

SUSTAINABLE HAPPINESS

*How we can use psychological
well-being to get people to
consume less*



Executive summary

The goal of this project is to find a way to get people to consume less, by changing what they do to improve their subjective well-being.

It was found that the main issue that needed tackling is the fact that, currently, people are addicted to consumption - they depend on consumption for their happiness. The best way to remedy this would be to teach them how to make themselves happy; this can be done by getting them to derive their happiness from Eudaimonia. Eudaimonia can be defined as happiness or contentment derived from your life and the things that you do having meaning, and from good relationships with people you care about.

Design intervention testing was used to explore how people would best be taught how to make themselves happy. After some initial explorations of the subject matter, three more effective designs were developed to be tested more thoroughly. Fifteen people tested the designs; they were interviewed before and after using the design to see if any changes occurred. The interviews tried to establish if the designs had any influence on what people's life goals were, on whether the actions they took were in line with eudaimonia, and on if they would buy items that they did not need for these eudaimonic actions.

This testing process yielded three main design principles. In order to help people get better at making themselves happy, a design should:

- Help you reflect on which eudaimonic activities they already partake in
- Get you to connect these actions to the items necessary for them
- Urge you to avoid non-eudaimonic actions and items

Aside from these three principles, some insights on how to best implement each of the principles were found as well. To illustrate how these principles and insights are best put to use, some design examples were developed.

Firstly, a time capsule was designed which people can put items they are not sure they need into; during the month that the items are locked away in the capsule, it gets people to reflect upon whether they need the items. Afterwards, people are urged to give away any of the unneeded items. This helps people gain an understanding of what they do and do not need. Aside from this, redesigns to eBay, Bol.com and Climate Activist websites were developed to give some examples of how the findings could be used by other designers.

Introduction

Goal of the project

This project aims to shed light on the question **“how can people be made happier while having fewer possessions?”**.

We already know how to design for this - there has been plenty of research on the topic of design for happiness. But where design for happiness just aims to improve well-being, and then hopes this will eventually cause people to have fewer things, I want to look into how you can actually get people to aim their consumption towards making themselves happy, so that they stop consuming as much as they do now.

Some theory on this does exist already, but it's still a long way from being used in real world designs. This project makes the theory more usable by testing designs to see which opportunities offered by the theory would be most useful and to find the best ways to apply the theory to designs. The end result of this testing process is an understanding of how designers can help people become better at making themselves happy, in the form of three design principles and some accompanying insights.

This understanding can then be used by service designers and interaction designers to create things that help people decrease their consumption without decreasing their happiness. At the end of this report, I give four examples of how my findings might be applied to existing services, to inspire other to make use of the work that I've done. Figure 0.1 shows which steps were undertaken throughout this project to achieve all this.

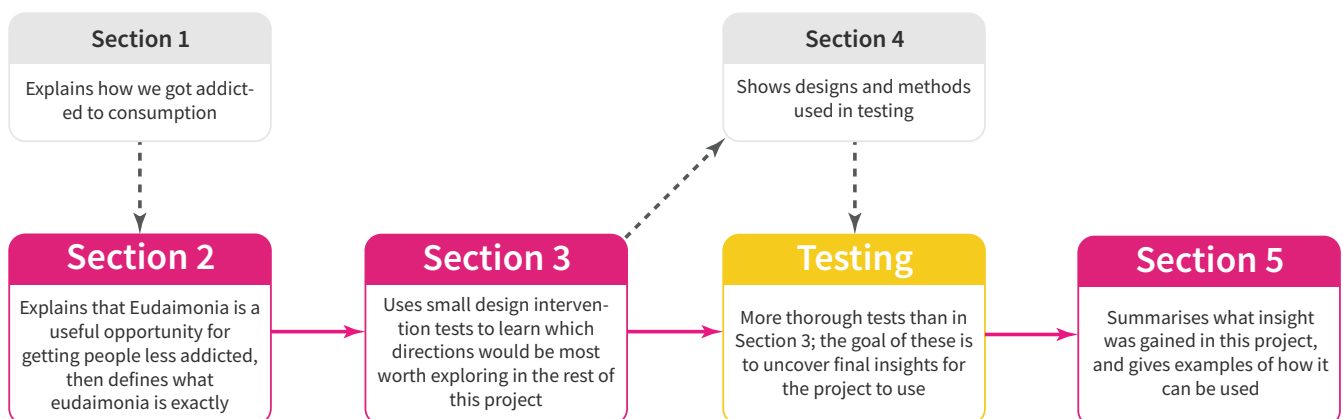


Figure 0.1: Each of the five parts of this report each describes a step towards the end goal of the project

