (future) life. Moreover, getting rid of materialistic possessions felt like throwing away precious moments. After a while, it got easier. What is more, I started consciously appreciating things in my life and sharing them out loud with those around me. Instead of celebrating life's happenings by buying new goods, people started celebrating *with* me. The funny thing is that almost half a year later, I happily walk away from materialistic goods in stores after I've seen them, realising they would not contribute to my life, because *I am the contribution to my life*. The more I was satisfied with myself and my life, the less I needed all those materialistic possessions to "cherish" moments. Instead, I now cherish myself and try to make the most of my life.

I hope this research will inspire more people to question their materialistic purchasing behaviour and their materialistic possessions. Examine your personal reason for consuming. Perhaps, and hopefully, you will discover that you do not need all those products to experience a glimpse of satisfaction. I wish for people to be able to let go of the endless hunt for satisfaction through materialistic products, and, instead, start the intrinsic growth of life satisfaction and well-being through personal development. Life is too short to act dependent on materialistic possessions – let loose, and flourish!

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1. Introduction

Nowadays, people are flooded everywhere with marketing messages promoting materialistic goods (Cleveland et al., 2022; Lee & Ahn, 2016; Oral & Thurner, 2019). Rooted in a capitalist ideology of infinite growth (Frazier & Matthew, 2021; Håkansson, 2014), these (digital) attractive and tempting (mass) communication messages emphasize materialistic pursuits and glorify the benefits of materialistic purchases (Frazier & Matthew, 2021; Lee & Ahn, 2016; Oral & Thurner, 2019), thereby luring consumers into (re)purchasing materialistic products (Frazier & Matthew, 2021; Håkansson, 2014). People are obsessed with and entangled in possessing and purchasing materialistic goods (Bylok, 2017; Humphery, 2010; Lee & Ahn, 2016; Oral & Thurner, 2019; Seegebarth et al., 2016; Trentmann, 2004) for non-utilitarian purposes (Eckhardt et al., 2015; Richins & Dawson, 1992) as they experience a nonstop feeling of desiring, gaining, and using goods (Bylok, 2017; Humphery, 2010; Seegebarth et al., 2016). Accordingly, Western civilisation has evolved into a society where materialistic possession is highly valued (Bylok, 2017; Oral & Thurner, 2019; Seegebarth et al., 2016), making consumption of materialistic goods booming (Lee & Ahn, 2016; Trentmann, 2004), resulting in a mass-consumption society (Iyer & Muncy, 2009).

Following Bylok (2017), consumerism is explained as the overindulgent consumption of products, which is associated with an “insatiable desire” to continuously purchase more items (p. 62). Consumerism is even perceived as the “Zeitgeist” of Western societies (Humphery, 2010) since it affects, influences and escorts human beings in their functioning within contemporary Western society (Bylok, 2017). Moreover, Trentmann (2004) explained that a culture breathing consumerism is a culture where individuals set their life objectives by purchasing and possessing materialistic goods.

From the classical economic perspective, consumption is defined as the freely agreed-upon exchange of products and services that benefits all parties concerned (Håkansson, 2014). Within social sciences and marketing, consumption frequently takes a material characteristic, including the consumer’s choice, act of purchase, use and disposal of items (Sørensen & Hjalager, 2020). Purchasing goods is seen as a fundamental process in an individual’s life, although the intensity varies among people (Oral & Thurner, 2019). More generally, consumption is referred to as the act of satisfying and fulfilling the needs and desires of an individual (Oral & Thurner, 2019; Sørensen & Hjalager, 2020). People use consumption to compensate for lacking in their lives (Iyer & Muncy, 2009; Llyod & Pennington, 2020; Seegebarth et al., 2016). Furthermore, and arguably more troublesome, individuals consume

materialistic goods to increase the quality of their life (Håkansson, 2014) and rely on the premise that such products are essential for their life satisfaction in general (Lee & Ahn, 2016; Oral & Thurner, 2019; Richins & Dawson, 1992; Seegebarth et al., 2016).

Awaiting all these aspirations appears, however, never-ending as people will continue to experience shortcomings (Richins & Dawson, 1992; Oral & Thurner, 2019). The longing for materialistic possession emerges from dissatisfaction with life in general (Eckhardt et al., 2015; Bauer et al., 2012; Kang et al., 2021; Lee & Ahn, 2016; Lloyd & Pennington, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992). This dissatisfaction is unable to repair with materialistic goods, as these intrinsic desires are not enforced from the exterior but from within (Diener et al., 1985; Lloyd & Pennington, 2020; Richins & Dawson, 1992). Thus, tangible goods will never achieve lasting satisfaction (Van Boven, 2005; Seegebarth et al., 2016). The current way of consuming is harmful and problematic since it results in a cycle of rising consumption levels without any improvement of one's value in life (Håkansson, 2004). One will keep making purchases as long as they are unsatisfied with their life (Richins & Dawson 1992). Hence, (excessive) consumption will endure.

According to Håkansson (2014), overconsumption is an infectious, poisonous condition that is socially passed on, consisting of fear, stress, overwhelm, indebtedness and wastage, arising from the constant search for more. Overconsumption is a form of consumption that is excessive and too large (Håkansson, 2014; Seegebarth et al., 2016). It is a lifestyle in which an individual is highly consumption-focused and excessively using products (and services) (Seegebarth et al., 2016). Individuals following this lifestyle are preoccupied with constantly desiring, acquiring, and discarding materialistic goods (Seegebarth et al., 2016).

These excessive consumption levels cause detrimental effects on the environmental system of our planet (Brown & Cameron, 2000; Bylok, 2016; Lee & Ahn, 2016; Santor et al., 2020; Urry, 2010). Huge ecological imbalance of natural resources results from, among others, the (over)production of these products (Brown & Cameron, 2000; Bylok, 2017; Urry, 2010). Natural resources are vital to life on earth and its entire biosphere (Brown & Cameron, 2000) but are used at a faster pace than their natural regeneration and thus exhausted (Brown & Cameron, 2000). Furthermore, the planet's ecosystem is polluted by (the disposal of), among others, packaging, and toxic gasses (Brown & Cameron, 2000; Bylok, 2017; Urry, 2010). What is more, climate change results in, to mention a few, extreme weather, melting ice caps, and a rising sea level (Brown & Cameron, 2000; Bylok, 2017; Urry, 2010). As such, excessive consumption is identified as a serious threat to nature as it damages the world's ecological system (Brown & Cameron, 2000; García-de-Frutos et al., 2018).

Fortunately, concern for the environment has been gaining significant attention, both among consumers and researchers (García-de-Frutos et al., 2018; Vredenburg et al., 2020). Within the field of marketing and psychology, a great amount of research has been devoted to how to stimulate consumers into more environmentally friendly purchase decisions, thereby contributing to a more sustainable world (Brown & Cameron, 2000; García-de-Frutos et al., 2018; Paul et al., 2016; White et al., 2019). Examples of such are strategies to motivate consumers into green product purchasing (e.g., Kumar & Ghodeswar, 2015; Mohd Suki, 2016; Paul et al., 2016; Riskos et al., 2021), a shared economy (e.g., Barbu et al., 2018; Matharu et al., 2020; Puschmann & Alt, 2016; Quinones & Augustine, 2015) and circular economy (e.g., Hazen et al., 2017; Patwa et al., 2021; Szilagyi et al., 2022). In the public field, proof of these theories is found in many ecolabels and green organisations popping up everywhere (Szilagyi et al., 2022). Although purchasing green(er) shampoo bottles is arguably better than non-sustainable ones, these marketing strategies keep triggering us into buying materialistic goods.

It might be argued that altering the dominant pro-consumption lifestyles is a more effective way to combat environmental deterioration (García-de-Frutos et al., 2018) as the real solution to the problem of (over)consumption is the reduction of consumption (Ziesemer et al., 2021). Those who understand this problem-solution thinking have already begun to change their lifestyles and adopted the lifestyle of anti-consumption (Boujbel & d'Astous, 2012; Bylok, 2017; Daoud, 2011; Gambrel & Cafaro, 2010; Oral & Thurner, 2019; Rich et al., 2020; Stammerjohan & Webster, 2002). Anti-consumption is described as the opposition to, aversion to, acrimony to, and/or the exclusion of consumption, using, and disposing of goods (García-de-Frutos et al., 2018; Seegebarth et al., 2016). Individuals following an anti-consumption lifestyle do so because of sustainable motives and ecological support (Iyer & Muncy, 2009; Seegebarth et al., 2016). As such, anti-consumption is nestled with environmental concerns (García-de-Frutos et al., 2018).

Arguably, only those who are (somewhat) interested in environmental preservation are likely to support the anti-consuming lifestyle (García-de-Frutos et al., 2018; Seegebarth et al., 2016). Moreover, although identifying themselves as pro-environmental consumers, and thus willing to consume more sustainably, there appears to be a contrary difference between one's supportive sustainable attitude and intention and their eventual consumer behaviour, known as the "green gap" (Brandão & da Costa, 2011; Burgiel & Zralek, 2015; Seegebarth et al., 2016; Riskos et al., 2021). (Solely) trusting on anti-consumption as the solution to overconsumption might thus not appear as effective as we think.

Rather than attempting to modify the regulation for businesses and marketers, or triggering consumers into (occasional) green(er) purchases, the world requires a long-lasting solution to make the transition to a more sustainable lifestyle. Since the starting point of consumption is the individual self (De Young, 1996), and, following the theory of planned behaviour, a person's actual purchase behaviour depends on their beliefs (Ajzen, 2011; Brandão & da Costa, 2011; Paul et al., 2016; Riskos et al., 2021), the researcher is hinting on a change in people's personal beliefs as the solution to overconsumption.

Interest has risen in whether the vicious circle of materialistic consumption (Håkansson, 2014; Richins & Dawson, 1992) could be broken by one's higher sense of life satisfaction since the hunger for materialistic goods emerges from dissatisfaction with life in general (Bauer et al., 2012; Eckhardt et al., 2015; Håkansson, 2014; Kang et al., 2021; Lee & Ahn, 2016; Lloyd & Pennington, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992). When a person experiences a high level of life satisfaction, it is assumed that this person does not experience any (great) lacking in their life, and would therefore not feel the (constant) urge to fill their voids with materialistic goods, as a person with a low level of life satisfaction does (Eckhardt et al., 2015; Bauer et al., 2012; Kang et al., 2021; Lee & Ahn, 2016; Lloyd & Pennington, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992). Moreover, life satisfaction is human beings' more persistent and consistent component (Biswas-Diener et al., 2004; Diener, 2000; Chen et al., 2020; Hicks et al., 2013; Hill et al., 2012). As we are in search of a long-lasting solution, focusing on life satisfaction appears rather logically, compared to, for example, short-term state factors of individuals (e.g., emotions) (Hill et al., 2012).

Given the difficulty of truly observing consumers' actual behaviours when doing research (García-de-Frutos et al., 2018; Rhodes et al., 2019), along with the existence of the green gap (Brandão & da Costa, 2011; Burgiel & Zralek, 2015; Seegebarth et al., 2016; Riskos et al., 2021), the decision was made to focus on one's intention to reduce materialistic consumption instead of the actual behaviour. Accordingly, this research will be devoted to the following research question: *to what extent does life satisfaction positively influence the intention to reduce materialistic consumption?*

Following the theory of planned behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020), one's belief and attitude are predictors of a person's intentional behaviour. Since life satisfaction is the cognitive component of an individual's belief of subjective well-being (Amati et al., 2018; Berggren & Bjørnskov, 2020; Boujbel & d'Astous, 2012; Chen et al., 2020; Diener et al.,

1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019), curiosity into the intervening role of subjective well-being in the relationship between life satisfaction and intention to reduce materialistic consumption was created. As such, this research will examine the mediating role of subjective well-being in the relationship between life satisfaction and the intention to reduce materialistic consumption. Besides, materialistic simplicity is indicated as a positive attitude towards decreasing materialistic possession and materialistic consumption in general (Boujbel & d'Astous, 2012; Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Martin-Woodhead, 2022; Seegebarth et al., 2016; Sørensen & Hjalager, 2020; Rich et al., 2020) and could therefore function as a predictor towards the intention to reduce materialistic consumption. Accordingly, we are interested in the mediating role of the attitude towards materialistic simplicity in the relationship between life satisfaction and the intention to reduce materialistic consumption. Analysing these mediation paths will provide detailed elaboration on why and how life satisfaction leads to the intention to reduce materialistic consumption (Abu-Bader & Jones, 2021; Preacher & Hayes, 2004).

The current study aims to focus on the intention to reduce materialistic consumption *in general* and not on a single domain of materialistic consumption (e.g., fashion, gadgets). The same applies to the attitude towards materialistic simplicity.

1.1. Relevance of this research

1.1.1. Academic relevance

Using the theory of planned behaviour, the relationship between an individual's personal beliefs, attitude, and intention becomes clear on a micro-level (Ajzen, 2011; Brandão & da Costa, 2011). Investigating an individual's driving forces for the intention to reduce materialistic consumption can contribute to understanding why a person is likely to change their consumption level, and/or the reasons for potential barriers (Seegebarth et al., 2016). As such, it becomes possible to understand why consumers would be (non-)willing to lower their level of consumption. This study could thus help transform behaviour within social sciences (Wood & Neal, 2009; Ziesemer et al., 2021).

Given the detrimental effects of excessive consumption on the planet's environmental system (Brown & Cameron, 2000; Lee & Ahn, 2016; Santor et al., 2020; Urry, 2010), insights into reduced purchasing behaviour can be proposed as the actual solution to over-consumption (García-de-Frutos et al., 2018; Ziesemer et al., 2021). Currently, research into motivating consumers to lower their consumption level is lacking (Pangarkar et al., 2021;

Shahzad et al., 2019). More specifically, there is very little research into the beliefs and attitudes that might drive one's behaviour toward reduced consumption (Santor et al., 2020). As such, relevant insights into a person's personal beliefs, attitudes, and intentions to (not) lower their material consumption greatly contribute to the current academic gap (and the eventual developing of implementations (Rhodes et al., 2019).

Besides, these insights can add to already existing knowledge about influencing consumer's purchase decisions into a more sustainable one (Brown & Cameron, 2000; Paul et al., 2016; Seegebarth et al., 2016; White et al., 2019; Ziesemer et al., 2021), such as circular economy (Barbu et al., 2018; Hazen et al., 2017; Patwa et al., 2021), green products (Kumar & Ghodeswar, 2015; Mohd Suki, 2016), shared economy (Puschmann & Alt, 2016; Quinones & Augustine, 2015), and eco-labels (Riskos et al., 2021). Understanding why-consumers would be (non-)willing to lower their level of consumption, might aid in comprehending their willingness to (not) consume more sustainably in general. More specifically, comprehending one's belief, attitude, and intention could help adjust current strategies for, for example, a circular economy.

1.1.2. Societal relevance

First, (sincere) marketers could use the research's insights to develop strategies (Richins & Dawson, 1992) and adjust their services to truly meet the customer's needs (Oral & Thurner, 2019). Marketers could, for example, implement consumers' needs into experiences, thereby assisting in long-term satisfaction. This way, businesses can genuinely improve an individual's level of life satisfaction (Ziesemer et al., 2021) instead of 'tricking' him/her into consumption for 'empty' satisfaction.

Additionally, organisations could bypass the pitfall of greenwashing (Vredenburg et al., 2020). Developing marketing strategies to influence consumer behaviour into a reduced one while focusing on improving one's satisfaction indirectly contributes to environmental preservation but makes an accusation of 'greenwashing' impossible. Bypassing the possible shame of being labelled as a greenwashing organisation is evidently a great motivation for an organisation's reputation and endurance (Vredenburg et al., 2020).

