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The Sustainability Roots of Anti-Consumption Lifestyles and Initial Insights Regarding Their Effects on Consumers' Well-Being

This article introduces the concept of sustainability-rooted anti-consumption (SRAC), which refers to consumers' anticonsumption practices of voluntary simplicity in living and, on a smaller level, collaborative consumption and boycotting with the goal of supporting sustainable economic development. The SRAC measurement approach is validated based on three empirical studies. Results of a representative German sample (Study 2) reveal that SRAC is predominantly negatively linked to consumer overconsumption dispositions. Exemplary, voluntary simplification and boycott intention may result in declining levels of indebtedness. Study 3 shows that psychosocial well-being is positively related to SRAC and overconsumption. However, a simplified lifestyle and a greater willingness to boycott are not necessarily associated with psychosocial well-being. This article provides insights for practitioners and policymakers to leverage existing SRAC values via "new" business models (sharing offers) or to influence the existing level of consciousness to effectively pave the way for solid progress in the sustainability movement.

Although sustainability has advanced as a key issue in research, business, and governmental discussions as well as approaches to assert (Kiron et al. 2012; Prothero et al. 2011) and align a cultural shift to increased sustainability, unsustainable behavior patterns persist. In addition, these patterns are reinforced by the development of the global economy. To foster the vital task of changing unsustainable lifestyles, it is important to integrate the concept of anticonsumption in the well-established framework of research on sustainable consumption. Even though economic development still provides an important basis for quality of life, including a minimum reasonable level of consumption, certain forms of

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anticonsumption with the goal of greater sustainability may be beneficial to society. In this context, two contrary trends are observed in society: in recent years, consumers' awareness of sustainability and anticonsumption movements are rising, while unsustainable consumption patterns have become a growing problem in society worldwide (Prothero et al. 2011). Knowledge of sustainability-rooted anticonsumption (SRAC) is beneficial to public policy and business for several reasons: (1) SRAC helps to identify different types of anticonsumption behavior (e.g., the rejection, reduction, or reuse of products); (2) Anticonsumption habits restrain unsustainable behavioral tendencies (Nepomuceno and Laroche 2012), such as the growing overconsumption and indebtedness of consumers (e.g., Betti et al. 2007). It is vital to find realizable options to sustain an appropriate level of *joie de vivre* and psychosocial well-being; (3) Because individuals' awareness of frugal, simplified, or reduced consumption likely contributes to psychosocial well-being (Kasser 2002), it is additionally beneficial to know which SRAC behaviors determine personal well-being and how policymakers and businesses might approach (un)sustainable consumers.

Despite the importance of this topic, only a small body of research has investigated the conceptualization and measurement of SRAC lifestyles. Accordingly, the purpose of this study is threefold. First, because of the novelty of this field of research, existing studies are predominantly explorative in nature, using theoretical approaches or qualitative research designs (e.g., Black and Cherrier 2010). An overarching conceptual framework that analyzes anticonsumption from a sustainability perspective and empirical evidence are lacking thus far. In contrast to this situation, being able to rely on such a framework, especially to revert to a validated concept of SRAC, is undoubtedly an important prerequisite for stimulating and channeling both sustainability and the anticonsumption movements in a targeted manner. Hence, as one key contribution, our research attempts to enhance our understanding of how and to what extent anticonsumption is embedded in the concept of sustainability as well as which consumption patterns constitute SRAC.

Second, because overconsumption is the opposite of (sustainability-rooted) anticonsumption, especially in the rich countries of the world (developed markets in Western societies), providing evidence of the empirical link between the SRAC concept and overconsumption should help to reinforce the nomological validity of SRAC. To date, few researchers have addressed the coherence of (sustainable) anticonsumption and overconsumption. Sheth, Sethia, and Srinivas (2011) reported that overconsumption is unsustainable because of the

adverse effects of overconsumption on the environment, personal economic situations, and public welfare. One reason for anticonsumption involves the desire to fight the problem of overconsumption, among other reasons (Iyer and Muncy 2009). Thus, our second goal is to clarify to what extent SRAC patterns influence consumers' overconsumption intentions.

Third, the effects of anticonsumption and overconsumption on personal well-being remain unclear (Markowitz and Bowerman 2012). Indeed, research on the economics of happiness and psychological approaches contribute promising empirical results that can aid in elucidating the relationship between (over)consumption and well-being (quality of life). However, few studies focus on anticonsumption and its effect on well-being (Black and Cherrier 2010). In this context, we respond to the suggestion that SRAC contributes to psychosocial well-being as the opposite of overconsumption. In view of sustainable future developments, it is important to investigate the motivational structure of young and highly educated people who have the potential to play the role of societal promoters in propelling the sustainability movement. If SRAC increases psychosocial well-being, then the behavioral preferences of this SRAC group could be used as an attractive role model or social norm. By addressing the relationships between SRAC, overconsumption, and well-being, which have not yet been explicitly investigated theoretically and empirically, we expand previous conclusions about SRAC that may guide practitioners and policymakers.

Focusing on the micro perspective, we aim to substantially contribute to the current discussion in the field of sustainability, especially regarding a more differentiated understanding of the driving forces and outcomes of anticonsumption. Such a differentiated understanding seems notably important when trying to leverage already existing SRAC attitudes and consumption patterns by the stimulation and proliferation of beliefs, convictions, and behaviors in advance of the sustainability movement. Relying on three empirical studies in Germany, we validate our SRAC concept. However, given that Germany is a good example of a country that is acknowledged to have high levels of consciousness of sustainability and economic prosperity, it is interesting to consider the extent to which such conditions could allow SRAC to flourish and to guide anticonsumption preferences in the direction of a sustainable society. Thus, we conclude with a discussion and highlight the limitations and managerial implications for practitioners and public policymakers.

CONSTRUCT DEFINITION

Anticonsumption and SRAC

In the last decade, different streams of anticonsumption research have emerged and have conducted categorization using, e.g., reason theory perspective (Chatzidakis and Lee 2012) or consumer typologies (Iyer and Muncy 2009). However, the consensus is that anticonsumption is defined as “a resistance to, distaste of or even resentment or rejection of consumption” (Zavestoski 2002, 121). By applying the literal meaning of anticonsumption “against consumption,” Lee et al. (2011) include the reasons or phenomena “against the acquisition, use, and dispossession of certain goods” (1681) in their understanding of anticonsumption. Concepts that are strongly related to anticonsumption have been researched in the past, such as brand or product avoidance, animosity, nonconsumption, deconsumption, and consumer boycotts (Hennigs and Seegebarth 2015). Moreover, in our understanding, anticonsumption is that special form of nonconsumption that exists as a deliberate reservation regarding consumerism or the general rejection of consumerism. When a consumer is strongly convinced and motivated to consciously reject or boycott a specific product, service, and/or company, nonconsumption becomes tantamount to anticonsumption. Accordingly, anticonsumption is distinct from prosocial consumption behavior (Lee, Fernandez, and Hyman 2009), including various forms of stewardship of society, the environment, and the future in consumers’ everyday life situations. Other authors differentiate between positive (e.g., prosocial consumption) and negative purchasing behavior (e.g., avoidance of consumption) (Smith 1990). In this respect, anticonsumption can also be viewed as negative purchasing behavior.