Content

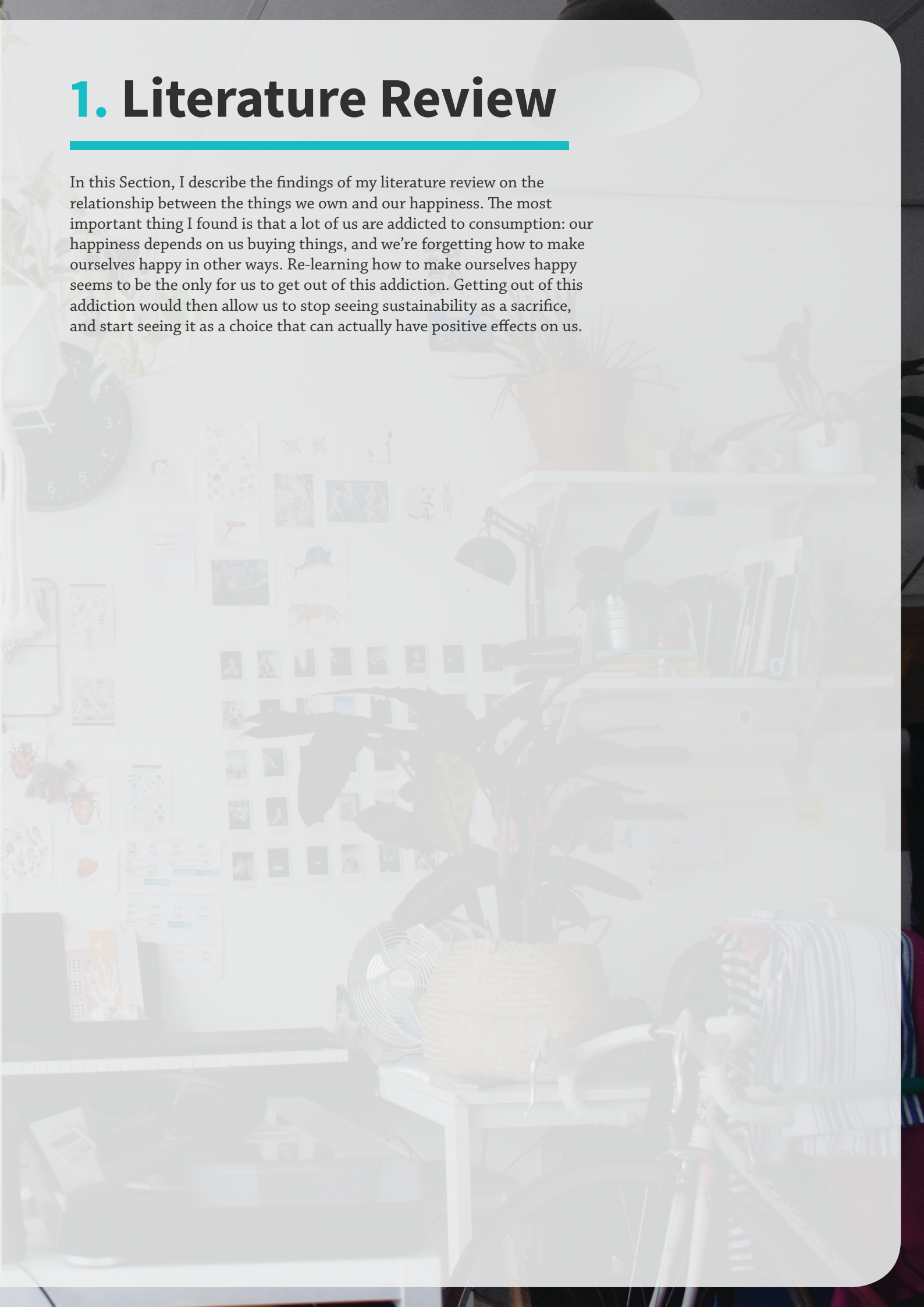
| | |
|------------------------------------|------------|
| Literature Review | 7 |
| 1.1 The problem at hand | 8 |
| 1.2 Addicted | 9 |
| 1.3 Another feedback loop | 12 |
| Design Strategies | 15 |
| 2.1 Design Goal | 16 |
| 2.2 Strategy | 18 |
| 2.3 Defining eudaimonia | 19 |
| <i>My model of Eudaimonia</i> | 23 |
| Initial Explorations | 25 |
| 3.1 Intervention testing | 26 |
| 3.2 Learnings | 38 |
| Testing Methods | 41 |
| 4.1 Interviews | 42 |
| 4.2 Being, Doing and Having | 44 |
| <i>Exploring Being</i> | 44 |
| <i>Exploring Doing</i> | 45 |
| <i>Exploring Having</i> | 46 |
| 4.3 Which designs to test | 48 |
| <i>Design 1: Happiness Harvest</i> | 50 |
| <i>Design 2: Gratitude Capsule</i> | 54 |
| <i>Design 3: Activity Bracelet</i> | 58 |
| 4.4 Data interpretation | 62 |
| Project Outcome | 65 |
| 5.1 The Model | 66 |
| 5.2 Insights | 68 |
| 5.3 Designs | 72 |
| <i>Standalone Design</i> | 73 |
| <i>Other examples</i> | 80 |
| 5.4 Concluding words | 86 |
| Epilogue | 89 |
| 6.1 Acknowledgements | 90 |
| 6.2 Glossary | 92 |
| 6.3 Reference list | 94 |
| Appendix | 100 |
| A 0.1: Design Brief | 102 |