Lastly, green businesses and organisations commonly target (potential) consumers with a (slight) concern for sustainable purchasing. As such, they only focus on a limited group of consumers. Instead, a broader public could be targeted when bypassing the threshold of changing purchasing behaviour *because of environmental issues* (Pleasant, 2013), but instead, do it *to improve one's life satisfaction*. Especially in the Western world, the

individual self is of utmost importance (Zessin et al., 2015) and can therefore be used as a motive to change consumer behaviour. As such, a bigger audience can be addressed.

1.2. Chapter outline

This paper is organised as follows. Chapter two presents the theoretical framework. Here the key concepts of this study are elaborated for the reader to understand the essence of the study, accompanied by the theory that helps build the conceptual model of this research. Accordingly, the hypotheses that assist in answering the research question are built and presented. Chapter three discusses the methodology used for this study, including a thorough explanation of the research methodology, measurement, operationalisation, and data analysis. Additionally, the validity and reliability of this study are discussed. Thereafter, chapter four presents the results of this study. Finally, chapter five discusses the study's results considering the theories as presented, along with managerial implications, limitations of the current study and recommendations for future research. Within this final chapter, a conclusion of this study is provided as well.

2. Theoretical framework

The following section presents the theoretical framework for this research. First, all concepts relating to this research will be presented and elaborated in the following order: life satisfaction, subjective well-being, attitude towards materialistic simplicity and, last, the intention to reduce materialistic consumption. Thereafter, the relationship between an individual's belief, attitude and behavioural intention is explained using the theory of planned behaviour (TPB). This theory helps clarify the interrelationship between the various concepts within this research. As such, TPB will assist in building the conceptual model of this research. Lastly, all hypotheses that assist in answering the research question are presented, along with the study's conceptual model.

2.1. Life satisfaction

Life satisfaction is the cognitive component of a person's subjective well-being (Berggren & Bjørnskov, 2020; Boujbel & d'Astous, 2012; Chen et al., 2020; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019). This component is identified as the trait factor of human beings (Diener, 2000; Hill et al., 2012) and, thereby, the more persistent and consistent one (Biswas-Diener et al., 2004; Diener, 2000; Chen et al., 2020; Hicks et al., 2013; Hill et al., 2012).

The concept is explained by Diener et al. (1985) as the quality of someone's life following their standards. Following Veenhoven (2011), life satisfaction is a cognitive evaluation of life as it is, based on one's personal ideas of what their life should be like. As such, life satisfaction depends on a person's evaluative and cognitive judgement of the value of their life as a whole (Amati et al., 2018; Berggren & Bjørnskov, 2020; Biswas-Diener et al., 2004; Chen et al., 2020; Diener et al., 1985; Filbay et al., 2019; Hicks et al., 2013; Pavot & Diener, 2008). Life satisfaction refers to the extent to which an individual is satisfied (e.g., fulfilled, happy, content, and pleased) with their current situation (Diener et al., 1985; Jebb et al., 2020; Pavot & Diener, 2008). A person's belief of life satisfaction stems from within and cannot be imposed from the outside (Diener et al., 1985; Lloyd & Pennington, 2020; Richins & Dawson, 1992).

Life satisfaction indicates the extent to which an individual experiences their life as "the good life" (Diener, 1984). The "good life" is a life in which a person experiences satisfaction and fulfilment (Johnston & Burton, 2003). Following Johnston & Burton (2003), such a life entails comprehending the essential requirements of your life – your personal "enough".

Besides, it consists of finding inner peace, living more deeply with oneself and those around them, and experiencing the quality of life (Johnston & Burton, 2003). A “good life” also applies to experiencing amusement and entertainment (Johnston & Burton, 2003).

Once a person’s self-set needs and desires in life are fulfilled, life satisfaction is encountered (Berggren & Bjørnskov, 2020). The achievement of these aspirations is experienced as significant and worthwhile (Berggren & Bjørnskov, 2020). As such, (very) positive life satisfaction is associated with the judgement that one’s life is close to their ideal and that their conditions of life are exceptional (Diener et al., 1985). An individual with a (very) low level of life satisfaction would not have, according to their own belief, achieved relevant purpose in life (Diener et al., 1985). This person will likely change much of their life if possible (Diener et al., 1985).

Life satisfaction does not solely function as a side effect of certain experiences within life (Huebner, 2004). On the contrary, life satisfaction is identified as a critical indicator of one’s developing and functioning in life (Chen et al., 2020; Goldbeck et al., 2007) and influences the actions and behaviours of individuals (Huebner, 2004). Moreover, life satisfaction is believed to foster the cognitive adaptability of a person (Huebner et al., 2006). Individuals who believe in having a high level of life satisfaction have enlarged awareness, are able to absorb information from their surroundings easily, alter their decision-making accordingly and possess great creativity (Chen et al., 2020; Huebner, 2004). On the other hand, low levels of life satisfaction are associated with aggression, abuse, low levels of mental health, behavioural changes, memory loss, and addiction (Goldbeck et al., 2007; Huebner, 2004).

2.2. Subjective well-being

The concept of subjective well-being is defined by Biswas-Diener et al. (2004) as the evaluation of an individual of their own life. Subjective well-being is an all-encompassing term for delight based on inner experience (Veenhoven, 2011). When an individual appraises the pleasantness of their life, they rely on two sources of information: their affects and thoughts (Park et al., 2023; Veenhoven, 2011). As such, subjective well-being consists of two separate components (Diener, 2000; Hudders & Pandalaere, 2012), being the affective component and the cognitive one (Chen et al., 2020; Diener et al., 1985; Hicks et al., 2013; Hill et al., 2012; Park et al., 2023; Veenhoven, 2011). Both components are innate to the individual (Oral & Thurner, 2019).

The affective component includes feelings, emotions, and moods (Boujbel & d'Astous, 2012; Chen et al., 2002; Diener et al., 1985; Hudders & Pandalaere, 2012; Oral & Thurner, 2019; Veenhoven, 2011) that can be both negative and positive (Biswas-Diener et al., 2004; Chen et al., 2002; Hicks et al., 2013; Park et al., 2023). Examples of such negative affects are fear, anger, sadness, depression, and grief, whereas the positive affects refer to joy, happiness, affection, pride, and empathy (Biswas-Diener et al., 2004; Hicks et al., 2013; Jebb et al., 2020). The affective component is identified as a short-term state factor of individuals (Diener, 2000; Hill et al., 2012), which change more frequently and intensely as a reaction to situations (Biswas-Diener et al., 2004; Chen et al., 2002; Diener, 2000; Hicks et al., 2013; Hill et al., 2012). These positive and negative feelings and emotions help human beings reflect on happenings in their lives, making it possible to be aware of how one currently feels or has felt throughout the years (Veenhoven, 2011). The cognitive component, as mentioned before, encompasses life satisfaction (Amati et al., 2018; Boujbel & d'Astous, 2012; Chen et al., 2002; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019), and is identified as the long-lasting and consistent trait factor of human beings (Biswas-Diener et al., 2004; Chen et al., 2002; Diener, 2000; Chen et al., 2020; Hicks et al., 2013; Hill et al., 2012).

Thus, human beings determine themselves whether they feel fine by using their affective component and whether their life appears to satisfy their (conscious) needs by using their cognitive component (Veenhoven, 2011). One's life is evaluated based on several domains in life (Lau et al., 2005; Park et al., 2023; Veenhoven, 2011), such as standard of living, personal health, achievement in life, personal relationships, personal safety, community connectedness and future security (Cummins et al., 2011; Internal Wellbeing Group, 2013; Lau et al., 2005; Park et al., 2023;). Individuals determine their subjective well-being by evaluating these different domains in life, employing their (positive and negative) affects and thoughts (Park et al., 2023; Veenhoven, 2011). However, the cognitive and affective evaluation assessments are not always consistent with one another (Veenhoven, 2011) and allow for separate exploration (Amati et al., 2018; Diener, 2000; Hicks et al., 2013; Hill et al., 2012; Hudders & Pandalaere, 2012; Park et al., 2023; Veenhoven, 2011). For example, an individual that decides to feel fine in general can be conscious that they fell short of their goals (Veenhoven, 2011). Likewise, a person who has achieved all their personal goals in life can still feel dissatisfied (Veenhoven, 2011). An individual's final level of subjective well-being is calculated as an average of all domains, weighted by this person's perceived relevance of the domains (Park et

al., 2023; Veenhoven, 2011). These life domains are evaluated throughout various timeframes, including the past, present, and future (Park et al., 2023; Veenhoven, 2011).

Having a high subjective well-being comes with some benefits. On a personal level, individuals with a high subjective well-being are more self-assured and have very strong (inter)personal relationships with themselves and their surroundings (Biswas-Diener et al., 2004; Huebner, 2004; Ruggeri et al., 2020). Regarding work, their superiors evaluate these individuals more positively because of their productive, effective, and cheerful attitude than those with lower subjective well-being (Biswas-Diener et al., 2004; Ruggeri et al., 2020). Besides, people with a high(er) subjective well-being are more likely to engage enthusiastically in civic programs (Biswas-Diener et al., 2004; Huebner, 2004). Higher levels of subjective well-being are even correlated with fewer physical problems, better health, and a longer lifespan (Biswas-Diener et al., 2004; Ruggeri et al., 2020). Individuals with low(er) levels of subjective well-being occur to have a more negative attitude towards their surroundings, struggle to create contact with others, experience frequent mood fluctuations, and tend to get stressed more quickly and more often (Biswas-Diener et al., 2004).

These accumulating favourable or unfavourable outcomes in the various domains of life can be explained by subjective well-being's function of a vicious psychological circle that reinforces itself, either positively or negatively (Biswas-Diener et al., 2004). Fortune in, for example, relationships, the workplace, and health are likely to result in a cycle of enjoyment that, in turn, breeds improved subjective well-being again (Biswas-Diener et al., 2004).

2.3. Materialistic simplicity

Lately, individuals are distancing themselves from a life that is primarily focused on consumption and materialistic goods (Boujbel & d'Astous, 2012) as opposed to consumerism (Bylok, 2017; Daoud, 2011; Stammerjohan & Webster, 2002). This lifestyle is called materialistic simplicity (Gambrel & Cafaro, 2010; Seegebarth et al., 2016; Rich et al., 2020). The lifestyle, which has its roots in Buddhism, revolves around balance and harmony while living a simple life (Daoud, 2011).

Materialistic simplicity is defined by Gambrel & Cafaro (2010) as the thorough and discreet attitude towards materialistic products. Materialistic simplifiers bring about a mode of being where they decrease their longing for material wants (Daoud, 2011). Besides, the notion is considered as a lifestyle in which a person decides to live with fewer (unnecessary) materialistic possessions or only the true essentials (Gambrel & Cafaro, 2010; Johnston &

Burton, 2003; Martin-Woodhead, 2022; Seegebarth et al., 2016; Sørensen & Hjalager, 2020; Rich et al., 2020). Already owned items are decluttered (Bylok, 2017; Martin-Woodhead, 2022; Sørensen & Hjalager, 2020). Hence, materialistic simplifiers are people who do not obtain many materialistic possessions (Rich et al., 2020). Moreover, materialistic simplicity is associated with limiting and/or eliminating one's level of materialistic consumption (Bylok, 2017; Dugar, 2017; Gambrel & Cafaro, 2010). Materialistic simplifiers are identified as people who, if they consume, do this more mindfully and purposefully (Gambrel & Cafaro, 2010). The lifestyle is identified as a balanced, informal, and thought-out consumer lifestyle (Seegebarth et al., 2016).

Following Bylok (2017), the attitude toward a materialistic simplistic lifestyle unfolds from the mental traits of an individual. As such, living a materialistic simplistic lifestyle is a person's intrinsic choice (Rich et al., 2020) and, therefore, voluntarily (Martin-Woodhead, 2022; Seegebarth et al., 2016). Thus, materialistic simplicity is not compelled through any form of regulation (Rich et al., 2020) but rather a completely free choice of an individual.

The motive for this lifestyle relates to finding fulfilment in non-materialistic pursuits (Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Seegebarth et al., 2016; Rich et al., 2020), and focusing on personal development instead (Johnston & Burton, 2003; Oral & Thurner, 2019; Sørensen & Hjalager, 2020). As such, these individuals believe not to need a lot of materialistic goods in their lives to live a fulfilling or satisfying life (Johnston & Burton, 2003; Rich et al., 2020). People pursuing a materialistic simplistic lifestyle try to lessen stress, achieve more outstanding life balance, devote more of one's (personal) time to family, friends, and acquaintances, and develop the self into an authentic human being (Pepper et al., 2009). These individuals pursue self-determination and self-sufficiency (Pepper et al., 2009; Sørensen & Hjalager, 2020; Stammerjohan & Webster, 2002). According to Martin-Woodhead (2022), this way of living is centred around having fewer, or almost none, tangible goods but gaining more in terms of non-materialistic values (instead).

Furthermore, materialistic simplifiers are not interested in keeping up with others regarding materialistic possessions or competing with them (Rich et al., 2020). As such, these people are not consuming because those around them are, thereby rejecting purchasing (solely) because others purchase (Gambrel & Cafaro, 2010).

2.4. Reduction of materialistic consumption

The reduction of materialistic consumption is also known as deconsumption (Burgiel & Zralek, 2015; Bylon, 2017) and non-consumption (Cherrier et al., 2011, Nixon, 2020;

Sørensen & Hjalager, 2020). This notion is identified as a social phenomenon that covers the inactivity, non-participation or disengagement from consumerism practices (Nixon, 2020; Sørensen & Hjalager, 2020). From a marketing view, the reduction of materialistic consumption can be categorised into three types, namely intentional, incidental and ineligible non-consumption (Cherrier et al., 2011; García-de-Frutos et al., 2018; Nixon, 2020; Sørensen & Hjalager, 2020).

Intentional non-consumption is the deliberate act of restricting one's consumption level of materialistic goods (Burgiel & Zralek, 2015; Bylon, 2017; Cherrier et al., 2011; Sørensen & Hjalager, 2020). Intentional non-consumption regards consumption in general rather than being targeted on reducing consumption toward selective products, brands or fields (Sørensen & Hjalager, 2020). It arises from a person's individual decision (Bylon, 2017; Cherrier et al., 2011; Sørensen & Hjalager, 2020) and is, therefore, voluntary (Burgiel & Zralek, 2015; Nixon, 2020). Examples of intentional non-consumption are decreased consumption and anti-consumption (Bylon, 2017). Although these lowered consumption behaviours stem from different personal motivations, the urge to become aware of one's consumption pattern(s) and to decrease one's consumption-related behaviour is commonly shared (Bylon, 2017).

Incidental non-consumption refers to the act of non-purchasing due to preferring an alternative product or brand (Nixon, 2020) or rejecting a specific brand (Sørensen & Hjalager, 2020). For example, when an individual prefers brand X over other brands and therefore does not purchase products from the other brands but solely from brand X, it is referred to as incidental non-consumption (Cherrier et al., 2011; Sørensen & Hjalager, 2020). As such, incidental non-consumption is selective (Sørensen & Hjalager, 2020) and thus only relates to the products that are already not on the consumer's consideration list of potential products (García-de-Frutos et al., 2018). An example of incidental non-consumption is green consumption (Bylon, 2017; Sørensen & Hjalager, 2020).

Lastly, ineligible non-consumption includes the inability to operate as a consumer for a specific good because of certain constraints (Cherrier et al., 2011; García-de-Frutos et al., 2018; Nixon, 2020). Such restraints include being underaged, allergy, financial, and legal restraints (Cherrier et al., 2011; García-de-Frutos et al., 2018; Nixon, 2020). In this case, non-consumption is not voluntary nor internally driven but rather constrained from the exterior (García-de-Frutos et al., 2018).