In this study, we focus on anticonsumption behavior that is rooted in sustainability. Following Black and Cherrier (2010), anticonsumption and sustainability as well as sustainability-oriented lifestyles are related phenomena that manifest through the rejection, reduction, or reuse of consumption activities. Our research is based on the definition of lifestyles in consumer behavior theory (Lastovicka 1982; Spaargaren and Van Vliet 2000): an individual’s consumption lifestyle is defined by a disposition or cognitive style that shapes unique patterns of consumer behavior that are shared in classifiable social groups or market segments; moreover, they influence the purchase of products (Lastovicka 1982). Conceptualized as shared consumption patterns, lifestyles are structured by different global psychological states, such as values, traits, or dispositions (Holt 1997). In the area of anticonsumption, these lifestyles encompass, e.g., a voluntary reduction in consumption (Nepomuceno and Laroche 2012).

Anticonsumption from a sustainability perspective means that people deliberately decide to reduce their own consumption (Black 2010), particularly for the purpose of supporting ecological, social, and economic goals. Voluntary simplifiers, downshiffters, and global impact consumers are three types of anticonsumers who adopt a certain lifestyle by voluntarily lowering their materialistic consumption levels (Sharp, Høj, and Wheeler 2010). The underlying motivations of consumers to avoid consumption vary, ranging from environmental, social, and ideological concerns to individuals' self-interest and well-being. In line with anticonsumption researchers in the sustainability domain, we assume that the basis for individuals' anticonsumption can be found in their subjectivity (their self-interest, self-identity, other-orientation, principle of autonomy, and social and environmental motives) rather than in utility-maximizing rational decision making (Cherrier, Black, and Lee 2011). In summary, anticonsumption is a highly relevant aspect of sustainability and sustainable consumption lifestyles. Yet, it remains unclear to what extent anticonsumption preferences are solely or primarily driven by sustainability consciousness.

Drawing upon the concept of ecological citizenship, individuals use their consumption behavior to express more sustainable lifestyles in a public arena. Differing from the traditional notion, this form of citizenship reflects active citizens who act "for the common good [that] can take place at any scale, in private or in public" (Seyfang 2006, 387). Thus, in civil society, citizens are asked and able to participate in the sustainable development of new ideas and practices as well as improvement in all areas of life (Seyfang and Haxeltine 2012). Seyfang and Smith (2007) extended the role of civil society to change agents and the involvement of grassroots innovations in terms of innovative networks, which encompass activists and stakeholders working together on sustainable solutions. Based on this concept, innovative activities include SRAC practices, such as co-housing or sharing activities within a community. Following our definition of SRAC, incremental changes in consumers' sustainable behavior are reflected in practicing a voluntarily simplified lifestyle. On a smaller scale, innovative activities encompass SRAC-related behavior, such as collaborative consumption or political consumption (e.g., boycotting).

In the research field of sustainability, Balderjahn et al. (2013) introduced the consciousness for sustainable consumption approach (CSC), which is based on Elkington's (1997) triple bottom line concept and comprises three main areas: environmental, social, and economic concerns. Because the social and environmental dimension refers to prosocial consumption behavior, we focus on the economic CSC. This dimension is

best characterized as consumers' decision to buy or not to buy products or services at all, the financing of such purchases, and the individual disposition to forgo consumption (i.e., anticonsumption). This economic CSC implies a disposition against an over- or hyperconsumption lifestyle, against a "disposable mentality," and against conspicuous consumption. Regarding the economic aspect of consumers' sustainability, Balderjahn et al. (2013) described three different types or aspects of sustainable consumption: voluntary simplicity, collaborative consumption, and debt-free consumption. As shown in the following, indebtedness as the opposite of debt-free accelerates overconsumption, whereas the remaining two aspects of consumers' economic sustainability can be regarded as manifestations of anticonsumption.

Voluntary Simplicity

In reference to a general definition of voluntary simplicity traced back to its origins in Gregg's work in 1936 (quoted by Leonard-Barton 1981), this phenomenon has been shown to be a consciously practiced lifestyle that focuses on consumers' intention to minimize their consumption and to maximize their independence of uncontrollable institutions. Voluntary simplicity is not excessive but a moderate, casual, and circumspect consumer lifestyle that reflects individuals' identity and self-determined action. Living a simpler life in a sustainable manner enables individuals to experience a "nonmaterialistic source of satisfaction and meaning" (Etzioni 1998, 620), which is associated with a better quality of life and consumer well-being. As noted above, voluntary simplifiers are consumers who are guided by an anticonsumption philosophy, and they can be divided into several types characterized by their degree of choosing a consumption-reducing or consumption-avoiding lifestyle. Ambitious or strong simplifiers, e.g., adopt the principles of a low-consumption lifestyle to the greatest degree possible (Etzioni 1998), whereas "beginner voluntary simplifiers" are found at the starting point of the voluntary simplicity spectrum (McDonald et al. 2006). Thus, from a SRAC perspective, we consider voluntary simplifiers to be consumers who want to live a simple life based on social, environmental, and economic concerns.

Collaborative Consumption

Another area of the economic dimension of sustainable consumption is the small but consistently growing phenomenon of collaborative consumption. These shared consumption practices (e.g., car sharing and peer-to-peer renting) (e.g., Philip, Ozanne, and Ballantine 2015) represent

niche markets but are rising in scale in various sectors of the everyday lives of consumers (Botsman and Rogers 2010). According to Belk (2007), sharing in an unspecified manner can be defined as “the act and process of distributing what is ours to others for their use and/or the act and process of receiving or taking something from others for our use” (Belk 2007, 126). Rather than owning a product, consumers seek the benefit or service that the product delivers, potentially at a lower cost. Sharing, borrowing, leasing, and renting are illustrative actions that prove to be compelling alternatives to traditional forms of buying and ownership (Botsman and Rogers 2010). Sharing possessions, which is defined as one prototype of sharing (Belk 2010), includes the temporary use of goods belonging to relatives (family members). Users have the responsibility of taking care of these goods and must ask for permission to use them, especially in Western countries. In this respect, borrowing can be understood as a borderline or an exceptional form of sharing (Belk 2010). In addition to shared household goods, sharing models can increasingly be applied to actions based on commercialized items (Belk 2013), such as car sharing, bike sharing, and clothes sharing.

Ozanne and Ballantine (2010) described sharing as a type of anticonsumption behavior. At the individual level, sharing—and, similarly, renting, leasing, and borrowing—from an anticonsumerism perspective means that consumers can reduce the number of products that they own without having to sacrifice the benefits that these products confer. Referring to our SRAC definition, we consider all activities of collaborative consumption that serve as alternatives to ownership as independently commercialized or as an uncommercialized form of pooling and allocating resources. Furthermore, consumers’ experiences with collaborative consumption appear to reinforce consumers’ frugal consumption, antimaterialism, and environmentally conscious behaviors (Ozanne and Ozanne 2011). Recently identified as forms of sustainable consumption behaviors, these types of anticonsumerism point in the direction of SRAC. Although the motivation of consumers to engage in sharing can be either social in terms of relationships or economic in nature (Chatzidakis and Lee 2012; Ozanne and Ballantine 2010), our understanding of collaborative consumption is based on an economic SRAC perspective. In this context, we assume that consumers’ underlying motivation for collaborative consumption is driven by sustainability concerns rather than by social interactions.