Since this research is interested in personal beliefs, attitudes, and intentions towards reducing materialistic consumption in general, the study focuses on intentional non-consumption.

2.5. The theory of planned behaviour

The theory of planned behaviour (TPB) is a social psychological model that connects a person's beliefs to their actual behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020). The theory can be used to examine the (inter)relationship between a person's belief, attitude, intention, and eventual behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020). For this reason, TPB functions as a relevant theory in analysing, predicting and changing human social behaviour (Ajzen, 2011; 2020; Yuriev et al., 2020). As a result, TPB has been frequently used as a framework to examine consumer's beliefs, attitudes, and intentions and how these anticipate their purchase behaviour (e.g., Brandão & da Costa, 2021; Hauser et al., 2013; Kaushal & Kumar, 2016; Paul et al., 2016; Riskos et al., 2021; Shahzad et al., 2019; Vermeir & Verbeke, 2008). Besides, the theory allows for discovering and examining barriers towards particular intentions and/or behaviour (Brandão & da Costa, 2011). In this light, TPB is used to understand and overcome the "green gap" that appears to be existing between one's belief, attitude, intention, and actual behaviour (Brandão & da Costa, 2011; Burgiel & Zralek, 2015; Seegebarth et al., 2016; Riskos et al., 2021).

TPB stresses the importance of an individual's intention as the most relevant predictor for one's eventual behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019), as it can change a person's eventual behaviour considerably (Riskos et al., 2021). An intention can be identified as proof of a person's (genuine) willingness to execute a particular behaviour (Shahzad et al., 2019; Yuriev et al., 2020). Accordingly, following Ajzen (2020), the stronger one's intention is, the greater the probability that the behaviour will follow.

Furthermore, one's attitude predicts the individual's intentional behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Shahzad et al., 2019) and can thus be identified as the antecedent of one's intentional behaviour (Riskos et al., 2021). An attitude can be elaborated as the supportive or non-supportive appraisal of a specific behaviour (Rhodes et al., 2019; Yuriev et al., 2020). One's attitude logically evolves from the set of beliefs a person holds towards the behaviour's attitude (Ajzen, 2011; Rhodes et al., 2019) that encourages the person to act in a particular way (Riskos et al., 2021). According to Ajzen (2020), behavioural belief is an individual's perceived likelihood that engaging in an action would result in a specific result or bring this person a specific experience. People generally shape beliefs about a behaviour by linking it to specific outcomes, features, or attributes (Ajzen, 2011). Since

these outcomes, features, or attributes that are connected to the behaviour are already regarded by the person as either favourably or unfavourably, the person naturally develops a favourable or unfavourable attitude towards the behaviour (Ajzen, 2011; 2020; Paul et al., 2016).

Taking everything into account, a positive belief leads to a positive attitude, which in turn reinforces a positive behavioural intention. Eventually, this positive intention towards the behaviour can result in the individual performing the behaviour. As such, a hierarchical relationship prevails between one's belief, attitude, intention and actual behaviour (Hauser et al., 2013). Hence, the interrelation between these components can be perceived as belief → attitude → intention → behaviour.

Along with being the antecedent of intentional behaviour (Riskos et al., 2021), attitude, as the key predictor of one's intentional behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Shahzad et al., 2019), is intervening as a mediator in the relationship between one's belief and their intentional behaviour (Hauser et al., 2013; Kaushal & Kumar, 2016; Riskos et al., 2021). As such, attitude indirectly links a person's belief and intention (Abu-Bader & Jones, 2021). This mediation effect can be full or partial (Abu-Bader & Jones, 2021). A full mediation effect appears when the direct relationship between one's belief and one's intention is no longer statistically significant, after controlling for the mediator of attitude (Abu-Bader & Jones, 2021). When the effect of a person's belief on one's intention is only decreased but still statistically significant, the mediation of attitude is partial (Abu-Bader & Jones, 2021).

Since this study focuses on the relationship between life satisfaction and the intention to reduce materialistic consumption, TPB appears to greatly assist in creating the conceptual model of this research (Ajzen, 2011; Riskos et al., 2021). Life satisfaction, as it can be understood from the preceding sub-sections, along with the elaboration of TPB, being the cognitive appraisal of an individual regarding their quality of life (Biswas-Diener et al., 2004; Diener et al., 1985; Hicks et al., 2013; Pavot & Diener, 2008), can be identified as a human being's belief. As such, life satisfaction can serve as a first predictor towards the reduction of materialistic consumption.

Furthermore, subjective well-being, known as an individual's evaluation of their own life (Diener et al., 2004), can be perceived as a human being's beliefs. Materialistic simplicity, being a lifestyle (Gambrel & Cafaro, 2010; Seegebarth et al., 2016; Rich et al., 2020), can be identified as an attitude since those following the lifestyle of materialistic simplicity have a favourable evaluation of a materialistic simplistic behaviour (Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Martin-Woodhead, 2022; Seegebarth et al., 2016; Rich et al., 2020;

Yuriev et al., 2020). Accordingly, subjective well-being and the attitude towards materialistic simplicity are indicated as predictors towards the intention to reduce materialistic consumption. Both act as (separate) mediators in the relationship between life satisfaction and the intention to reduce materialistic consumption, to examine the relationship between life satisfaction and intention to reduce materialistic consumption more broadly and deeply.

2.6. Hypotheses development and conceptual model

2.6.1. The impact of life satisfaction on subjective well-being

As explained earlier, an individual's subjective well-being is a person's evaluation of their life (Biswas-Diener, 2004) relating to the several domains within their life (Lau et al., 2015; Park et al., 2023; Veenhoven, 2011). Subjective well-being relies on both the affective and cognitive components (Diener et al., 1985; Hicks et al., 2013; Hill et al., 2012; Veenhoven, 2011). Life satisfaction, being this cognitive component of subjective well-being (Boujbel & d'Astous, 2012; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019), is identified as a person's cognitive judgement of their quality of life (Amati et al., 2018; Berggren & Bjørnskov, 2020; Biswas-Diener et al., 2004; Chen et al., 2020; Diener et al., 1985; Filbay et al., 2019; Hicks et al., 2013; Pavot & Diener, 2008), according to their standard (Diener et al., 1985; Veenhoven, 2011).

Being a component of subjective well-being (Berggren & Bjørnskov, 2020; Boujbel & d'Astous, 2012; Chen et al., 2020; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019), the level of life satisfaction affects a person's level of subjective well-being (Diener et al., 1985; McGillivray, 2007; Pavot & Diener, 2008). Hence, a difference in the level of life satisfaction, as personally judged, changes the level of subjective well-being accordingly. Moreover, individuals who judge their level of life satisfaction as high(er), are believed to hold a high(er) level of subjective well-being as well (Diener et al., 1985; Pavot & Diener, 2008).

Besides, as Oral & Thurner (2019) stated, the cognitive component of life satisfaction is inherent to human beings. This statement is supported by Diener et al. (1985), Lloyd & Pennington (2020) and Richins & Dawson (1992), as they argue that an individual's belief of life satisfaction emanates from within. Furthermore, life satisfaction cannot be imposed from the exterior (Diener et al., 1985; Lloyd & Pennington, 2020; Richins & Dawson, 1992). Following this reasoning, it is likely that subjective well-being is neither to be imposed from

the outside but could only alter because of a change in the inherent cognitive and/or affective component.

Lastly, the degree to which subjective well-being changes is not (necessarily) relying on both the cognitive and affective component simultaneously because the two components are separate (Diener, 2000; Hudders & Pandalaere, 2012) and not always consistent with one another (Veenhoven, 2011). Moreover, the cognitive and affective component can be measured separately (Amati et al., 2018; Diener, 2000; Hicks et al., 2013; Hill et al., 2012; Hudders & Pandalaere, 2012; Park et al., 2023; Veenhoven, 2011). As such, measuring the cognitive component's effect on subjective well-being becomes possible without considering the affective component.

Resulting from the above, the following is hypothesised:

Hypothesis 1: Life satisfaction positively affects subjective well-being.

2.6.2. The impact of subjective well-being on attitude towards materialistic simplicity

Purchasing of non-essential materialistic products (i.e., non-utilitarian and hedonic products (Håkansson, 2014), e.g., perfumes, jewellery, bags, phone cords, etc.) is directly linked to the irrational emotion of greed (Freedman, 2009; Håkansson, 2014). Greed is the outrageous, insatiable desire, over and above one's (actual) wishes (Freedman, 2009; Seuntjens et al., 2005). Greed evolves from unfulfilled needs, left by mental and emotional suffering (Freedman, 2009).

In addition, materialistic goods are consumed for symbolic purposes (e.g., success, authority, professionalism, status etc.) (Bylok, 2017; Cleveland et al., 2022; Fitzmaurice & Comegys, 2006; Nixon, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992; Seegebarth et al., 2016; Seuntjens et al., 2015; Sørensen & Hjalager, 2020). Materialistic products are used to build an (idealised) image of the self (Bylok, 2017; Cleveland et al., 2022; Richins & Dawson, 1992) and to portray that perception in the world around one (Oral & Thurner, 2019). This urge stems from self-perceived negative emotions, feelings, and thoughts (e.g., feelings of uncertainty about the self or one's surrounding, dissatisfying (inter)personal relationships, depression, sadness, etc.) (Biswas-Diener et al., 2004; Fitzmaurice & Comegys, 2006; Gambrel & Cafaro, 2010; Hicks et al., 2013; Iyer & Muncy, 2009; Seegebarth et al., 2016).

In this light, materialistic consumption is used as a compensation (Gambrel & Cafaro, 2010; Iyer & Muncy, 2009; Seegebarth et al., 2016), a coping mechanism (Fitzmaurice & Comegys, 2006) or as a "quick fix" (Llyod & Pennington, 2020, p. 126) to substitute for poor

levels of subjective well-being (Lee & Ahn, 2016; Oral & Thurner, 2019; Richins & Dawson, 1992; Seegebarth et al., 2016), unfulfilled needs (Freedman, 2009), and the incompleteness one experiences in their daily life (Iyer & Muncy, 2009; Llyod & Pennington, 2020; Seegebarth et al., 2016).

Furthermore, hedonic and non-utilitarian goods operate as measurements to compare one's social position with another. As such, materialistic goods function as social comparison (Hill et al., 2012), done either upwardly (identifying others as socially superior to ourselves) or downwardly (identifying others as socially inferior to ourselves) (Choi & Lim, 2020; Hill et al., 2012; Locke, 2003). These comparisons relate to a certain competition between individuals. Moreover, those comparing themselves with superiors are focused on keeping up with them (Hill et al., 2012) in terms of materialistic goods (Harris et al., 2008). Materialistic simplifiers, on the other hand, are not trapped in a(n ongoing) competition regarding materialistic products (Gambrel & Cafaro, 2010; Rich et al., 2020). Since social comparison results from low levels of subjective well-being (Harris et al., 2008; Locke, 2003), it is assumed that those with high(er) levels of subjective well-being do not take part in this contest.

Moreover, individuals with a high subjective well-being are good at building and maintaining (personal) relationships (Biswas-Diener et al., 2004). Moreover, these individuals are self-assured, effective, and productive (Biswas-Diener et al., 2004) and, therefore, assumably more self-determined and self-sufficient (Pepper et al., 2009; Stammerjohan & Webster, 2002; Sørensen & Hjalager, 2020). These aspects match with aspects of materialistic simplifiers, as these individuals find fulfilment in personal development (Johnston & Burton, 2003; Oral & Thurner, 2019; Sørensen & Hjalager, 2020) instead of materialistic pursuits (Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Seegebarth et al., 2016; Rich et al., 2020). Besides, materialistic simplifiers are eager to devote time to their surroundings and themselves (Pepper et al., 2009), which implies positive feelings of affection, empathy, and joy (Biswas-Diener et al., 2004; Hicks et al., 2013) and the ability to pursue (inter)personal relationships and having a feeling for community connectedness (Biswas-Diener et al., 2004; Huebner, 2004).

Subjective well-being is an individual's set of belief regarding their life (Diener et al., 2004; Veenhoven, 2011). Accordingly, a high level of subjective well-being, in which one holds positive feelings and emotions (Biswas-Diener et al., 2004; Hicks et al., 2013), and a positive cognitive functioning (Biswas-Diener et al., 2004) can be identified as a person's positive belief. Following TPB (Ajzen, 2011; Rhodes et al., 2019; Riskos et al., 2021), one's

positive belief will likely evolve into a positive behavioural attitude. A high level of subjective well-being is thus assumably resulting in a positive attitude towards a specific feature (Ajzen, 2011).

Taken everything together, it is assumed that individuals who experience a high level of subjective well-being are not judging their life as affectively and/or cognitively incomplete. Moreover, these individuals are assumed to not experience voids in their lives that need to be fulfilled with materialistic products, as they are not in search of tangible goods to boost their well-being or to compensate with materialistic goods. It is assumed that these individuals are more prone to join a materialistic simplistic lifestyle and will therefore have a positive attitude towards materialistic simplicity.

Resulting from the above-mentioned, the following is hypothesised:

Hypothesis 2: Subjective well-being positively affects attitude towards materialistic simplicity.

2.6.3. The impact of life satisfaction on attitude towards materialistic simplicity

(Intense) consumption is rooted in dissatisfaction with life in general (Eckhardt et al., 2015; Bauer et al., 2012; Kang et al., 2021; Lee & Ahn, 2016; Lloyd & Pennington, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992). Moreover, low levels of life satisfaction have been linked to higher levels of materialistic possessions and purchasing (Van Boven, 2005; Pandelaere, 2016; Richins & Dawson, 1992). This can be explained as individuals with low levels of life satisfaction recognise a (constant) lacking in their life and reach towards materialistic consumption to compensate for this self-acknowledged lacking (Lee & Ahn, 2016; Oral & Thurner, 2019; Richins & Dawson, 1992; Seegebarth et al., 2016) and thereby distract themselves (temporarily) from their void(s). This can be substantiated by the elaboration of Diener et al. (1985), that a person who judges their life satisfaction as positive identifies their life as (very) close to their ideal. Moreover, such a person appraises their life as fulfilled with those aspects that they find important and that their conditions in life are excellent (Diener et al., 1985). It is thus argued that a person with a positive belief in life satisfaction is likely to focus on something other than materialistic support.

Moreover, being the cognitive component (Berggren & Bjørnskov, 2020; Boujbel & d'Astous, 2012; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019), one's judgment of their level of life satisfaction is a conscious choice (Veenhoven, 2011). Thus, people evaluate for themselves if their existence meets their (conscious) needs (Veenhoven, 2011). So, if someone chooses that their life is missing certain

elements or shows empty voids, filling these voids with materialistic goods (Lee & Ahn, 2016; Oral & Thurner, 2019; Richins & Dawson, 1992; Seegebarth et al., 2016) is a conscious choice as well. As mentioned before, the attitude towards a materialistic simplistic way of living is a conscious one (Bylok, 2017; Dugar, 2017; Gambrel & Cafaro, 2010) that develops from a person's mental characteristics (Bylok, 2017) and a person's inherent decision (Rich et al., 2020). Taken together, it is likely that a person who deliberately decides that they are living a satisfied life, and therefore consciously decided that they are not missing (out of) anything, would likely live a life independent of materialistic goods. Therefore, this person would likely have a positive attitude towards a materialistic simplistic lifestyle.

Lastly, a materialistic simplistic lifestyle is known for possessing solely essential items (Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Martin-Woodhead, 2022; Seegebarth et al., 2016; Sørensen & Hjalager, 2020; Rich et al., 2020). This corresponds with aspects of the “good life”, in which an individual comprehends the true essentials in their life and their personal enough (Johnston & Burton, 2003). Individuals living the “good life” are truly satisfied and fulfilled (Johnston & Burton, 2003) and not in need of materialistic goods (Johnston & Burton, 2003; Rich et al., 2020).

Subsequently, along with the before mentioned reasoning of TPB that a positive belief evolves into a positive attitude (Ajzen, 2011; Rhodes et al., 2019; Riskos et al., 2021), it is assumed that those individuals that judge their life satisfaction to be positive, are more likely to hold a positive attitude towards a materialistic simplistic lifestyle. Hence, the following is hypothesised:

Hypothesis 3: Life satisfaction positively affects attitude towards materialistic simplicity.

2.6.4. The mediating role of subjective well-being in the relationship between life satisfaction and attitude towards materialistic simplicity

Individuals use the cognitive component, referred to as life satisfaction, to set their personal standards and objectives in life (Diener et al., 1985; Veenhoven, 2011). As such, individuals are aware of their ideal living, excellent conditions, and relevant needs (Diener et al., 1985). Humans can thus consciously judge whether these self-set objectives are met, and their life is currently valued as qualitatively good (Amati et al., 2018; Berggren & Bjørnskov, 2020; Biswas-Diener et al., 2004; Chen et al., 2020; Diener et al., 1985; Jebb et al., 2020; Filbay et al., 2019; Hicks et al., 2013; Pavot & Diener, 2008).

For the complete evaluation of a person's life, identified as subjective well-being (Biswas-Diener, 2004, Veenhoven, 2011), a person relies on both the cognitive and affective

components (Chen et al., 2020; Diener, 2000; Diener et al., 1985; Hicks et al., 2013; Hill et al., 2012; Hudders & Pandalaere, 2021; Park et al., 2023; Veenhoven, 2011). Following Veenhoven (2011), the affective component assists in the emotional reflection on happenings and situations in a person's life, thereby understanding how one feels about their life (Veenhoven, 2011).

Based on TPB, a positive belief is indicated as the antecedent of a positive attitude and is, therefore, the predictor in the relationship between one's belief and their attitude (Ajzen, 2011; Rhodes et al., 2019; Riskos et al., 2021). If a person's belief of life satisfaction and subjective well-being are self-evaluated as positive, a followed positive attitude is a logical outcome based on TPB (Ajzen, 2011; Rhodes et al., 2019; Riskos et al., 2021). Moreover, a (second) belief can play a mediating role in the relationship between one's (first) belief and attitude, thereby creating an indirect relationship (Abu-Bader & Jones, 2021). Following this reasoning, subjective well-being, as a belief, could possibly mediate the relationship between life satisfaction and attitude towards materialistic simplicity.

Along with the elaboration of the direct relationships between life satisfaction and subjective well-being, subjective well-being and attitude towards materialistic simplicity, and life satisfaction and attitude towards materialistic simplicity, the following becomes likely: suppose one consciously judges their life as close to ideal and emotionally evaluates this accomplishment as positive as well, this person's subjective well-being is indicated as positive, and therefore partly based on their cognitive appraisal (i.e., life satisfaction). It is assumed that those with a positive life satisfaction, and subjective well-being, are not experiencing any lacking in their life that needs to be substituted with materialistic goods. Moreover, it is assumed that a positive subjective well-being mediates in the relationship between life satisfaction and attitude towards materialistic simplicity.

Therefore, the following is hypothesised:

Hypothesis 4: Subjective well-being mediates the relationship between life satisfaction and attitude towards materialistic simplicity.

2.6.5. The impact of attitude towards materialistic simplicity on intention to reduce materialistic consumption

As mentioned before, a materialistic simplistic lifestyle is a deliberate way of lowering materialistic possession and materialistic consumption in general (Boujbel & d'Astous, 2012; Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Martin-Woodhead, 2022; Seegebarth et al., 2016; Sørensen & Hjalager, 2020; Rich et al., 2020). Besides, a materialistic simplistic

attitude is a conscious intrinsic choice (Bylok, 2017; Gambrel & Cafaro, 2010; Martin-Woodhead, 2022; Rich et al., 2020; Seegebarth et al., 2016), therefore positively judged by the individuals him/herself. According to TPB (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Shahzad et al., 2019; Yuriev et al., 2020), materialistic simplifiers hold a favourable evaluation of the act of distancing themselves from obtaining and consuming materialistic goods.

Resulting from the conceptual explanation of the reduction of materialistic consumption, which is also to be understood as deconsumption (Burgiel & Zralek, 2015; Bylon, 2017) and non-consumption (Cherrier et al., 2011, Nixon, 2020; Sørensen & Hjalager, 2020), (intentional) non-consumption is purposefully restricting one's level of materialistic goods (Burgiel & Zralek, 2015; Bylon, 2017; Cherrier et al., 2011; Sørensen & Hjalager, 2020). Following TPB (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Shahzad et al., 2019), the intention to reduce one's consumption behaviour stems from a positive attitude towards the reduction of materialistic consumption. According to Culiberg et al. (2022), the intention to reduce materialistic consumption can be understood as one's consideration and willingness to lower their material purchasing.

In accordance with Shahzad et al. (2019), a supportive attitude towards a certain avoidance behaviour is a significant determinant of that specific avoidance behaviour. For example, in their study, Shahzad et al. (2019) demonstrate that a person is more inclined to stop purchasing (and drinking) soft drinks when this person has a favourable attitude towards the avoidance of soft drinks. Hence, an individual's attitude towards the anti-purchasing of certain products results in the intention to refrain from those products (Shahzad et al., 2019).

Taken the above together, materialistic simplicity and the intention to reduce materialistic consumption are thus interrelated concepts. Materialistic simplicity can be identified as the starting point for the intention to reduce materialistic consumption. The positive attitude towards decreasing the level of materialistic goods and consumption (i.e., materialistic simplicity) is assumed to evolve into a positive intentional behaviour towards reducing materialistic consumption. Therefore, the following is hypothesised:

Hypothesis 5: Attitude towards materialistic simplicity positively affects intention to reduce materialistic consumption.

2.6.6. The impact of subjective well-being on intention to reduce materialistic consumption

Following Burgiel & Zralek (2015), changing one's consumption behaviour into a reduced one takes a relatively high level of self-control. Contradicting to the former, it then makes sense that (over)consuming is related to impulsiveness, non-rational purchasing, and lack of control (Lee & Ahn, 2016; Seegebarth et al., 2016; Seuntjens et al., 2015) and even identified as a habitual consumer pattern (Hauser et al., 2013; Wood & Neal, 2009). (Intense) purchasing is done without considering, or even neglecting, (true) (personal) objectives or preferences, nor the consequences, and whether these are desired (Hauser et al., 2013; Wood & Neal, 2009).

Subjective well-being appears to play a relevant role in the (non) (purchasing) decision-making of consumers (Kuanr et al., 2022). People with a high level of subjective well-being are identified as having more control over their purchases (Dominko & Verbič, 2022; Kuanr et al., 2022). These consumers take more time considering their purchases (Dominko & Verbič, 2022; Kuanr et al., 2022) and have more control over their spending (Dominko & Verbič, 2022). Besides, people with high subjective well-being have more concern for the (nearby) future instead of solely focusing on their current situation (Dominko & Verbič, 2022) and impulsively spend (Dominko & Verbič, 2022; Kuanr et al., 2022).

Moreover, subjective well-being can function as a motivational instrument for (personal) goal engagement (Kuanr et al., 2022). Along the given of the vicious psychological circle of positive subjective well-being that reinforces itself (Biswas-Diener et al., 2004), it is assumed that individuals who judge their subjective well-being as positive are (even more) aware of their personal objectives and essential. Thus, these individuals would be more likely to remind themselves of their actual goals in life, while overcoming impulsiveness, non-rational purchasing and lack of control, to eventually conquer the trap of consumption.

As such, the belief of a positive subjective well-being supports human beings in their purchase behaviour. Including TPB's given, that a person's positive belief is the starting point of one's intentional behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Riskos et al., 2021), it is assumed that individuals with a positive subjective well-being are likely to be willing to reduce their intention to materialistic consumption.

Taken from the above, the following is hypothesised:

Hypothesis 6: Subjective well-being positively affects intention to reduce materialistic consumption.

2.6.7. The mediating role of attitude towards materialistic simplicity in the relationship between subjective well-being and intention to reduce materialistic consumption

The former sub-sections have argued the direct relationship between one's subjective well-being and their attitude towards materialistic simplicity, the relationship between an individual's attitude towards materialistic simplicity and intention to reduce materialistic consumption, and the relationship between one's subjective well-being and their intention to reduce materialistic consumption. In addition to the clarification of those separate direct relations, this paragraph will emphasise the mediating role of attitude towards materialistic simplicity in the relationship between subjective well-being, which is an individual's cognitive and emotional belief, and intention to reduce materialistic consumption, which is an intentional behaviour.

In line with TPB (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020), one's positive belief evolves into a positive attitude, which results in a positive intentional behaviour. As such, a hierarchical relationship prevails between one's belief, attitude and intention (Hauser et al., 2013), where the belief is the antecedent of the attitude (Ajzen, 2011; 2020; Rhodes et al., 2013; Riskos et al., 2021), and the attitude the antecedent of the intention (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021).

Attitude thus behaves as an intervener in the relationship between a person's belief and their intention (Ajzen, 2011; 2020; Hauser et al., 2013; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021). Moreover, a person's (positive) attitude is indicated as having a mediating role in the relationship between this person's (positive) belief and their (positive) intentional behaviour (Hauser et al., 2013; Kaushal & Kumar, 2016; Riskos et al., 2021). Therefore, TPB validates the mediating role of attitude towards materialistic simplicity in the relationship between subjective well-being and intention to reduce materialistic consumption.

Stemming from the above, the following is hypothesised:

Hypothesis 7: Materialistic simplicity mediates the relationship between subjective well-being and intention to reduce materialistic consumption.

2.6.8. The impact of life satisfaction on intention to reduce materialistic consumption

Taken from the former sub-sections, it has become clear that individuals who deliberately evaluate their life as close to ideal, satisfied, excellent, and not to be missing something (Diener et al., 1985; Pavot & Diener, 2008) are not experiencing (conscious) lacking, and are

therefore not on the hunt for materialistic goods to (temporarily) “fix” passing voids (Fitzmaurice & Comegys, 2006; Iyer & Muncy, 2009; Llyod & Pennington, 2020; Seegebarth et al., 2016). As such, it has been argued why individuals with a positive life satisfaction are prone to living a life distanced from materialistic goods and purchasing.

Furthermore, life satisfaction, as mentioned earlier, is the personality trait factor of a human being (Diener, 2000; Hill et al., 2012) and is identified as constant and persistent (Biswas-Diener et al., 2004; Diener, 2000; Hicks et al., 2013; Hill et al., 2012). Following Hauser et al. (2013), background factors such as an individual’s personality traits influence this person’s behavioural intentions (and eventual behaviour). The former resonates with the given that life satisfaction is an indicator of a person’s actual functioning and behaviour in life (Chen et al., 2020; Goldbeck et al., 2007; Huebner, 2004). As such, life satisfaction goes beyond personal characteristics and influences how individuals approach situations (Chen et al., 2020; Goldbeck et al., 2007; Huebner, 2004). Those with positive life satisfaction approach their life and surroundings in positive ways (Chen et al., 2020; Huebner, 2004).

Taking this into account with the reasoning of TPB, where one’s positive set of beliefs is the starting point to a person’s positive intentional behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020), it is assumed that individuals with a high life satisfaction, who are not dependent on exterior products, will continue living with “only” their internal lucky charms. It is assumed that these individuals would have a positive intention towards decreasing their materialistic consumption.

Altogether, the following is hypothesised:

Hypothesis 8: Life satisfaction positively affects intention to reduce materialistic consumption.

2.6.9. The mediating role of attitude towards materialistic simplicity in the relationship between life satisfaction and intention to reduce materialistic consumption

To argue the mediating role of one’s attitude towards materialistic simplicity in the relationship between life satisfaction and intention to reduce materialistic simplicity, we rely, again, on the premise of TPB. The theory, as mentioned before, stresses the interrelation relationship between an individual’s belief, attitude, intention (and eventual behaviour) (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019). Moreover, a person’s attitude is identified as a mediator between this person’s belief an intentional behaviour (Hauser et al., 2013; Kaushal & Kumar, 2016; Riskos et al., 2021).

Prior studies, using TPB, show proof of the mediation role of attitude. For example, in their research into climate change and sustainable behaviour, Masud et al. (2016) indicated the mediating role of attitude in the relationship between beliefs about climate change and the behavioural intention to adapt to climate change behaviour. Likewise, Soliman (2022) has shown attitude's mediation in the relationship between tourists' subjective evaluation to travel and their intentional behaviour for travelling.

Taken together with the foregoing argumentation that discussed the direct relationships between life satisfaction and attitude towards materialistic simplicity, attitude towards materialistic simplicity and intention to reduce materialistic consumption, and, lastly, life satisfaction and intention to reduce materialistic consumption are considered for the construction of this mediation hypothesis, the following is proposed:

Hypothesis 9: Attitude towards materialistic simplicity mediates the relationship between life satisfaction and intention to reduce materialistic simplicity.

2.6.10. The mediating role of subjective well-being in the relationship between life satisfaction and intention to reduce materialistic consumption

The direct relationships between life satisfaction and subjective well-being, subjective well-being and intention to reduce materialistic consumption, and life satisfaction and intention to reduce materialistic consumption have been elaborated in former sub-sections. In addition to the build-up argumentation of those direct relationships, this section argues the indirect relationship between life satisfaction, subjective well-being and intention to reduce materialistic consumption. It does so while relying on former argumentation.

As has been mentioned before, life satisfaction influences the functioning and behaviour of individuals (Chen et al., 2020; Goldbeck et al., 2007; Huebner, 2004). Subjective well-being functions as a motivational instrument for (personal) goal engagement and influences people's (non) purchasing decisions (Kuanr et al., 2022). Together, it could be argued that a person positively judging their life satisfaction and positively evaluating their subjective well-being is capable of utmost control when it comes to purchasing.

Furthermore, deliberate and persistent focus on subjective evaluations (i.e., life satisfaction (Amati et al., 2018; Berggren & Bjørnskov, 2020; Biswas-Diener et al., 2004; Chen et al., 2020; Diener et al., 1985; Filbay et al., 2019; Hicks et al., 2013; Pavot & Diener, 2008) is negatively associated with materialistic values or a materialistic existence (Geiger et al., 2020). In fact, cognitive consciousness lowers the pace at which individuals respond to growing materialistic values when mediated by subjective well-being. Moreover, the actual

urge for individuals to find fulfilment in materialistic possession and consumption decreases by means of cognitive consciousness and subjective well-being (Geiger et al., 2020).