Boycott

In addition to the two abovementioned economic sustainable anticonsumption practices, boycott behavior can be treated as another facet of

anticonsumption (Chatzidakis and Lee 2012). Politically motivated consumers boycott companies because of their unethical practices and refuse to buy their products (Hoffmann and Müller 2009). Consequently, a lack of corporate social responsibility (corporate social irresponsibility) increases a company's risk of being targeted by a consumer boycott (Klein, John, and Smith 2002). Understood as a strategic tool or technique for consumers to express disapproval of corporate products, behaviors, or actions (Yuksel and Mryteza 2009), a consumer boycott can be defined as an "attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making selected purchases in the marketplace" (Friedman 1985, 87). Boycotts are modeled as either individual or collective actions (Kozinets and Handelman 1998) and are often used to protest against the socially, ethically, or environmentally unacceptable practices of companies. In response to irresponsible company practices, consumers may boycott their products in general or may switch to substitutes. When consumers substitute the products of boycotted companies with those of other firms, the degree of consumption reduction and, thus, the associated anticonsumption behavior remain unclear. However, according to the SRAC approach, the substitutes chosen from responsible firms are generally characterized by a higher degree of ecological and/or social sustainability (e.g., goods produced without child labor). Considering this, we understand boycotting as a form of SRAC.

Overconsumption

Although an unambiguous concept is difficult to find (Kjellberg 2008), overconsumption can generally be "defined as the excessive use of goods and services" (Brown and Cameron 2000, 28). Derived from this definition, overconsumption in this study refers to a highly consumption-oriented lifestyle in the Western world ("shop 'till you drop") that clearly exceeds the average consumption of the population. Terms such as wasteful consumption and consumerism, defined as "an obsession with continually wanting, acquiring and discarding stuff" (Humphery 2010, xi), are used interchangeably. In our research, overconsumption is the opposite of anti-consumption but is not an antonym of underconsumption, which focuses on aspects of poverty (Sheth et al. 2011). In the context of sustainability, overconsumption reflects the neglect of environmental issues and neglect of personal and community well-being (Sheth et al. 2011). We have identified three main forms that can be regarded as expressions or indicators of overconsumption: a high level of product ownership, impulsive buying and spending, and indebtedness.

Product Possession

Excessive consumption as reflected by materialism contradicts the notion of sustainability because it causes environmental degradation and harms other people. In general, overconsumption manifests in the personal possession of larger amounts of material goods (Zinkhan 1994). Following Hamilton (2002), overconsumption is reflected in people's housing, home appliances, and personal goods. The possession of durable goods reflects the level of consumer spending. Therefore, it is appropriate to use the level of product possession as an indicator of overconsumption.

Impulsive Buying and Spending

An additional aspect of overconsumption is a respondent's frequent tendency to shop and to spend money on unplanned and unneeded purchases. This tendency is part of the broader concept of compulsive consumption and encompasses a psychiatric disorder that can be defined as "chronic repetitive purchasing" (O'Guinn and Faber 1989, 149). In the area of overconsumption, Lipovetsky (2011) and Humphery (2010) observed the societal phenomena of "out of control" behavior, of which compulsive buying is a major element. Our research does not focus on diagnosing an addiction, but investigating sustainability (e.g., the protection of environment and society). Therefore, we are interested in aspects of nonpathological permanent purchasing and unplanned shopping. Accordingly, the compulsive buying dimensions of impulsive buying and the tendency to spend best describe our concept.

Indebtedness

An economically sustainable decision by an individual is characterized by a person's concerns regarding the sustainability of their own economic future (Sheth et al. 2011). Such a decision involves consumption that is based on the current availability of financial resources, in a form that a debt-free life is possible in the long term. "Economic decisions in private households involve two aspects: What to buy and how to finance it" (Kirchler, Hoelzl, and Kamleitner 2007, 519). Therefore, Balderjahn et al. (2013) presumed that debt-free consumption is, in addition to voluntary simplicity and collaborative consumption, the third part of the economic dimension of consumer sustainability. With this consideration, we return to the topic of overconsumption. Sharing the view of Hamilton (2002), we find that the "simplest definition of overconsumption is 'living beyond one's means'" (14), which is the opposite of a debt-free life. However, indebtedness does not refer to having short term debts resulting from credit card use if credit cardholders are able to clear their debt on a monthly

basis. By contrast, if a consumer is not able to balance his credit card in a timely manner, which is the reality for approximately 56% of credit cardholders in the United States (Federal Reserve 2014), this situation indicates indebtedness in our view. Consequently, serious indebtedness refers only to cases of a long term imbalance in the debt-to-income ratio. Furthermore, we seek to clearly differentiate indebtedness from the term “over-indebtedness,” which implies even higher debts that directly lead to bankruptcies or credit delinquencies.

Psychosocial Well-Being

Whereas personal well-being is a multifaceted construct (Atkinson 2013) that leads to numerous definitions with various emphases, our study focuses on psychosocial well-being. Psychological well-being involves positive and negative psychological functioning (e.g., Ryff and Keyes 1995). A theoretical foundation and model of psychological well-being were introduced by Ryff (1989) to capture positive functioning such as self-acceptance, positive relationships with others, and one’s purpose in life. Extending well-being from a privacy perspective to more public phenomenon, Keyes (1998) claimed that social well-being involves understanding individuals’ positive functioning in society. He provides evidence that frames social health as an aspect of social well-being, among other social integration and social contributions. To accommodate the relevance of both well-being theories, Diener et al. (2010) introduced the concept of psychosocial well-being, which involves different psychological needs, such as self-acceptance, positive relationships with others (including the need to support others), autonomy, purpose in life, and personal growth. Based on our anticonsumption approach, which supports the notion that the community is meaningful and beneficial for individuals and their behavior, we find psychosocial well-being or flourishing to be the most useful term to represent well-being.

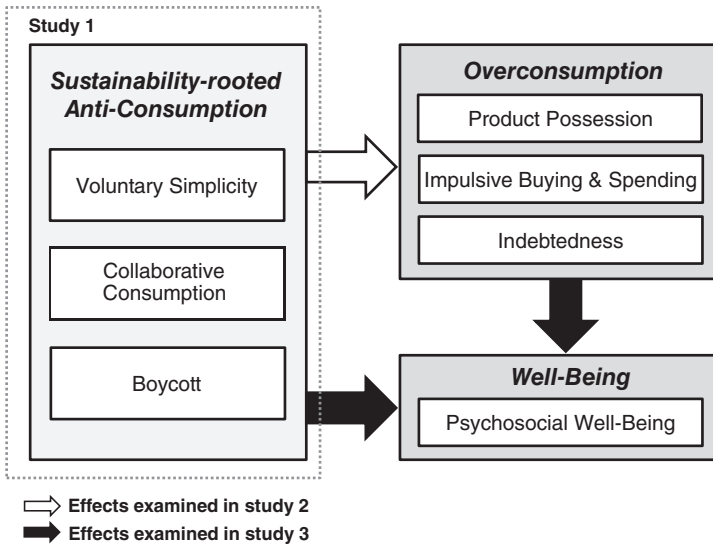
CONCEPTUAL FRAMEWORK OF SRAC

The main goal of our conceptual framework is to identify different types of SRAC patterns and gain initial insights into their effects on overconsumption and psychosocial well-being (Figure 1).