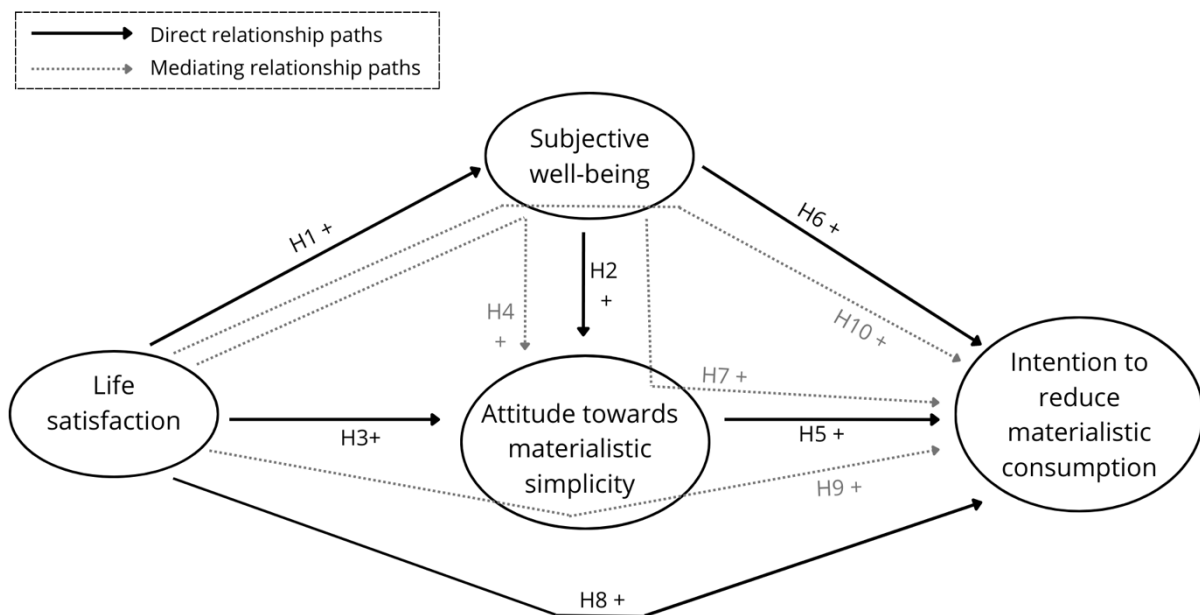
Taken together, subjective well-being thus plays a dominant role when it comes to purchasing avoidance and even mediates the relationship between life satisfaction and the not-existing need for materialistic possession and consumption. Accordingly, it is assumed that subjective well-being plays a mediation role in the relationship between life satisfaction and intention to reduce materialistic consumption.

Hypothesis 10: Subjective well-being mediates the relationship between life satisfaction and intention to reduce materialistic consumption.

2.6.11. The conceptual model of the study

Resulting from the theoretical framework and the formed hypotheses between each of the variables, a conceptual model is shown in Figure 1.

Figure 1. Conceptual Model of the Study



3. Methodology

The following chapter discusses the methodology of this study. First, the chosen research design for the research is presented and explained. Secondly, the sampling frame of the study is elaborated. Within this section, the demographic results of the sample are presented as well. After that, the operationalisation of the study is discussed, including the questionnaire and measurement scales. Fourth, the validity and reliability of the current research are argued. This section provides the results of the reliability analysis and factor analysis as well. Lastly, it will be presented and clarified how the gathered data was analysed to examine the hypotheses and eventually answer the research question.

3.1. Research design

TPB was indicated as a relevant theory for building the study's conceptual model, as has become clear in previous chapters. This research examined the relationship between an individual's belief of their level of life satisfaction and their intention to reduce materialistic consumption, thereby including the mediating role of a second belief (subjective well-being) and an attitude (attitude towards materialistic simplicity), as based on TPB (Ajzen, 2011; 2020; Hauser et al. 2013; Kaushal & Kumar, 2016; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020).

Since quantitative research is commonly used for measuring the relations between beliefs, attitudes, and behaviours (Bowling & Ebrahim, 2005), such an approach seemed very suitable for this particular research. Furthermore, a survey was used as it appears as the most appropriate quantitative technique for describing social phenomena (Bowling & Ebrahim, 2005; Nardi, 2018; Taherdoost, 2016), examining personal beliefs (Nayak & Narayan, 2019), and (intentional) manners of behaviour (Ball, 2019; Stockemer, 2019).

Nowadays, questionnaires are easily made with the help of online survey services (Nayak & Narayan, 2019). As such, the online survey platform Qualtrics was used to create the questionnaire for this research. As a next step, the questionnaire needed to be distributed. Online distribution comes with some challenges, e.g., repeated submissions of the survey creating biases (Ball, 2019; Nayak & Narayan, 2019), the inability to access the internet (Nayak & Narayan, 2019), incompetence in assuring the respondent's truthfulness when answering (Dell'Olio et al., 2017; Nayak & Narayan, 2019). Nevertheless, considering the benefits of online distribution, such as easiness in spreading as well as responding (Ball, 2019; Dell'Olio et al., 2017; Nayak & Narayan, 2019), larger geographical expansion (Ball,

2019; Nayak & Narayan, 2019) arguably reinforcing the diversity of the sample group, time efficiency (Bowling & Ebrahim, 2005; Nardi, 2018; Nayak & Narayan, 2019) and cost-effective (Dell’Olio et al., 2017), it was decided to distribute the survey online.

Participants taking the survey were told to be taking part in a study regarding daily life and consumer pattern. The survey was only conducted after the respondents were completely informed about the research, anonymity and confidentiality were clarified, and the respondents consented (Ball, 2019; Dell’Olio et al., 2017; Nayak & Narayan, 2019). Likewise, the researcher's contact information was shared in case respondents felt the urge to reach out for any questions or points of feedback (Ball, 2019).

3.2. Sampling

Considering the limitedness of earlier research devoted to the relationship between life satisfaction and intention to reduce materialistic consumption (Pangarkar et al., 2021; Santor et al., 2020; Shahzad et al., 2019), the sampling frame of this research was rather broad. No criteria were set for respondents to participate in the study, as the goal was to gain preliminary knowledge about the understudied topic (Berndt, 2020). The research thus relies on non-probability sampling (Berndt, 2020). Distributing the survey on online networking platforms (of acquaintances or third parties) would assist in recruiting as many and diverse respondents as possible (Ball, 2019; Bowling & Ebrahim, 2005; Nardi, 2018; Nayak & Narayan, 2019).

Although this study does not perform any analyses regarding the moderation of demographic aspects, demographic data was acquired to create a description of the sample (Bowling & Ebrahim, 2005; Oral & Thurner, 2019). As such, demographic questions about gender, age, educational level, total monthly income after taxes and percentage of this total monthly income after taxes is spent on materialistic products were included in the questionnaire. The decision was made to ask respondents about their monthly income after taxes for two reasons. First, it is assumably easier for respondents to indicate their monthly income than their annual income. Secondly, as taxes rates are diverse around the globe, comparing incomes is easier after taxes are subtracted.

In total, the dataset collected 267 responses. Once the raw dataset had been cleaned from incomplete responses, 206 responses were included for further study ($N = 206$). Appendix A1 summarises the respondent’s profiles by the criteria of gender, age, and educational level. The final dataset included 31.6% of individuals who identified themselves as men ($N = 65$), 65.5% who identified as female ($N = 135$), and 2.9% who identified as non-binary/third gender ($N =$

6). No respondents did not want to identify their gender ($N = 0$). Participants were aged between 20 and 64 years ($M = 31.1$, $SD = 11.8$). Most respondents of the survey completed a Master's Degree as their highest degree or level of education ($N = 86$, 41.7%). Thereafter, a Bachelor's Degree ($N = 85$, 41.3%), and High School ($N = 20$, 9.7%). The other degrees (Ph.D. or higher, Trade School, or Other) were represented by 6 or fewer respondents, therefore by 2.9% or less. 3 respondents preferred not to indicate their highest degree or level of education (1.5%).

Appendix A2 provides a summary of the respondent's profiles by the criteria of country of origin and country of residence. The respondents' most frequent country of origin is the Netherlands ($N = 158$, 76.7%). Thereafter, England ($N = 5$, 2.4%) and France ($N = 4$, 1.9%). Canada, China, Germany, and Italy were all separately represented by 3 respondents as the country of origin, therefore each separately by 1.5%. All other countries were represented by 2 or fewer respondents, therefore by 1.0% or less. Regarding the country of residence, most of the respondents lived in the Netherlands ($N = 175$, 85.0%). Thereafter, England ($N = 8$, 3.9%), France ($N = 5$, 2.4%), and Belgium ($N = 3$, 1.5%). All other countries were represented by 2 or fewer respondents living there, therefore by 1.0% or less.

Appendix A3 summarises the respondent's profiles by the criteria of total monthly income after taxes and the percentage of that total monthly income after taxes spent on materialistic products. The larger part of respondents identified to have a total monthly income after taxes of <1000€ ($N = 54$, 26.2%), followed by 1001-1500€ ($N = 29$, 14.1%), 2001-2500€ ($N = 24$, 11.7%), 2501-3000€ ($N = 24$, 11.7%), 1501-2000€ ($N = 20$, 9.7%), 3001-3500€ ($N = 15$, 7.3%), and 3501-4000€ ($N = 12$, 5.8%). All other categories (4001-4500€, 45001-5000€, >5000€) were represented by 8 respondents or less, therefore by 3.9% or less. 8 respondents preferred not to share their monthly income after taxes (3.9%). Furthermore, to the question of what percentage of one's total monthly income after taxes was spent on materialistic products, most respondents identified spending 11-20% ($N = 64$, 31.1%), followed by <10% ($N = 54$, 26.2%), 21-30% ($N = 27$, 13.1%), and 31-40% ($N = 26$, 12.6%). All other categories (41-50%, 51-60%, 61-70%, 71-80%, 81-90%, and >91%) were represented by 14 respondents or less, therefore by 6.8% or less. 6 respondents preferred not to share the percentage of their total monthly income after taxes spent on materialistic products (2.9%).

3.3. Operationalisation

To collect data regarding life satisfaction, subjective well-being, attitude towards materialistic simplicity, and intention to reduce materialistic consumption, four corresponding measurement scales were used. Appendix B presents the overview of the specific items that were measured. The items for life satisfaction, attitude towards materialistic simplicity, and intention to reduce materialistic consumption were measured on a 5-point Likert scale: 1 = strongly disagree – 5 = strongly agree. The items for subjective well-being were measured on a 5-point Likert scale: 1 = completely dissatisfied – 5 = completely satisfied.

Life satisfaction was measured by using the Satisfaction with Life Scale as proposed by Diener et al. (1985). The scale consists of 5 items that measure one's overall life satisfaction (Diener et al., 1985; Kardas et al., 2019). Even though the Satisfaction with Life Scale consists of only five items, it is accepted as a measurement tool for one's believe in life satisfaction as it shows acceptable psychometric characteristics (Pavot & Diener, 2008). Moreover, the scale demonstrates a high internal coherence and contextual reliability (Oral & Thurner, 2019). As such, the tool is used in many studies to analyse life satisfaction as a component of subjective well-being (Pavot & Diener, 2008). A high score indicates that an individual's perception of their life satisfaction is high.

Subjective well-being was measured using the Personal Wellbeing Index as presented by the International Wellbeing Group (2013). This measurement tool is universally used to measure an individual's subjective well-being (Cummins et al., 2011; Lau et al., 2005). 7 items are measured as they each represent a life domain: standard of living, personal health, achieving in life, relationships, personal safety, community connectedness and future security (Cummins et al., 2011; Lau et al., 2005). Subjective well-being can be measured as an average of the domain scores (Lau et al., 2005; Park et al., 2023). A high score suggests a high level of personal well-being.

One's attitude towards materialistic simplicity was measured utilising the Voluntary Simplicity Engagement Scale as proposed by Rich et al. (2020). Considering this research, only the items that directly belong to Materialistic Simplicity as proposed in the scale were used. As such, 3 items measure one's attitude towards materialistic simplicity. A high score indicates a positive attitude towards materialistic simplicity.

Intention to reduce materialistic consumption was measured using the scale of Culiberg et al. (2022) for Intention to Reduce Consumption. This scale consists of 3 items that together measure one's intention to reduce consumption (Culiberg et al., 2022). Considering this

research, the statements were slightly adapted by changing “limit my air travel to reduce my carbon footprint” to “limit my materialistic consumption” (e.g., “I would be willing to limit my air travel to reduce my carbon footprint” is adapted to “I would be willing to limit my materialistic consumption”). The scale thus closely follows earlier measurement constructs (Culiberg et al., 2022). A high score suggests a positive intention to reduce materialistic consumption.

Within the survey, the decision was made to not mention, nor elaborate, on the various concepts of life satisfaction, attitude towards materialistic simplicity, intention to reduce materialistic consumption, and subjective well-being, enclosed in the corresponding question. Mentioning or elaborating on the concepts could influence the respondents and/or provide biased answers (Bowling & Ebrahim, 2005). Moreover, when incorporating the specific variables within the survey, respondents might have discovered the purpose of the research, which is not desirable (Bowling & Ebrahim, 2005). Besides, the above-mentioned prior studies have not mentioned nor elaborated on the specific concepts in their surveys either (Culiberg et al., 2022; Diener et al., 1985; Internal Wellbeing Group, 2013; Rich et al., 2020).

Appendix C provides the entire questionnaire used in this research.

3.4. Validity & reliability

All data were collected accurately, precisely and in a consistent manner, assuring the research’s validity and reliability (Ball, 2019; Bowling & Ebrahim, 2005; Taherdoost, 2016). Besides, the questionnaire did not include ambiguous, difficult or jargon wording, which would possibly result in lack of clarity and in-accuracy (Ball, 2019). On the contrary, clear and understandable wording was used to ensure comprehension and accuracy (Ball, 2019).

Furthermore, the question that included a reference to materialistic products (“what percentage of your total monthly income after taxes do you spent on materialistic products?”), was assisted with examples of materialistic products (e.g., clothes, shoes, cars, electronic equipment, gadgets, etc.), and it was highlighted that foods and drinks do not pertain to materialistic goods. This clarified the question for the respondents while it did not affect them, thereby increasing and assuring the validity and reliability of the research (Bowling & Ebrahim, 2005).

3.4.1. Reliability analysis

To reflect on the internal consistency of the measurements, a reliability analysis was conducted to examine Cronbach’s α coefficient measure (Amirrudin et al., 2021). As such, it

is possible to identify whether the items contributing to one of the variables (life satisfaction, subjective well-being, attitude towards materialistic simplicity or intention to reduce materialistic consumption) in the survey relate to one another and consistently measure the same aspects (Amirrudin et al., 2021; Taherdoost, 2006). Moreover, the reliability analysis will help discover whether items should be excluded from the scale for further analysis (Amirrudin et al., 2021).

All items were measured in the same direction, so there was no necessity to reverse the score of the items to measure Cronbach's α correctly (Amirrudin et al., 2021; Bujang et al., 2018). Table 3.1 presents the descriptive and reliability statistics for all items.

The measurement scales used in this research for life satisfaction, the attitude towards materialistic simplicity, the intention to reduce materialistic consumption, and subjective well-being met the benchmark of .7 for Cronbach's α (Amirrudin et al., 2021; Bujang et al., 2018). Therefore, the measurement scales met internal reliability (Amirrudin et al., 2021; Bujang et al., 2018). Removing items from these instruments would have only lowered the Cronbach's α , which is undesirable (Bujang et al., 2018). This research thus measured what it intended to measure based on the consistent results (Taherdoost, 2006).

3.4.2. Factor analysis

This research used various multiple-item scales. By means of a factor analysis, it becomes possible to simplify the items and examine the underlying dimensions describing the relationship between the various items and variables (Shrestha, 2021). Hence, a factor analysis was performed.

All 18 items which were Likert-scale-based were entered into a factor analysis using principal components extraction with varimax rotation based on Eigenvalues (> 1.00 , $KMO = .88$, $\chi^2 (N = 206) = 1705.63$, $p < .001$). The factor analysis indicated that the four measurement scales used in the questionnaire consisted of four separate underlying constructs and could therefore be grouped into four separate factors. Factor 1 comprised the 5 items measuring life satisfaction with Eigenvalue 6.02, which explained 33.4% of the variance with factor loadings from .66 to .75. Factor 2 comprised the 7 items measuring subjective well-being with Eigenvalue 2.92, which explained 16.2% of the variance with factor loadings between .52 and .73. Factor 3 comprised the 3 items measuring attitude towards materialistic simplicity with Eigenvalue 1.02 that explained 5.6% of the variance with factor loadings from .70 to .72. Lastly, factor 4 comprised the 3 items measuring intention to reduce materialistic

consumption with Eigenvalue 1.28, which explained 7.1% of the variance with factor loadings between .87 and .94. Table 3.1 presents the factor loadings of all items.

Accordingly, the four factors were taken for further investigation and generation of the Average Variance Extracted (AVE) and the Composite Reliability (CR). Following Riskos et al. (2021), AVE holds a threshold of .5. One construct within this study, subjective well-being, did not meet this threshold. Nevertheless, an AVE of .4 or higher is accepted when all CR values are over .6 (Riskos et al., 2021). Hence, within this study, the convergent validity of the constructs was satisfactory, as all CR values were .8 or higher. Table 3.1 presents the AVE and CR for all factors.

Table 3.1 Descriptive statistics and reliability tests of all items

Construct	Items	M	SD	Factor Loadings	AVE	CR	Cronbach's α
Life Satisfaction	LS_1	3.58	.99	.75	.50	.83	.81
	LS_2	3.82	.93	.73			
	LS_3	4.08	.86	.70			
	LS_4	3.71	1.06	.68			
	LS_5	3.20	1.18	.66			
Attitude Towards Materialistic Simplicity	MS_1	3.60	1.07	.72	.57	.80	.70
	MS_2	2.63	1.13	.84			
	MS_3	3.73	1.14	.70			
Intention To Reduce Materialistic Simplicity	IR_1	3.77	.94	.90	.82	.93	.92
	IR_2	3.82	.95	.94			
	IR_3	3.41	1.11	.87			
Subjective Well- Being	SWB_1	4.06	.84	.57	.40	.82	.83
	SWB_2	3.92	.92	.69			
	SWB_3	3.95	.90	.58			
	SWB_4	3.94	1.03	.52			
	SWB_5	4.18	.83	.71			
	SWB_6	3.77	.98	.73			
	SWB_7	3.62	.98	.58			

3.5. Data analysis

The statistical software Statistical Package for the Social Sciences (SPSS) was used to examine the gathered data (Landau & Everitt, 2003; Stockemer, 2019). SPSS appeared as a suitable software for this specific study as it is commonly used for research in behavioural sciences (Landau & Everitt, 2003; Stockemer, 2019). SPSS was used for collecting, inserting, visualising, and analysing the gathered data.

The current research is interested in examining the (inter)relations between life satisfaction, attitude towards materialistic simplicity, intention to reduce materialistic consumption and subjective well-being. As such, the direct relations between the various variables needed to be examined. Following Montgomery et al. (2021), a simple linear regression analysis is very suitable for the examination of the relationship between two variables of interest, one being the predictor and one being the outcome. A simple linear regression analysis assists in determining the extent to which variation in the independent variable causes an alteration in the dependent variable (Abu-Bader & Jones, 2021). Hence, to examine the direct relationships as presented in hypotheses 1, 2, 3, 5, 6, and 8, various simple linear regression analyses were conducted (Montgomery et al., 2021).

Besides, the extent to which subjective well-being and attitude towards materialistic simplicity (separately) intervene in the relationship between life satisfaction and intention to reduce materialistic consumption was required to be analysed as well. To examine these (separate) influences, mediation analyses were used (Abu-Bader & Jones, 2021; Preacher & Hayes, 2004). A mediation analysis provides a more detailed, complete and practical comprehension of the (indirect) relationship between variables, as it elaborates why and how a predictor leads to an outcome (Abu-Bader & Jones, 2021; Preacher & Hayes, 2004). Thus, the mediation analyses will assist in truly understanding the specific role of subjective well-being and attitude towards materialistic simplicity in the relationship between life satisfaction and intention to reduce materialistic consumption (Abu-Bader & Jones, 2021; Preacher & Hayes, 2004). The analyses were done with simple mediation since subjective well-being and attitude towards materialistic simplicity were examined as separate mediators (Preacher & Hayes, 2004). These analyses were conducted by use of PROCESS Macro.

4. Results

Results from the study are presented in the following chapter. First, the results from simple linear regression analyses are provided. Thereafter, the results from the mediation analyses are presented.

4.1. Simple linear regression analyses

To analyse the direct effects between the various variables, and test hypotheses 1, 2, 4, 5, 8, and 9, simple linear regression analyses were conducted. Since all instruments used multiple-item scales, combining the corresponding items into single scores was necessary before performing the regression analyses. As such, the mean of the 5 items measuring life satisfaction was taken and computed into a new variable labelled as LS_Mean. The same was done for the attitude towards materialistic simplicity, intention to reduce materialistic consumption, and subjective well-being, respectively labelled MS_Mean, IR_Mean, and SWB_Mean. Table 4.1 presents the direct effects between the variables and which hypotheses were supported and which were not.

Regarding the effect sizes of the direct relationships, following Nieminen (2022), the benchmark for a small effect size is indicated as a standardised coefficient of .10 - .29, whereas a medium effect size is indicated as a standardised coefficient of .30 – .49, and a large effect size is indicated as a standardised coefficient of .50 or greater.

Hypothesis 1 proposed that life satisfaction positively effects subjective well-being. To explore this assumption, a simple linear regression analysis was conducted with life satisfaction as the predictor and subjective well-being as the outcome. A common mean was found between life satisfaction and subjective well-being since the overall model was revealed to be statistically significant $F(1, 204) = 197.18, p < .001$. Results from the analysis revealed that life satisfaction is a statistically significant predictor for the outcome of subjective well-being, $b^* = .70, t = 14.04, p < .001$. The model explained approximately 49% of the variability, $R^2 = .49$. Therefore, hypothesis 1 is accepted.

Besides, to examine the effect of subjective well-being on the attitude towards materialistic simplicity, another simple linear regression analysis was conducted with subjective well-being as the predictor and attitude towards materialistic simplicity as the outcome. The model was found to be significant $F(1, 204) = 13.95, p < .001$. Furthermore, the analysis indicated that the predictor variable subjective well-being was found to be statistically significant for the outcome of attitude towards materialistic simplicity, $b^* = .25, t$

= 3.74, $p < .001$. The model explained approximately 6% of the variance in attitude towards materialistic simplicity, $R^2 = .06$. Thus, subjective well-being was revealed to positively influence attitude towards materialistic simplicity, thereby supporting hypothesis 2.

Furthermore, to explore the relationship between life satisfaction and attitude towards materialistic simplicity, a third simple linear regression analysis was conducted with life satisfaction as the predictor and attitude towards materialistic simplicity as the outcome. A common man between life satisfaction and attitude towards materialistic simplicity was found as the model was shown to be statistically significant, $F(1, 204) = 9.66, p = .002$. Besides, the analysis revealed that life satisfaction was a statistically significant predictor for attitude towards materialistic simplicity $b^* = .21, t = 3.11, p = .002$. The model explained approximately 5% of the variability, $R^2 = .05$. Therefore, hypothesis 3 is accepted.

Following, to test hypothesis 5, which predicts that attitude towards materialistic simplicity positively affects intention to reduce materialistic consumption, a simple linear regression analysis was again performed. The model, in which attitude towards materialistic simplicity is the predictor and intention to reduce materialistic consumption the outcome, was revealed to be statistically significant, $F(1, 204) = 47.80, p < .001$. The analysis indicated that attitude towards materialistic simplicity was found to be a statistically significant predictor for the outcome of intention to reduce materialistic consumption, $b^* = .44, t = 6.91, p < .001$. The model explained approximately 19% of the variability, $R^2 = .19$. Hence, hypothesis 5 is accepted.

Another simple linear regression analysis was performed to test hypothesis 6 and examine whether subjective well-being positively affects intention to reduce materialistic consumption. Subjective well-being was used as the predictor and intention to reduce materialistic consumption as the outcome. The model was indicated as statistically significant, $F(1, 204) = 7.77, p = .006$. The simple linear regression analysis revealed that subjective well-being was proved to be a statistically significant predictor for the outcome of intention to reduce materialistic consumption, $b^* = .19, t = 2.79, p = .006$. The model explained approximately 4% of the variance in intention to reduce materialistic consumption, $R^2 = .04$. Hypothesis 6 is thus supported.

Lastly, to test hypothesis 8 and address the assumption that life satisfaction positively affects intention to reduce materialistic consumption, another simple linear regression analysis was conducted with life satisfaction as the predictor and intention to reduce materialistic consumption as the outcome. The model was revealed to be statistically significant, $F(1, 204)$

= 9.29, $p = .003$, indicating a common mean between life satisfaction and intention to reduce materialistic consumption. The analysis indicated that the predictor variable life satisfaction was found to be statistically significant for the outcome of intention to reduce materialistic consumption, $b^* = .21$, $t = 3.05$, $p = .003$. The model explained approximately 4% of the variability, $R^2 = .04$. Thus, hypothesis 8 is supported.

Table 4.1 Direct Effects Results

Direct effects	Standardised coefficient	R ²	S.E.	Sig.	Hypothesis	
LS → SWB	.70	.49	.47	< .001	H1	Supported
SWB → MS	.25	.06	.85	< .001	H2	Supported
LS → MS	.21	.05	.86	.002	H3	Supported
MS → IR	.44	.19	.84	< .001	H5	Supported
SWB → IR	.19	.04	.92	.006	H6	Supported
LS → IR	.21	.04	.91	.003	H8	Supported

Note. LS = life satisfaction; SWB = subjective well-being; MS = attitude towards materialistic simplicity; IR = intention to reduce materialistic consumption

4.2. Mediation analyses

To analyse the four mediation effects within this study and test hypotheses 4, 7, 9 and 10, four mediation analyses were performed using PROCESS Macro. Again, since all measurement scales consisted of multiple items, the beforementioned newly computed mean variables were used (LS_Mean; MS_Mean; IR_Mean; SWB_Mean) for the mediation analyses.

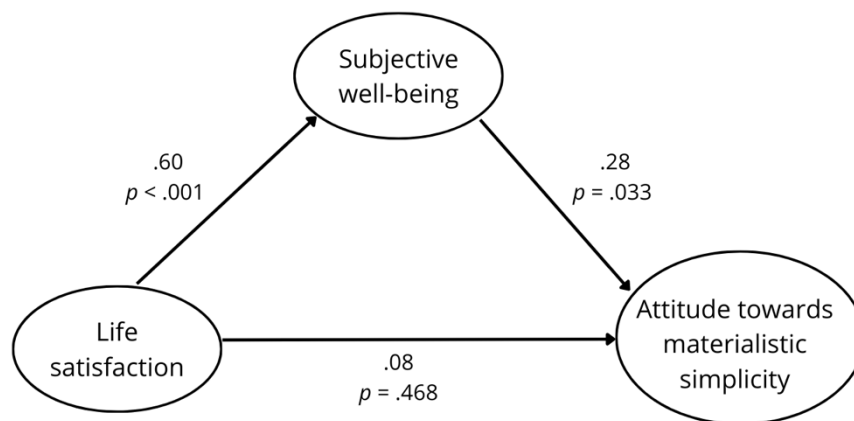
As suggested by Preacher and Hayes (2004; 2008), a Bootstrapping Method was used for the mediation analyses by applying a bootstrap sample of 5000 with 95% Confidence Internals (CI). Following Preacher and Hayes (2004; 2008) the mediation effect is statistically significant at the level of .05 if the 95% of the bias-corrected confidence intervals for the estimates of the mediation effect do not contain zero. Table 4.2 presents the results of the mediation analyses and Table 4.3 provides the summary of the mediation analyses.

4.2.1. The mediating effect of subjective well-being

To test hypothesis 4, which assumes the mediating effect of subjective well-being in the relationship between life satisfaction and attitude towards materialistic simplicity, the model

used life satisfaction as the predictor, attitude towards materialistic simplicity as the outcome and subjective well-being as the mediator. The model revealed to be significant $F(2, 203) = 7.23, p < .001$, explaining 7% of the variance in attitude towards materialistic simplicity, $R^2 = .07$. As shown in Figure 2, the analysis revealed that that the unstandardised regression coefficient between life satisfaction and subjective well-being was significant, $b = .60, p < .001$. Moreover, the results showed that the unstandardised regression coefficient between subjective well-being and attitude towards materialistic simplicity was significant as well, $b = .28, p = .033$. The direct relationship between life satisfaction and attitude towards materialistic simplicity, in the presence of the mediator subjective well-being, was revealed to not be significant, $b = .08, p = .468$. The indirect relation between life satisfaction and attitude towards materialistic simplicity through subjective well-being was proved to not be significant, $b = .17, t = 1.88, 95\%CI [-0.01, 0.34]$. The results thus indicate that there is no mediation effect of subjective well-being in the relationship between life satisfaction and attitude towards materialistic simplicity. Hence, hypothesis 4 is rejected. A mediation analysis is depicted in Table 4.3.

Figure 2. Mediation model of the relationship between life satisfaction and attitude towards materialistic simplicity with subjective well-being as a mediator

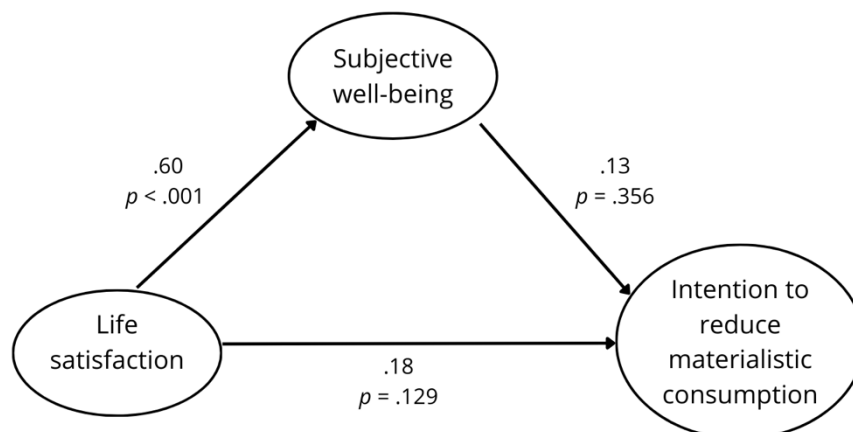


Note. The unstandardized regression coefficients for the relationship between life satisfaction and attitude towards materialistic simplicity as mediated by subjective well-being. $N = 206$

Besides, a mediation analysis was conducted with life satisfaction as the predictor, intention to reduce materialistic consumption as the outcome, and subjective well-being as the mediator. The model was proven to be significant $F(2, 203) = 5.06, p = .007$, explaining 5% of the variance in intention to reduce materialistic consumption, $R^2 = .05$. As depicted in

Figure 3, the analysis indicated that the unstandardized regression coefficient between life satisfaction and subjective well-being was significant, $b = .60, p < .001$. Furthermore, the results revealed that the unstandardized regression coefficient between subjective well-being and intention to reduce materialistic consumption was not significant, $b = .13, p = .356$. The direct relationship between life satisfaction and intention to reduce materialistic consumption, in the presence of mediator subjective well-being, was revealed to not be significant either, $b = .18, p = .129$. The indirect relation between life satisfaction and intention to reduce materialistic consumption through subjective well-being was indicated as not significant $b = .26, t = .90, 95\%CI [-0.10, 0.24]$. These results show that subjective well-being plays no mediating role in the relationship between life satisfaction and intention to reduce materialistic consumption. Therefore, hypothesis 10 is not supported. Table 4.3 presents the summary of the mediation analysis.