HYPOTHESIS DEVELOPMENT

Relevant themes that emerge from the anticonsumption literature focus on consumers’ intentional rejection or avoidance of products, services,

FIGURE 1
Conceptual Framework: Sustainability-Rooted Anticonsumption (SRAC), Overconsumption, and Well-Being



or companies. As noted previously, SRAC practices encompass the innovative activities of committed citizens aiming to solve sustainable problems and to promote the common good (Forno and Graziano 2014; Seyfang and Haxeltine 2012). Independent of small- or large-scale activities, consumers express sustainability-related concern by changing their consumption behavior. Consequently, the actions of voluntarily adopting a simplified lifestyle, reducing resource and material use through collaborative consumption, or boycotting the products of irresponsible firms can be viewed in terms of SRAC.

H0: A consumer's SRAC behavior is reflected in the lifestyle of voluntary simplicity, collaborative consumption, and boycotting.

Voluntary Simplicity

Consumers living a simplified life reduce their material consumption and replace (expensive) goods as part of their lifestyle (Brooks 2003). Because voluntary simplifiers minimize consumption (Leonard-Barton 1981), they possess fewer products than the average consumer, and consuming should be less enjoyable for them compared with nonsimplifiers. Furthermore, a strong orientation toward lower consumption will lead to lower expenditures and will likely lead to reduced personal debts.

Consistent with our definition of voluntary simplifiers, their reduced consumption patterns and replacement of expensive goods will in turn increase their level of perceived life satisfaction and therefore their personal well-being (Iwata 2006).

H1_a: A higher level of consciousness for living a simpler consumption (life-)style leads to a lower level of consumption and reduces the risk of overconsumption.

H1_b: A higher level of consciousness for living a simpler consumption (life-)style leads to stronger psychosocial well-being.

Collaborative Consumption

Consumers who pursue a collaborative consumption lifestyle should be more likely to experience enhanced subjective well-being. As a result of sharing, renting, leasing, or borrowing goods, consumers limit their expenditures on goods and thus treat their personal budgets with care. Furthermore, collaborative consumption is expected to lead to reduced acquisition and less product ownership because materialism inhibits sharing (Belk 2010). Here, acquisition refers to the joy or pleasure that someone derives from the buying process, whereas possession implies the ownership of specific products. Among the reasons for collaborative consumption are a feeling of community and feeling good about participation in this behavior (Albinsson, Wolf, and Kopf 2010), which may contribute to a person's satisfaction. Thus, when consumers prefer collaboration over product acquisition, we expect a significant increase in their psychosocial well-being.

H2_a: A higher level of consciousness for collaborative consumption leads to a lower level of acquisition expenditures and a reduced risk of overconsumption.

H2_b: A higher level of consciousness for collaborative consumption leads to stronger psychosocial well-being.

Boycott

Consumers' underlying motivation to boycott involves withholding consumption to avoid using products from irresponsible companies (Friedman 1999). Driven by an ideological discontent with a company or a country, social or ethical boycotts attempt to force corporations to terminate their unfair business practices (Sen, Gürhan-Canli, and Morwitz 2001). Klein, Smith, and John (2004) conceptualized constrained consumption (of preferred products) as a sacrifice that consumers choose to accept when they decide to boycott. From our SRAC perspective, however, constrained consumption is not a sacrifice but a *sine qua non*, implying the conscious

decision to reject an entire range of products within a specific category and explicitly excluding the consumption of product substitutes. Thus, we expect that people who are willing to boycott are also willing to abandon the use of certain products, at least temporarily. This behavior has a negative effect on overconsumption. Following Smith (1990), consumers also participate in boycotts to avoid guilt. So-called “clean hands” motivation makes consumers feel more comfortable and boycotters are able to meet their political or social needs. Hence, sustainability-rooted boycotting is likely to have a positive influence on consumers’ psychosocial well-being.

H3_a: A greater willingness to boycott irresponsible companies leads to a lower level of acquisition expenditures and a reduced risk of overconsumption.

H3_b: A greater willingness to boycott irresponsible companies leads to stronger psychosocial well-being.

Overconsumption and Well-Being

Finally, an increasing number of consumers believe that overconsumption can result in feelings of stress, fatigue, or unhappiness (Albinsson et al. 2010). Research has shown that materialism, which is directly connected to product possession, has a negative influence on psychological well-being (Sirgy 1998). Furthermore, material possessions “serve as surrogates for inadequate or unsatisfying inter-personal relationships” (Rindfleisch, Burroughs, and Denton 1997, 313). Alexander and Ussher (2012) demonstrated that a highly luxurious consumption lifestyle affects consumers in a negative manner, potentially even causing malaise. Nonsimplifiers who value materialism and who adopt a strongly consumption-oriented lifestyle are often affected by declining psychological and mental well-being, poor health, a lack of time, stress, or unhappiness (Kasser and Ahuvia 2002). In turn, these “mental” states result in unhappy or disconnected consumers, leading to reverse or negative consumer welfare. From a financial perspective, Cacioppo et al. (2008) showed that happiness is negatively associated with debts because debts are likely to consume high amounts of psychological resources. In summary, materialism in terms of devotion to acquisition and possession and financial distress have been shown to have a negative influence on personal well-being.

H4_a: The higher the amount of products a person possesses, the lower their level of psychosocial well-being.

H4_b: A higher tolerance for indebtedness leads to lower psychosocial well-being.

Impulsive Buying and Spending

In addition to product possession and indebtedness, we identified impulsive buying and spending as an expression of overconsumption. This overconsumption pattern is derived from the multi-faceted construct of compulsive consumption. According to O'Guinn and Faber (1989), compulsive buyers are highly interested in positive interpersonal interactions and consider shopping as a way to improve social relations. Therefore, it appears logical to conclude that impulsive buying and spending as a compensatory behavior is an instrument for consumers to increase their psychosocial well-being. However, the issue becomes less straightforward if one distinguishes between short and long term well-being. Although consumption keeps consumers in a positive mood (Elliott 1994), many researchers agree that permanent and unplanned shopping could have negative long term effects, such as financial problems and harm to individuals or others (O'Guinn and Faber 1989). Nevertheless, our study focuses on the current state of well-being (e.g., daily activities and social relationships).

H4_c: A high level of impulsive buying and spending leads to stronger psychosocial well-being.