Figure 3. Mediation model of the relationship between life satisfaction and intention to reduce materialistic consumption with subjective well-being as a mediator



Note. The unstandardized regression coefficients for the relationship between life satisfaction and intention to reduce materialistic consumption as mediated by subjective well-being. $N = 206$

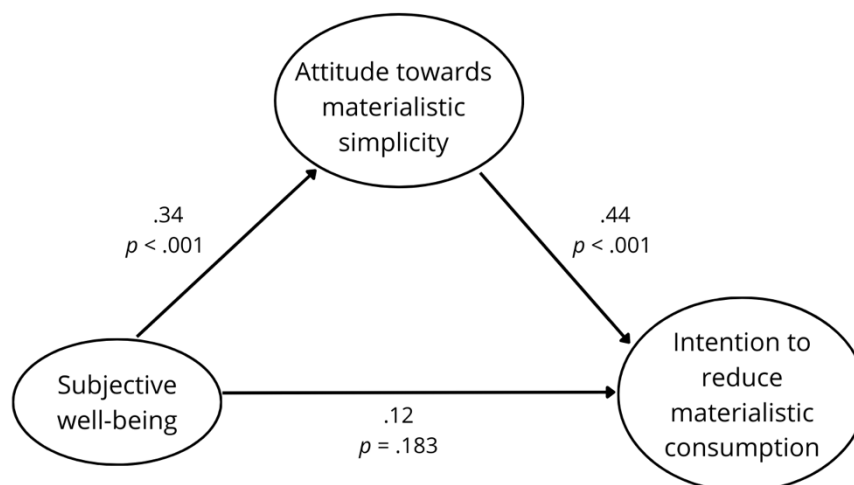
4.2.2. The mediating effect of attitude towards materialistic simplicity

To investigate the assumption of hypothesis 7, a mediation analysis was conducted with subjective well-being as the predictor, intention to reduce materialistic consumption as the outcome and attitude towards materialistic simplicity as the mediator. The model was indicated as statistically significant $F(2, 203) = 24.88, p < .001$, explaining 20% of the variance in intention to reduce materialistic consumption, $R^2 = .20$. As depicted in Figure 4,

the analysis revealed that the unstandardized regression coefficient between subjective well-being and attitude towards materialistic simplicity was significant, $b = .34, p < .001$. Besides, the results showed that the unstandardized regression coefficient between attitude towards materialistic simplicity and intention to reduce materialistic consumption proved to be significant as well, $b = .44, p < .001$. The direct effect between subjective well-being and intention to reduce materialistic consumption, in the presence of the mediator attitude towards materialistic simplicity, proved not to be significant $b = .12, p = .183$. The indirect relation between subjective well-being and intention to reduce materialistic consumption through attitude towards materialistic simplicity proved to be significant, $b = .15, t = 2.78, 95\%CI [0.06, 0.27]$. Therefore, hypothesis 7 is supported.

Furthermore, since the direct effect of subjective well-being on intention to reduce materialistic consumption in the presence of the mediator was not significant, attitude towards materialistic consumption fully mediates the relationship between subjective well-being and intention to reduce materialistic consumption. A summary of the mediation analysis is found in Table 4.3.

Figure 4. Mediation model of the relationship between subjective well-being and intention to reduce materialistic consumption with attitude towards materialistic simplicity as a mediator



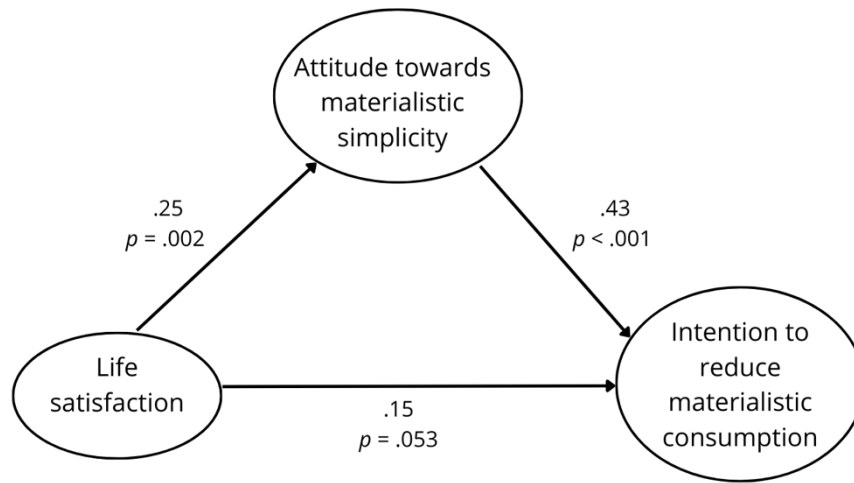
Note. The unstandardised regression coefficients for the relationship between subjective well-being and intention to reduce materialistic consumption as mediated by attitude towards materialistic simplicity. $N = 206$

Furthermore, to test hypothesis 9 and indicate whether attitude towards materialistic simplicity mediates the relationship between life satisfaction and intention to reduce materialistic consumption, a mediation analysis was performed in which life satisfaction was

the predictor, intention to reduce materialistic consumption the outcome, and attitude towards materialistic simplicity the mediator. The overall model was shown to be statistically significant $F(2, 203) = 26.0, p < .001$, explaining 20% of the variance in intention to reduce materialistic consumption, $R^2 = .20$. As shown in Figure 5, the analysis has indicated that the unstandardised regression coefficient between life satisfaction and attitude towards materialistic simplicity was significant, $b = .25, p = .002$. Besides, the results proved that the unstandardised regression coefficient between attitude towards materialistic simplicity and intention to reduce materialistic consumption was significant, $b = .43, p < .001$. The direct relationship between life satisfaction and intention to reduce materialistic consumption, in the presence of attitude towards materialistic simplicity as the mediator, proved not to be significant, $b = .15, p = .053$. The indirect relation between life satisfaction and intention to reduce materialistic consumption through attitude towards materialistic simplicity was revealed to be statistically significant, $b = .11, t = 2.57, 95\%CI [0.04, 0.20]$. These results show that attitude towards materialistic simplicity mediates the relationship between life satisfaction and intention to reduce materialistic consumption. Therefore, hypothesis 9 is accepted.

Furthermore, since the direct effect of life satisfaction on intention to reduce materialistic consumption in the presence of the mediator was not found to be significant, attitude towards materialistic consumption fully mediates the relationship between life satisfaction and intention to reduce materialistic consumption. A summary of the mediation analysis is found in Table 4.3.

Figure 5. Mediation model of the relationship between life satisfaction and intention to reduce materialistic consumption with attitude towards materialistic simplicity as a mediator



Note. The unstandardised regression coefficients for the relationship between life satisfaction and intention to reduce materialistic consumption as mediated by attitude towards materialistic simplicity. $N = 206$

Table 4.2 Mediation Results

	Mediation paths		Bootstrap 95% Confidence			Hypothesis	
	Indirect Effect	R ²	S.E.	BootLLCI	BootULCI		
LS → SWB → MS	.17	.07	.09	-0.01	0.34	H4	Not supported
SWB → MS → IR	.15	.20	.05	0.06	0.27	H7	Supported
LS → MS → IR	.11	.20	.04	0.04	0.20	H9	Supported
LS → SWB → IR	.08	.05	.08	-0.10	0.24	H10	Not supported

Note. LS = life satisfaction; SWB = subjective well-being; MS = attitude towards materialistic simplicity; IR = intention to reduce materialistic consumption

Table 4.3 Mediation Analyses Summary

Bootstrap 95% Confidence							
	Total Effect	Direct Effect	Indirect Effect	BootLLCI	BootULCI	t-statistics	Conclusion
LS → SWB → MS	.25 (.002)	.08 (.468)	.17	-0.01	0.34	1.88	No mediation
SWB → MS → IR	.27 (.006)	.12 (.183)	.15	0.06	0.27	2.78	Full mediation
LS → MS → IR	.25 (.003)	.15 (.053)	.11	0.04	0.20	2.57	Full mediation
LS → SWB → IR	.25 (.003)	.18 (.129)	.08	-0.10	0.24	.90	No mediation

Note. LS = life satisfaction; SWB = subjective well-being; MS = attitude towards materialistic simplicity; IR = intention to reduce materialistic consumption

5. Conclusion

The current study aimed to analyse the relationship between life satisfaction and the intention to reduce materialistic consumption and the mediating roles of subjective well-being and the attitude towards materialistic simplicity. As such, the interrelated direct and indirect effects of life satisfaction and subjective well-being on the attitude towards materialistic simplicity and the intention to reduce materialistic consumption were analysed to answer the research question: *to what extent does life satisfaction positively influence the intention to reduce materialistic consumption?* As a leading theory for this study, the theory of planned behaviour was used (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020).

Based on the outcomes of this study, all hypotheses relating to the direct effects between the variables of life satisfaction, subjective well-being, attitude towards materialistic simplicity and intention to reduce materialistic consumption are accepted. Each relationship appeared to exist significantly on its own. More specifically, solely the (positive) impact of life satisfaction on subjective well-being (H1) can be identified as a large effect size based on the standardised coefficient of .70 (Nieminen, 2022). Besides, 49% of the variability in subjective well-being was explained by life satisfaction. The (positive) impact of attitude towards materialistic simplicity on intention to reduce materialistic consumption (H5) can be identified as a medium effect size, given the standardised coefficient of .44 (Nieminen, 2022). Within this relationship, less than 20% of the variability in intention to reduce materialistic consumption was explained by attitude towards materialistic consumption. The effect sizes for all other direct relationships (H2, H3, H6, H8) are identified as small (Nieminen, 2022). For these relationships, the predictor variables explained solely 6% or less variability in the outcome variable. Likewise, for all direct relationships, the standard error was indicated as rather high. Meaning that the sample mean is rather far from the population mean. Arguably, only the standard error for the direct relationship between life satisfaction and subjective well-being is acceptable. These high values of the standard error could have arguably resulted from the small sample size. Therefore, although statistically significant, the direct relationships cannot be identified as huge changemakers, apart from the positive effect of life satisfaction on subjective well-being.

Regarding the indirect relationships between the variables of life satisfaction, subjective well-being, attitude towards materialistic simplicity and intention to reduce materialistic consumption, only two mediation effects were proven based on the results of this research.

Based on the results, attitude towards materialistic simplicity has been shown to play a full mediation role in the relationship between subjective well-being and intention to reduce materialistic consumption (H7), and in the relationship between life satisfaction and intention to reduce materialistic consumption (H9) (Abu-Bader & Jones, 2021). This aligns with prior studies that indicated the mediating role of attitude (Hauser et al, 2013; Kaushal & Kumar, 2016; Riskos et al., 2021) within the relationship between one's belief and their intentional behaviour (Masud et al., 2016; Soliman, 2022). Nevertheless, the unstandardised coefficients for both indirect relationships are rather low. For each one-unit increase in subjective well-being, an individual would only experience .15 units increase in intention to reduce materialistic consumption, while the mediator attitude towards materialistic simplicity is present. Likewise, for each one-unit increase in life satisfaction, an individual would only experience .11 units increase in intention to reduce materialistic consumption, while the mediator attitude towards materialistic simplicity is present. In both cases, solely 20% of the variance in intention to reduce materialistic consumption was explained in the presence of the mediator attitude towards materialistic simplicity. On the contrary, the standard error is very low, meaning that the sample mean is close to the population mean. Taken together, although the full mediating role of attitude towards materialistic simplicity was proven statistically significant in the relationship between subjective well-being and intention to reduce materialistic consumption, and in the relationship between life satisfaction and intention to reduce materialistic consumption, the effect is mediocre.

The mediation effect of subjective well-being in the relationship between life satisfaction and attitude towards materialistic simplicity (H4), and in the relationship between life satisfaction and intention to reduce materialistic consumption (H10) was not proven.

To answer the research question, based on the results of this research, life satisfaction positively influences the intention to reduce materialistic consumption. On its own, without the presence of a mediator, life satisfaction has a positive effect on the intention to reduce materialistic consumption, although somewhat delicate given the small effect size. Nonetheless, this relation becomes stronger in the presence of the mediator of attitude towards materialistic simplicity. This mediator positively influences the relationship between life satisfaction and intention to reduce materialistic consumption.

Although subjective well-being did not mediate the relationship between life satisfaction and intention to reduce materialistic consumption, the role of subjective well-being should not be underestimated. Life satisfaction was found to have a positively large effect on subjective well-being, which aligns with prior studies stating their interrelation (Berggren & Bjørnskov,

2020; Boujbel & d'Astous, 2012; Chen et al., 2020; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019). What is more, attitude towards materialistic simplicity has proven to positively boost the relationship between subjective well-being and intention to reduce materialistic consumption. As such, it can be argued that subjective well-being still plays a (somewhat) important role in the relation between life satisfaction and intention to reduce materialistic consumption, when subjective well-being is priorly positively affected by life satisfaction.

Hence, taken together, high(er) levels of life satisfaction can be proposed as a solution to (over)consumption, especially in combination with a (more) positive attitude towards materialistic simplicity and high(er) levels of subjective well-being.

5.1 Theoretical implications

The main theory used for the current research was the theory of planned behaviour. This theory connects an individual's belief to their eventual behaviour, thereby incorporating the role of one's attitude and intention towards this specific behaviour (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020).

Based on the results, one's attitude appeared to have a mediation role in the relationship between this person's belief and their intentional behaviour, affirming TPB and prior studies (Hauser et al, 2013; Kaushal & Kumar, 2016; Masud et al., 2016; Riskos et al., 2021; Soliman, 2022). Nonetheless, incorporating a (second) belief into TPB's mediation (Abu-Bader & Jones, 2021) did not show proof of having a mediation role in the relationship between one's (first) belief and one's intention. Subjective well-being did not assist as a mediator in the relationship between life satisfaction and intention to reduce materialistic consumption. This affirms Hauser's et al. (2013) statement of the hierarchical interrelationship between the components of belief, attitude, intention (and behaviour). Passing the attitude component and substituting it with a (second) belief does not sustain the interrelationship between one's belief, attitude, intention (and behaviour).

Moreover, TPB highlights the interrelationship between belief, attitude, intention (and behaviour) (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020). More specifically, the interrelationship is identified as even stronger when one's belief for the attitude towards a specific behaviour and the intention for this particular behaviour is supportive (Ajzen, 2011; 2020; Paul et al., 2016; Rhodes et al., 2019; Riskos et al., 2021; Shahzad et al., 2019; Yuriev et al., 2020). Within this research, the belief components were covered by concepts coming from the field of

psychology, within which they greatly relate (Berggren & Bjørnskov, 2020; Boujbel & d'Astous, 2012; Chen et al., 2020; Diener et al., 1985; Hicks et al., 2013; Hudders & Pandalaere, 2012; Oral & Thurner, 2019). The results of this study affirm their strong interrelation as well. Likewise, the attitude and intention components were covered by concepts stemming from the field of marketing, within which they align ((Boujbel & d'Astous, 2012; Gambrel & Cafaro, 2010; Johnston & Burton, 2003; Martin-Woodhead, 2022; Seegebarth et al., 2016; Sørensen & Hjalager, 2020; Rich et al., 2020). Based on the medium effect of this study, this interrelation is affirmed as well. However, using concepts from two separate domains could explain why the effect sizes and percentage of variance appeared rather low. Life satisfaction and/or subjective well-being are, arguably, not directly identifiable as antecedents of the attitude towards and intention to a particular behaviour. As such, the interrelation in this research might have appeared less effective. This is open for further investigation.