METHODOLOGY

Samples

The three research objectives are addressed by three different studies on daily shopping behavior. The main objective of (preliminary) Study 1 is the confirmation of our measurement models. Data were collected using a paper and pencil questionnaire at three German universities during the summer of 2013, with a total of 224 usable questionnaires. Based on these results, we held a roundtable discussion with marketing scientists to examine our SRAC and overconsumption construct. Hence, we revised, re-operationalized, and extended the selected measurement models (e.g., impulsive buying and spending, indebtedness, and psychosocial well-being). In Study 2, for which the sample is representative of the German population, we further validated our concept of measuring SRAC. The focus of Study 2 was to analyze the effect of SRAC on overconsumption intentions. This study was conducted by the international market research institute Gesellschaft für Konsumforschung (GfK) in the spring of 2014 as an online survey. The 1,833 German respondents were representative according to the following criteria: gender, household income, federal state, population, and number of persons in the household. The sample

TABLE 1
Demographic Profiles of the Samples

Characteristic	Study 1	Study 2	Study 3
Sample size	224	1833	400
Type of sample	Student sample (preliminary study)	Representative sample (German population)	Student sample
Age	24.1	43.9	Not measured
Gender	Male: 60% Female: 40%	Male: 50.3% Female: 49.7%	Male: 56.5% Female: 43.5%

shows a slightly higher level of education and age compared with the average population in Germany. Study 3 focuses on students as an especially relevant group of societal influencers and provides insight into the influence of SRAC and overconsumption on consumers' psychosocial well-being. Study 3 (N = 400) was conducted at three German universities as paper and pencil questionnaires in the spring of 2014. Descriptions of all samples are provided in Table 1.

Measures

Measures of SRAC: Voluntary Simplicity (Simp), Collaborative Consumption (Collab), and Consumer Boycotts (Boy)

Both the descriptions and the operationalization of the Simp and Collab scales were obtained from the study by Balderjahn et al. (2013). Each item was included twice: a belief and an importance measure (see Appendix 1), where both are multiplied to obtain the consciousness score. The item's introductory phrase "Even if I can financially afford a product (...)" was used to indicate a situation in which the issue of financial resources does not apply. This method aimed to ensure that a lack of personal financial resources would not be the respondents' underlying motivation for anticonsumption. Unfortunately, we cannot strictly prove that this assumption holds in our data; however, it appears to be at least plausible. For boycotting, we adapted measures from the study by Klein et al. (2004) to the sustainability context.

Measures of Overconsumption Dispositions: Product Possession (Prop), Impulsive Buying and Spending (Imp), and Indebtedness (Indebt)

To obtain a composite indicator of the level of product possession, we asked the participants to indicate how much of the 11 selected products

they currently own, and we calculated an overall sum score that indicates the level of personal ownership. The product list includes (expensive) electronic consumer goods (e.g., flat screen TVs and smartphones) as well as durable household appliances (e.g., cars and washing machines). The respondents scored these goods on a 4-point scale (“no ownership,” “owned it once,” “owned it twice,” and “owned it more than twice”). To measure impulsive buying and spending, we asked the respondents to indicate the extent to which they agree with five items regarding their purchasing behavior. These items were obtained from the literature on compulsive buying, from which we selected items from the dimensions of impulsive buying (Ridgway, Kukar-Kinney, and Monroe 2008) and the tendency to spend (Edwards 1993) to adapt the scale to the aim of our study (see Appendix 1). Additionally, as an overconsumption disposition, consumers’ consciousness for indebtedness was measured by the recoded debt-free consumption scale of Balderjahn et al. (2013). The participants were asked whether they believe that they should and whether they find it important to balance their income and consumption spending to avoid overspending and debt-burdens. The preference toward debt-free consumption is measured by multiplying their belief and importance scores. In our analysis, we reverse-coded debt-free consumption to obtain a measure of indebtedness.

Measure of Well-Being

As we focus on psychosocial well-being, we employed the widely used and tested scale of flourishing (Diener et al. 2010). To express the collective character of anticonsumption practices, we focus on the components of positive relationships, engagement, competence, and contribution toward well-being (items 2–5, see Appendix 1).

RESULTS

Study 1 (Preliminary Study)

To evaluate our measures of SRAC behavior and overconsumption, we analyzed our data using multivariate techniques. In the first validation step, we evaluated the measurement models for our five constructs (Simp, Col-lab, Boy, Imp, and Indebt) by conducting principal component exploratory factor analysis (EFA). Only the factor loadings of Imp items 1 and 5 were not clearly above the threshold of .5. The primary cause of these low loadings is the negative wording of item 5, which might have led to comprehension issues. Although we deleted those items from our preliminary study, we reworded them in Studies 2 and 3 to ensure greater relevance.

TABLE 2
Interconstruct Correlations and AVE (Diagonal Values) for Study 2

	Simp	Collab	Boy	Imp	Indebt
Simp	.723				
Collab	.108	.699			
Boy	.101	.073	.793		
Imp	.107	.002	.019	.406	
Indebt	.362	.019	.128	.076	.729

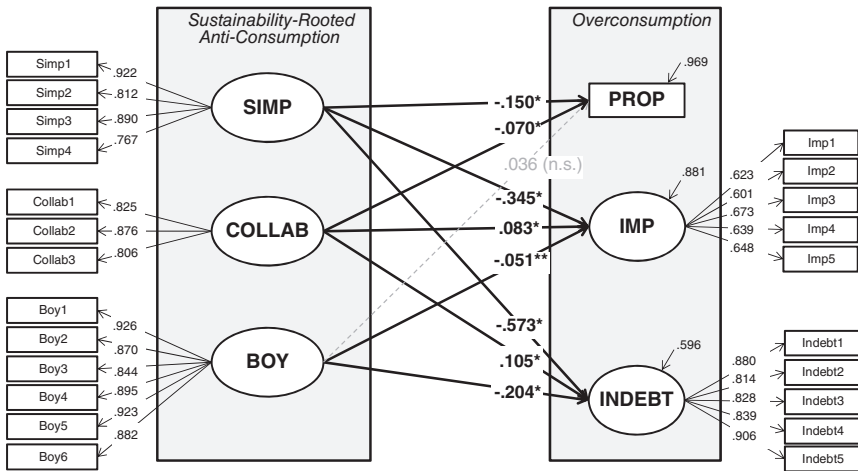
For all three SRAC scales and the overconsumption measures, Cronbach's α value was good or acceptable ($\alpha_{\text{Simp}} = .854$, $\alpha_{\text{Collab}} = .837$, $\alpha_{\text{Boy}} = .857$, $\alpha_{\text{Imp}} = .650$, and $\alpha_{\text{Indebt}} = .898$), and all item-to-total correlations were substantial. In the second step, we tested the convergent validity within the confirmatory factor analysis (CFA) model using Mplus (version 7.2). Considering the reflective measurement models, our results show sufficiently high factor loadings. Moreover, the results for indicator reliability and composite reliability were satisfactory. The resulting model with our five latent constructs showed a satisfying fit (χ^2/df : 293/155; RMSEA: .063; CFI: .936; SRMR: .056) (Hu and Bentler 1998), indicating convergent validity.

Study 2 (Representative Study)

Again, we evaluate our measures using EFA, Cronbach's α , and CFA. The results for the five constructs confirmed the findings of Study 1, whereas the reworded scale of Imp showed high reliability (see Appendix 1). To test for discriminant validity, we used the Fornell–Larcker criterion (Fornell and Larcker 1981). As indicated in Table 2 for our model, all correlations met the Fornell–Larcker criterion. Overall, these results indicate high reliability and validity of the applied measures. Hence, hypothesis H0 can be confirmed.

To analyze the influence of SRAC on overconsumption dispositions, we used structural equation modeling (SEM) with Mplus. The final structural model included the five latent consumption concepts and one sum score (index) for product possession (Prop). The results of our SRAC structural model (see Figure 2) yielded a satisfactory fit: χ^2/df : 1702/241; RMSEA: .058; CFI: .954; SRMR: .038. With respect to our initial hypotheses, the structural equation analysis confirmed six of the nine proposed

FIGURE 2
Results for Study 2 (Representative Sample);



Note: * $p < .01$, ** $p = .1$; n.s., Not Significant

negative causal relationships between SRAC and overconsumption. Unexpectedly, the results indicated that consumers’ consciousness for collaboration behavior has a positive but weak contribution to impulsive buying and spending and indebtedness. Consumers’ willingness to boycott has no significant impact on product ownership. Consequently, we found general support for hypotheses H1_a and H3_a but only partial support for H2_a.

Study 3

Study 3 focuses on the influence of SRAC and overconsumption on consumers’ psychosocial well-being. Therefore, a structural equation analysis has been conducted. Again, the five latent constructs of the previous studies were confirmed. Moreover, all criteria for construct reliability and validity exhibited satisfactory results for our measure. The additional flourishing scale showed satisfactory results, with .75 as the lowest factor loading and a Cronbach’s α of .76 (see Appendix 1). The SRAC structural model results presented in Table 3 show a satisfying fit: χ^2/df : 735/329; RMSEA: .056; CFI: .927; SRMR: .057.

As expected, a higher level of consciousness for collaboration contributed to a stronger psychosocial well-being. Accordingly, hypothesis H2_b is supported. Somewhat surprisingly, a simplified lifestyle and a higher

TABLE 3
Results of the Empirical Models for Study 3

Coefficients		Estimates	<i>p</i> -Values
SRAC→Well-being	$\gamma_{\text{Simp} \rightarrow \text{Flouri}}$	.037	.653
	$\gamma_{\text{Collab} \rightarrow \text{Flouri}}$	.243	.000
	$\gamma_{\text{Boy} \rightarrow \text{Flouri}}$	.096	.117
Overconsumption→Well-being	$\gamma_{\text{Prop} \rightarrow \text{Flouri}}$	.066	.268
	$\gamma_{\text{Imp} \rightarrow \text{Flouri}}$	.173	.031
	$\gamma_{\text{Indebt} \rightarrow \text{Flouri}}$	-.235	.001
Model fit	χ^2/df :	735/329	
	RMSEA:	.056	
	CFI:	.927	
	SRMR:	.057	

willingness to boycott did not affect our measure of well-being. Hence, hypotheses H1_b and H3_b must be rejected. The influence of overconsumption dispositions on consumers' psychosocial well-being is ambiguous. Although higher levels of indebtedness lead to lower well-being, we find that well-being is positively influenced by impulsive buying and spending. In addition, product possession exhibits no significant effect on psychosocial well-being. Although our results are based on a student sample, the evidence tentatively confirms hypotheses H4_b and H4_c, whereas hypothesis H4_a must be rejected.

DISCUSSION AND FUTURE RESEARCH DIRECTIONS

This study extends previous research on anticonsumption and sustainability by investigating three types of SRAC concepts (voluntary simplicity, collaborative consumption, and boycott). Both our theoretical reasoning and the study results generally support our assumption that these three anticonsumption types are embedded in the concept of sustainability. Accordingly, there is evidence of a valid SRAC measurement model. We also note that the three anticonsumption types are not solely associated with sustainability consumption orientations. In particular, a closer examination of the relationships between SRAC dimensions and overconsumption dispositions reveals the necessity of more thoroughly conceptualizing the concepts of collaborative buying and boycotting. Consistent with our hypotheses, the SRAC concepts are predominantly negatively linked to consumers' overconsumption dispositions and positively related to psychosocial well-being. The latter component is additionally determined by overconsumption dispositions.

Consistent with earlier research (e.g., Alexander and Ussher 2012) our findings of the representative sample (Study 2) show that voluntary simplicity has a strong influence on the reduction of overconsumption. Moreover, our results confirm that consumers' willingness to boycott and collaborative consumption are two other types of SRAC. We found support for the hypothesis that impulsive buying and indebtedness are significantly reduced via sustainability-rooted consumer boycotts, although the latter behavior does not affect consumers' accumulation of products. Thus, the higher a consumers' preference to boycott an irresponsible company the more he or she declines shopping, purchasing, and individual indebtedness. Meanwhile, boycotting in terms of active critical behavior fighting against irresponsible companies and products is not necessarily associated with the reduction of all forms of overconsumption. Obviously, this SRAC dimension appears to have no significant impact on reducing product ownership. Because consumer boycotts result from perceived corporate irresponsibility, boycott behavior might result in selective rather than general avoidance of products and thus accumulation of goods. We might presume that the intention to boycott is associated with a specific form of SRAC behavior, namely, switching to product substitutes that are more sustainable with respect to (1) the producer and production processes and/or (2) the product itself because of its sustainable qualities (e.g., durability, longevity, and eco-friendliness). We suggest considering the concept of substitution caused by consumers' willingness to boycott in future research and more thoroughly capturing sustainability-relevant qualities of consumers' product possession portfolios. Of course, this concept is associated with demanding requirements regarding a workable operationalization.

Our results also provide insight with respect to integrating collaborative consumption as a dimension of SRAC into future research: although collaborative consumption is a strong predictor of reduced product ownership, somewhat surprisingly we found positive effects rather than the expected negative influences on impulsive spending and indebtedness. These results indicate that individuals who pursue a collaborative life do tend to impulsively buy and spend more, and are perhaps more pleasure-seeking shoppers. The reason for this may be that the motives for collaborative consumption are quite diverse and only a part of collaborative consumption is rooted in sustainability. Indeed, prior research has identified collaborative consumer types (sharers and second-hand shoppers) who value neither sustainability nor social interaction (Bardhi and Eckhardt 2012). Other researchers suggest that individual motivations to engage in sharing are derived from social concerns (Chatzidakis and Lee 2012; Ozanne

and Ballantine 2010). Of course, such a motivational background might be especially helpful in developing the attitude that a SRAC lifestyle is associated with an important pleasurable component and, hence, is applicable to establishing personal psychosocial well-being because consumers may appreciate the opportunity to interact with other peer-group members. Contrary to our proposition, individuals' indebtedness increases, but only to a small extent, if people follow a collaborative consumption lifestyle. Therefore, no relevant SRAC effect could be identified. Our measure of collaborative consumption involves both private and commercialized acts of collaboration consumption, and the latter type is not free of charge. Consequently, collaborative consumption may not automatically transfer to the context of debt-free consumers. In addition, there may be rebound effects of collaborative consumption, e.g., shared housing saves money that may be spent for other (unsustainable) purposes or car sharing is detrimental to public transport. In general, we need to learn that collaborative consumption is not *eo ipso* and solely associated with SRAC. To address this finding, future researchers are encouraged to investigate different acts of collaborative consumption and their underlying motivations (social and economic) as well as the link with overconsumption dispositions.