Apart from the inconsistency between this research's results and TPB, another theoretical implication needs to be addressed. Based on the results, attitude towards materialistic simplicity appears to have a (somewhat) positive effect on intention to reduce materialistic consumption and a relevant role as a mediator in the indirect relationships between life satisfaction/subjective well-being and intention to reduce materialistic consumption. This being considered, it is recommended to further investigate the attitude towards materialistic simplicity more in-depth. Researchers should examine the attitude itself, which beliefs are to be indicated as antecedents, what reinforces the attitude, and what (intentional behavioural) outcomes result from the attitude. Moreover, in the same light, research should be conducted into the intention to reduce materialistic consumption (e.g., predictors, outcomes). Deep comprehension of both concepts contributes to understanding and mapping an individual's motives and barriers for adopting a favourable attitude towards materialistic simplicity and/or their willingness to reduce materialistic consumption (Seegebarth et al., 2016; Wood & Neal, 2009; Ziesemer et al., 2021). These insights close the existing research gap (Pangarkar et al., 2021; Shahzad et al., 2019; Santor et al., 2020) and assist in battling (over)consumption (García-de-Frutos et al., 2018; Ziesemer et al., 2021) and its detrimental effects on the environment (Brown & Cameron, 2000; Lee & Ahn, 2016; Santor et al., 2020; Urry, 2010)

5.2 Societal implications

Consumption levels are rising in a fast pace (Bylok, 2017; Humphery, 2010; Iyer & Muncy, 2009; Lee & Ahn, 2016; Oral & Thurner, 2019; Seegebarth et al., 2016; Trentmann, 2004). Such purchasing, as explained before, arises from dissatisfaction with life in general (Eckhardt et al., 2015; Bauer et al., 2012; Kang et al., 2021; Lee & Ahn, 2016; Lloyd & Pennington, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992). Considering the (somewhat) relevant role of life satisfaction and subjective well-being in the run-up to consumption reduction, devoted attention should be given to human beings increasing those personal levels of life satisfaction and subjective well-being. This should be done on a personal level, coming from intrinsic motivation in individuals themselves. Besides, policymakers could assist in mapping out the principles to normalise, and arguably standardise, prioritising personal life satisfaction and subjective well-being. Being able to personally judge one's life as satisfied should be the "Zeitgeist" of current Western society. Individuals should be actively motivated to figure out their personal intrinsic desires, which ones are missing and how to achieve them through personal growth, instead of laying trust in materialistic goods. This is a more direct and efficient strategy for an individual to achieve long-term satisfaction (Lee & Ahn, 2016). Psychological, therapeutical, or coaching aid could arguably reinforce life satisfaction and subjective well-being.

Marketers should comprehend that their ongoing sending of attractive messages is not truly matching the intrinsic longing of their (potential) consumers (Van Boven, 2005; Seegebarth et al., 2016) and will not lead to an increase in (long-lasting) life satisfaction (Van Boven, 2005; Diener et al., 1985; Lloyd & Pennington, 2020; Richins & Dawson, 1992; Seegebarth et al., 2016). Moreover, (sincere) marketers should elaborate on the insights of this research and adjust their communications accordingly to truly meet the desires of consumers (Oral & Thurner, 2019). Based on this strong relationship between life satisfaction and subjective well-being, as appearing in this study, marketers should think of ways to address one's life satisfaction (in the long run), thereby genuinely contributing to this person's subjective well-being.

Moreover, a non-action to seriously consider is not using this study's insights in the opposite, arguably devastating way. Marketers should not find ways to influence individuals so that their level of life satisfaction, nor subjective well-being, (drastically) lowers. Based on the results, individuals with low(er) levels of life satisfaction and/or subjective well-being are not willing to reduce their materialistic consumption. In fact, low(er) levels of life satisfaction

result in consumption (Eckhardt et al., 2015; Bauer et al., 2012; Kang et al., 2021; Lee & Ahn, 2016; Lloyd & Pennington, 2020; Oral & Thurner, 2019; Richins & Dawson, 1992). Decreasing the level of life satisfaction would arguably increase the level of (materialistic) consumption. That is the last thing mother nature desires.

Lastly, (over)consumption is, at least partly, grounded in capitalism (Frazier & Matthew, 2021; Håkansson, 2014). Although it is probably insanely difficult to change this deeply rooted economic system of the Western world, (sincere) policymakers should consider the results of this research. As earlier explained, purchasing materialistic goods does not improve levels of life satisfaction or subjective well-being (Van Boven, 2005; Diener et al., 1985; Lloyd & Pennington, 2020; Richins & Dawson, 1992; Seegebarth et al., 2016). Policymakers should consider adapting regulations for the haphazard sending of marketing messages that falsely trick consumers into (short-term) satisfaction. Fact-checking of proven evidence of long-lasting satisfaction resulting from a product could be an example of such a regulation.

5.3 Limitations

Limitations for this study are found in the way of sampling. For data collection, non-probability sampling was used. This technique for gathering data is great for preliminary information about understudied topics (Berndt, 2020). Given the minor knowledge about consumer's intention to reduce their level of materialistic consumption (Pangarkar et al., 2021; Shahzad et al., 2019; Santor et al., 2020), and more specifically, the relationship between life satisfaction and the intention to reduce materialistic consumption, non-probability sampling appeared appropriate (Berndt, 2020). However, results from studies using non-probability sampling are not suitable to generalise to the bigger population (Berndt, 2020). As such, it is impossible to generalise the results of this research to the general population.

Furthermore, regarding the sample frame, limitations are to be found in the diversity of the respondents. Almost two-thirds of respondents identified themselves as female, and almost one-third as men, whereas just a few respondents identified as non-binary/third gender. The representation of genders among the respondents could be more diverse. Likewise, most respondents were aged between 20 and 30 years, making the average age ($M = 31.1$, $SD = 11.8$) of respondents relatively young. Again, the sample frame could have been more diverse regarding age. Moreover, most respondents were Dutch and/or lived in the Netherlands at the time of responding to the survey. Again, the geographic scope could have been more diverse.

A more diverse sample frame would match the actual population better, and therefore increase the generalisability of the results as well.

Moreover, the current sample size consisted of 206 respondents. Small sample sizes are more susceptible to uncertainty. Moreover, a bigger sample size would increase the possibility of drawing conclusions in general. Likewise, the validity of these conclusions would increase.

Lastly, a limitation can be found in the missing out of the mediation analysis between life satisfaction and intention to reduce materialistic consumption, with two mediators, namely subjective well-being and attitude towards materialistic simplicity. Based on the results of this study, attitude towards materialistic simplicity fully mediates in the relationship between life satisfaction and intention to reduce materialistic consumption. Likewise, life satisfaction greatly affects subjective well-being. In addition, subjective well-being positively affects intention to reduce materialistic consumption, on its own, and when mediated by attitude towards materialistic simplicity. Performing this additional analysis would have contributed to the complete understanding of the relation between life satisfaction and the intention to reduce materialistic consumption, and the mediation effects of subjective well-being and attitude towards materialistic simplicity.

5.4 Directions for future research

As mentioned in the introduction of this study, given the difficulty of truly inspecting an individual's actual consumer behaviour (García-de-Frutos et al., 2018; Rhodes et al., 2019), and the green gap (Brandão & da Costa, 2011; Burgiel & Zralek, 2015; Seegebarth et al., 2016; Riskos et al., 2021), the decision was made to focus solely on the individual's intentional behaviour to reduce materialistic consumption. Nevertheless, given the study's positive results, future research should investigate the relationship between life satisfaction and the consumer's actual behaviour regarding lowering materialistic purchasing. Moreover, future research should investigate the (inter)relationship between one's attitude towards and intention to reduce materialistic consumption and their actual purchasing behaviour. As such, measurement instruments to investigate actual consumer behaviour should be incorporated, and/or a longitudinal study should be conducted in which consumers are monitored over a longer period.

Additionally, this study focuses on the consumption of materialistic products in general. Therefore, findings might be different when specific materialistic products are studied, such as clothing, make-up, electronic gadgets, kitchen utensils, and so forth. Future research should

investigate the proposed model from this research in specific product settings (Shahzad et al., 2019). Beliefs, attitudes, and intentions to reduce the consumption of kitchen utensils could differ from the beliefs, attitudes, and intentions to reduce clothing consumption. Accordingly, those insights could contribute to problems in a specific industry, e.g., fast fashion (Brandão & da Costa, 2021).

Furthermore, the current survey did not include a question regarding the respondent's frequency level of purchasing materialistic products (e.g., rarely, twice a month, more than twice a week, once a week, every day, etc.). Adding such a question to the questionnaire would provide more information about the consumption behaviour of the respondents, therefore adding to the comprehension of consumer behaviour in general, and one's attitude towards materialistic simplicity and intention to reduce materialistic consumption specifically.

Lastly, research into differences between various consumer groups (e.g., gender, age, and ethnic background) should be done. These demographic components could possibly act as moderators within the relationship between life satisfaction and intention to reduce materialistic consumption.

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Appendix A

Appendix A - Demographic Results

Appendix A1 Sample of the Study Regarding Gender, Age and Educational Level

	Number	Percentage (%)
Number of respondents	206	100
Gender		
Male	65	31.6
Female	135	65.5
Non-binary/third gender	6	2.9
Prefer not to say	0	0
Age		
20-30	148	72
31-40	17	8.3
41-50	17	8.3
51-60	20	9.8
>61	4	2
Educational level		
High School	20	9.7
Bachelor's Degree	85	41.3
Master's Degree	86	41.7
Ph.D. or higher	6	2.9
Trade School	3	1.5
Other*	3	1.5
Prefer Not to Say	3	1.5

Note. * = Pre-Master; Secondary Vocational Education.

Appendix A2 Sample of the Study Regarding Country of Origin, Country of Residence

	Number	Percentage (%)
Number of respondents	206	100
Country of Origin		
The Netherlands	158	76.7
England	5	2.4
France	4	1.9
Canada	3	1.5
China	3	1.5
Germany	3	1.5
Italy	3	1.5
Finland	2	1
Greece	2	1
Poland	2	1
Romania	2	1
Spain	2	1
Other*	17	8.5
Country of Residence		
The Netherlands	175	85
England	8	3.9
France	5	2.4
Sweden	2	1
Other**	13	7.5

Note. * = Belgium; Brazil; Bulgaria; Croatia; Hungary; India; Pakistan; Russia; South Africa; South Korea; Suriname; Taiwan; Tunisia; United States of America; Uzbekistan; Vietnam.

** = Australia; Austria; Brazil; Canada; Denmark; Finland; Germany; Ireland; Norway; Pakistan; Romania; South Africa; Sweden; Vietnam.

Appendix A3 Sample of the Study Regarding Total Monthly Income After Taxes, and % Spent on Materialistic Products of that Total Monthly Income After Taxes

	Number	Percentage (%)
Number of respondents	206	100
Total Monthly Income After Taxes		
<1000€	54	26.2
1001-1500€	29	14.1
1501-2000€	20	9.7
2001-2500€	24	11.7
2501-3000€	24	11.7
3001-3500€	15	7.3
3501-4000€	12	5.8
4001-4500€	6	2.9
4501-5000€	8	3.9
>5001€	6	2.9
Prefer Not to Say	8	3.9
Percentage Of Total Monthly Income After Taxes Spent on Materialistic Products		
<10%	54	26.2
11-20%	64	31.1
21-30%	27	13.1
31-40%	26	12.6
41-50%	13	6.3
51-60%	14	6.8
61-70%	1	.5
71-80%	1	.5
81-90%	0	0
>91%	0	0
Prefer Not to Say	6	2.9

Appendix B

Appendix B - Measurement Instruments

Appendix B Measurement Instruments

Variable	Measure Items	Reference
Life satisfaction	In most ways my life is close to my ideal The conditions of my life are excellent I am satisfied with my life So far I have gotten the important things I want in life If I could live my life over, I would change almost nothing	Diener et al., 1985
Attitude towards materialistic simplicity	I do not need many material things to live a fulfilling life I do not have many possessions Keeping up with other people in term of status and possessions is not important	Rich et al., 2020
Intention to reduce materialistic consumption	I would be willing to limit my materialistic consumption I would consider limiting my materialistic consumption It is likely that I would limit my materialistic consumption	Culiberg et al., 2022
Subjective well-being	How satisfied are you with your standard of living? How satisfied are you with your health? How satisfied are you with what you are achieving in life? How satisfied are you with your personal relationships? How satisfied are you with how safe you feel? How satisfied are you with feeling part of your community? How satisfied are you with your future security?	International Wellbeing Group, 2013

Appendix C

Appendix C - Questionnaire

Dear participant,

Thank you very much for your interest in this research. My name is Aimée Portielje, and I am a Master's student in Media & Business at Erasmus University Rotterdam. This research consists of a survey with questions on your daily life and consumer pattern. The questionnaire will take approximately 5 minutes to fill in. Please answer each question carefully and honestly as I am sincerely interested in your personal opinion. There are no right or wrong answers.

Your participation is completely voluntarily. You may interrupt your participation at any time. All research data remain completely confidential, and is solely used for the purpose of this Master Thesis research. All data is collected in anonymous form. I will not be able to identify you.

If you have any question about this research, please feel free to contact me, Aimée, at 576456ap@eur.nl.

I agree to participate in the research study. I understand the nature and purpose of this study and I am participating voluntarily. I understand I can withdraw anytime. I hereby give my consent.

- I agree
- I do not agree [→ skip to end]

To which gender identity do you most identify?

- Male
- Female
- Non-binary / third gender
- Prefer to self-describe: [allow text entry]
- Prefer not to say

What is your age? Please only use numbers, for example 20.

[allow text entry]

What is your country of origin?

[allow text entry]

Which country do you currently live in?

[allow text entry]

What is the highest degree or level of education you have completed?

- High School
- Bachelor's Degree
- Master's Degree
- Ph.D. or higher
- Trade School
- Other: [allow text entry]
- Prefer not to say

What is your total monthly income after taxes?

- <1000€
- 1001-1500€
- 1501-2000€
- 2001-2500€
- 2501-3000€
- 3001-3500€
- 3501-4000€
- 4001-4500€
- 4501-5000€
- >5001€
- Prefer not to say

What percentage of your total monthly income after taxes do you spent on materialistic products*?

*Examples of materialistic products are clothes, shoes, bags, interior products, cars, electronic equipment, gadgets, etc. Materialistic products do not include food and drinks.

- <10%
- 11-20%
- 21-30%
- 31-40%
- 41-50%
- 51-60%
- 61-70%
- 71-80%
- 81-90%
- >91%
- Prefer not to say

Please indicate your (dis)agreement with the following statements:

In most ways my life is close to my ideal:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

The conditions of my life are excellent:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

I am satisfied with my life:

- Strongly disagree
- Disagree

- Neither agree nor disagree
- Agree
- Strongly agree

So far I have gotten the important things I want in life:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

If I could live my life over, I would change almost nothing:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Please indicate your (dis)agreement with the following statements:

I do not need many material things to live a fulfilling life:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

I do not have many possessions:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Keeping up with other people in terms of status and possessions is not important:

- Strongly disagree

- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Please indicate your (dis)agreement with the following statements:

I would be willing to limit my materialistic consumption:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

I would consider limiting my materialistic consumption:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

It is likely that I would limit my materialistic consumption:

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Please indicate how (dis)satisfied you are with the following aspects:

How satisfied are you with your standard of living?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

How satisfied are you with your health?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

How satisfied are you with what you are achieving in life?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

How satisfied are you with your personal relationships?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

How satisfied are you with how safe you feel?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

How satisfied are you with feeling part of your community?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

How satisfied are you with your future security?

- Completely dissatisfied
- Dissatisfied
- Neither satisfied nor dissatisfied
- Satisfied
- Completely satisfied

I thank you for your time spent taking this survey.

Your response has been recorded.

If you have questions about this research you can contact the responsible researcher, Aimée Portielje, email: 576456ap@eur.nl