In summary, from a theoretical perspective, voluntary simplicity is the core type of SRAC, whereas boycott and collaborative consumption are less pronounced SRAC types. Thus, more differentiated approaches are needed to capture their relevance to SRAC. Referring to our three SRAC types, only collaborative consumption leads to stronger psychosocial well-being, whereas the effects of voluntary simplification and boycott could not be empirically confirmed. These results may be caused to some extent by our student sample. When focusing on students, as in Study 3, one has to consider that students deliberate carefully on how to spend their money and therefore may not value a voluntarily simplified lifestyle. Their willingness to boycott for sustainable reasons (clean-hands boycotts) could lead to higher opportunity costs. Hence, students must spend time and money finding more sustainable substitutes, which in turn does not significantly increase their psychosocial well-being in terms of living a meaningful life.

In view of overconsumption dispositions, indebtedness decreases the level of psychosocial well-being, whereas impulsive buying increases psychosocial well-being. Regarding the second relationship, which contradicts our hypothesis, the students of our sample (Study 3) may have more pleasure to buy than not to buy. However, by consuming sustainable durable goods, these consumers could slow future consumption. In other words,

they could be sustainable anticonsumers in the long term. Students' sense of well-being as a result of living a meaningful life is not determined by product ownership or the accumulation of goods. We conclude that there are likely other important contributors to students' well-being, such as meaningful social relationships. Given the limitations of our study, further research could adopt our research design and explore the phenomenon of consumers' well-being in depth by including, e.g., mental well-being or social motivations to explain consumers' underlying motivations for SRAC.

Although our research contributes important findings to the SRAC domain, this study is also subject to limitations, as noted above. Overall, our study confirmed the hypothesis that SRAC predominantly negatively determines overconsumption. For future research, we encourage researchers to extend the concept of collaborative consumption to differentiate private and commercialized acts as well as to investigate the underlying motivations for consumers to follow a collaborative consumption lifestyle. Moreover, we recommend that further research consider other relevant components in the concept of SRAC (e.g., time, switching to sustainable product alternatives) and evaluate all of the relationships confirmed in our conceptual model. Previous research on sustainable consumption considers time to be a relevant dimension (i.e., Simpson and Radford 2012). By consuming products with a long life span (Cooper 2005), individuals are able to decrease or slow future consumption, which in turn leads to SRAC in the long term. However, we do not examine the usage and replacement of goods; time remains unconsidered for the purpose of our paper. Our research focus is the actual decision to buy or not buy and the question of funding such purchases. Of course, future research should address the question of the long-term quality of goods that are bought or not bought. Given that it was only partially possible to validate the direct relationship between SRAC and overconsumption on consumers' level of psychosocial well-being, the theoretical underpinnings of these associations should be examined more deeply. Although consumption and anticonsumption are driven by different motives, our research does not focus on the impact of motives on consumer behavior. However, we recommend this topic for further research. Finally, this study is limited because of the nature of our sample in Study 3, which comprised only students for the sake of analyzing the possibility of students serving as role models for future societal change in the direction of greater sustainability. Future studies of SRAC should use a representative sample involving behavioral data not only to examine the differences between SRAC with regard to age, gender, or life period but also particularly to identify promising societal groups

of sustainability-oriented opinion leaders and market mavens. Moreover, even though self-reported intentions of behavior measures predict actual behavior, additional studies using actual consumption data are recommended.

In order to tap into new market segments, research should investigate the segment sizes of different forms of (anti-)consumer behavior in the society. It would also be worthwhile to conduct research in different countries, e.g., to examine the influence of differing societal conditions. In addition to the economic situation and prospects for future economic development as well as the existing value system, among other considerations, it is also of great interest to analyze the influence of cultural differences along the dimensions that have been discussed in the relevant literature by Hofstede (1984) and Schwartz (1992).

IMPLICATIONS

Our theoretical and empirical findings provide preliminary guidelines for the development of a valid measure of SRAC and recommendations for governments, marketers, and consumer policymakers on leveraging existing efforts to implement SRAC and reducing unsustainable overconsumption. Our results confirm the necessity of increasing sustainability to achieve general societal goals and providing incentives for consumers who realize an SRAC lifestyle and/or institutions that support consumers in this goal. As European consumers face increasing debt (Betti et al. 2007), it is especially important to identify ways of achieving SRAC in today's economic setting. It is vital for every stakeholder in the sustainability movement to explore concrete ways of supporting and promoting the adoption of SRAC lifestyles to increase individuals' psychosocial well-being. The results of our research suggest that the traditional emphasis on sustainable consumption via ecologically friendly or fair-trade products should be redirected toward the question of whether consumption itself is necessary. In other words, we should prioritize the buying decision (to buy/not to buy) over the question of whether social or ecological products are consumed.

Our results suggest that voluntary simplification is the key driver of SRAC, and thus the main target of promotional efforts. For example, leisure time could be emphasized over shopping time, and individuals could be encouraged to replace only nonfunctioning products that cannot be repaired. Informational and educational campaigns should be

designed to foster SRAC by promoting voluntary simplification as a zeitgeist lifestyle. For instance, campaigners could highlight the potential personal benefits of simplification, such as reduced debt, greater space available for storage, less time spent on shopping, and the advantages of a nonmaterialistic approach to life. Alternatively, campaigners could identify simple-living opinion leaders, such as practitioners of a lifestyle of voluntary simplification (LOVOS), to promote voluntary simplification and facilitate efforts to live more simply by stressing the positive values associated with this lifestyle, such as independence and self-sufficiency (Bierhoff 2013). LOVOS practitioners reject the “meanness is great” mentality (“Geiz ist geil”) and prioritize high-quality products, thereby reducing unnecessary consumption by encouraging consumers to spend their money on more expensive products and thereby save their money in the long run. Therefore, consumers who practice LOVOS are a potential target group for companies offering long-term, durable, and high-quality products.

SRAC should be linked with positive emotions and outcomes rather than the possible negative effects of overconsumption. According to the Zurich model of social motivation, arousal, autonomy, and security are the most important basic motivational systems influencing information processing and behavior (Bischof 1993). Therefore, we must attempt to create a “cocktail” of motivators with a variety of positive associations, such as the ability to make one’s own decisions (autonomy), the opportunity to experiment with a new lifestyle, increased social acceptance and prestige, and greater integration with attractive social networks. Stressing the positive emotional outcomes of voluntary simplicity could help to promote the adoption of SRAC lifestyles. Of course, government-sponsored social marketing campaigns alone are insufficient to promote SRAC. First, suitable incentives must be integrated with early socialization processes (e.g., at school). Therefore, sustainability-focused consumer education is particularly important. Second, all such efforts must be made in cooperation with professional marketers and complemented by legal measures.

With regard to consumer policy, our findings suggest that awareness-raising campaigns motivate consumers to adopt SRAC lifestyles by emphasizing the positive effects of SRAC on individuals’ psychosocial well-being. It may be useful to inform the public about existing movements and raise awareness of the growing number of consumers who reject mainstream capitalist consumption norms in favor of anticonsumerism (Alexander and Ussher 2012). Our results suggest that collaborative consumption is linked with increased psychosocial well-being. Therefore, the

positive emotional outcomes of SRAC could be emphasized, and opportunities provided for consumers to adopt anticonsumption lifestyles. As highly educated young people have the potential to become important role models for the sustainability movement, the behavior of young people who pursue SRAC lifestyles could be presented as an exemplary social norm with positive associations. To maximize the opportunities afforded by anti-consumption target groups (e.g., Chatzidakis and Lee 2012), marketers should scrutinize their corporate reputations to ascertain their probable acceptance by such groups. They could increase their attractiveness to anti-consumers by offering the option of leasing or renting special products, especially expensive goods in a range of product categories (e.g., cars, televisions, and tablet computers). Alternatively, marketers could create collaborative-consumption platforms and/or involve enterprising companies that enable individuals to rent out their possessions when constrained by a lack of storage space (Philip et al. 2015). Because of the ubiquity of social interaction, collaborative consumption is a social act. Therefore, policymakers and campaigners could begin by positioning collaborative consumption as a form of social interaction to strengthen its appeal to communities and offer individuals the opportunity to have fun at the same time as saving money. Providing offers and emphasizing the role of sharing in enhancing sustainability may (1) make sharing easier for those who are financially obliged to do so, and (2) help to broaden society's acceptance of such forms of collaboration. To foster a sharing economy, policymakers should provide legal foundations for implementing collaborative business models. Recent examples such as Uber and Airbnb show that collaborative consumption to some extent lies in a regulatory gray zone. Marketers should also identify opportunities in both the secondhand market and the repair market. Marketers with smaller revenue losses are better placed to help consumers to increase their sustainability and obtain consumers economic rewards (Guiot and Roux 2010).

APPENDIX 1
Constructs and Measures for Study 2 (N = 1,833) and Flourishing Scale (N = 400)

Constructs	Indicator	Indicators	M	SD	Factor Loadings (EFA)	Variance Extracted (%)	Cronbach's α
Voluntary simplicity (Simp) ^{a,b}		Belief: Even if I could financially afford a product, I would buy the product only if ... ^a x					
		Important: How important is it for you to buy products that ... ^b					
	Simp1	... I/you really need this product?	32.02	13.69	.93	78.70	.91
	Simp2	... it is a useful product/are useful for you?	34.31	12.51	.87		
Collaborative consumption (Collab) ^{a,b}	Simp3	... it is/are absolutely necessary?	31.38	13.74	.91		
	Simp4	... it is/are not superfluous luxury/ies?	30.14	15.04	.84		
		Belief: Even for products I can financially afford, I always consider if I ... ^a x					
		Important: If possible, how important is it for you to ... ^b					
Boycott (Boy) ^a	Collab1	... (could) borrow the/a product from friends or acquaintances instead of buying it.	17.21	14.54	.89	79.86	.87
	Collab2	... (could) share the/a product with others instead of owning it myself.	13.72	13.36	.91		
	Collab3	... (could) rent the/a product instead of buying it.	13.67	13.31	.88		
Boycott (Boy) ^a		I could imagine to take part in a consumption boycott of a company that ...					
	Boy1	... destroys the environment.	5.61	1.63	.93	82.86	.96
	Boy2	... deliberately violates human rights.	5.82	1.58	.90		
Boy3	... irresponsibly lays off staff to maximize profits.	5.50	1.68	.89			

Continued

Constructs	Indicator	Indicators	M	SD	Factor Loadings (EFA)	Variance Extracted (%)	Cronbach's α
Product possession (Prop) ^c	Boy4	... unnecessarily wastes natural resources.	5.41	1.68	.91		
	Boy5	... endangers the climate.	5.45	1.66	.92		
	Boy6	... harms the community through their behavior. How many of the following products do you own?	5.47	1.62	.91		
Impulsive buying and spending (Imp) ^a	Prop1	Car	1.99	0.62	—		
	Prop2	Digital camera	2.03	0.60	—		
	Prop3	Flat screen TV	2.08	0.72	—		
	Prop4	Smartphone	1.85	0.67	—		
	Prop5	Notebook	1.87	0.64	—		
	Prop6	Tablet PC	1.39	0.57	—		
	Prop7	Navigation device	1.74	0.64	—		
	Prop8	Ski/Snowboard	1.20	0.49	—		
	Prop9	Drill/Screwdriver	2.02	0.72	—		
	Prop10	Bicycle	2.06	0.71	—		
	Prop11	Washing machine	1.96	0.33	—		
Indebtedness (Indebt) ^{a,b,d}	Imp1	I have often bought something that I did not use afterwards.	3.24	1.62	.71	52.47	.77
	Imp2	I like to go shopping every day.	2.74	1.66	.70		
	Imp3	I enjoy shopping.	3.80	1.59	.75		
	Imp4	I do not reflect long before I buy something new.	3.06	1.67	.72		
	Imp5	I often buy more than I could actually afford. Belief: Even if I could financially afford a product, I would buy the product only if ... ^a X Important: How important is it for you to buy products that ... ^b	2.43	1.51	.74		

Continued

Constructs	Indicator	Indicators	M	SD	Factor Loadings (EFA)	Variance Extracted (%)	Cronbach's α
	Indebt1	... (the expenses) are not an excessive financial burden for me/you?	36.45	11.66	.90	78.26	.93
	Indebt2	... I do not have/without having to cut down on future spendings?	34.64	12.36	.86		
	Indebt3	... I do not have/do not force you to take money from my/your emergency	36.36	12.60	.87		
	Indebt4	... If/you do not thereby get into long term debts?	39.33	11.89	.88		
	Indebt5	... (I) do not thereby put my/your financial security at risk?	38.57	11.78	.92		
Flourishing scale (Flouri) ^{a,e}	Flouri1	I lead a purposeful and meaningful life.	5.05	1.30	f	58.96	.76
	Flouri2	My social relationships are supportive and rewarding.	5.82	1.18	.75		
	Flouri3	I am engaged and interested in my daily activities.	5.26	1.20	.81		
	Flouri4	I actively contribute to the happiness and well-being of others.	5.11	1.30	.75		
	Flouri5	I am competent and capable in the activities that are important to me.	5.81	1.00	.76		
	Flouri6	I am a good person and live a good life.	5.56	1.07	f		
	Flouri7	I am optimistic about my future.	5.62	1.25	f		
	Flouri8	People respect me.	5.74	.97	f		

^aItems were measured with 7-item rating scales (1 = don't agree at all; 7 = agree completely).

^bItems were measured with 7-item rating scales (1 = not important; 7 = very important).

^cItems were measured with 4-item scales (0 = I do not own; 3 = I own more than twice).

^dAll items were reversed coded because we measure indebtedness instead of debt-free consumption.

^eResults from Study 3 (N = 400).

^fItems were deleted.

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