| | |
|--------------------------------------------|----------------|
| Literature Review - Appendix | 108 |
| A 1.1: Existing efforts | 108 |
| Design Strategies - Appendix | 109 |
| A 2.1: Eudaimonia vs Hedonia | 109 |
| A 2.2: Building my model | 110 |
| A 2.3: Goals | 114 |
| A 2.4: Growth | 116 |
| A 2.5: People | 118 |
| A 2.6: Other ways to explain it | 120 |
| A 2.7: Examples of eudaimonia | 121 |
| A 2.8 Applying the model | 122 |
| Initial Explorations - Appendix | 124 |
| A 3.1: Interaction Vision | 124 |
| A 3.2: Four strategies | 126 |
| A 3.3: Ideation process | 128 |
| A 3.4: Notes from tests | 140 |
| A 3.5: Learnings about scales | 147 |
| A 3.6: Other learnings | 150 |
| Testing Methods - Appendix | 156 |
| A 4.1: Interview procedure | 156 |
| A 4.2: Interview script | 158 |
| A 4.3: Interview form | 161 |
| A 4.4: Consent form | 162 |
| A 4.5: Evaluation of methods | 164 |
| A 4.6: Use instructions | 166 |
| A 4.7: Data interpretation | 168 |
| A 4.8: Clustered findings | 170 |
| A 4.9: 26 Principles | 176 |
| A 4.10: Clustered principles | 180 |
| A 4.11: Six insights | 184 |
| A 4.12: Partial answers | 188 |
| Project Outcome - Appendix | 190 |
| A 5.1: Design details | 190 |



1. Literature Review

In this Section, I describe the findings of my literature review on the relationship between the things we own and our happiness. The most important thing I found is that a lot of us are addicted to consumption: our happiness depends on us buying things, and we're forgetting how to make ourselves happy in other ways. Re-learning how to make ourselves happy seems to be the only for us to get out of this addiction. Getting out of this addiction would then allow us to stop seeing sustainability as a sacrifice, and start seeing it as a choice that can actually have positive effects on us.



1.1 The problem at hand

1.1.1 Why we need fewer possessions

People in the western world consume too much; according to the Global Footprint Network (2015) more than 4 earths would be needed to sustain human consumption if everyone on the planet consumed the way people in the USA do.

And indeed, it is expected that once the rest of the world population becomes rich enough, they will copy the consumption patterns of westerners; people are shown to model their aspired consumption patterns after people richer than them (Cohen & Vanderberg, 2008). This means that, when it comes to consumption, the world is currently at an important turning point: if the consumption habits of the western world are changed now, those habits can be prevented from taking hold in the rest of the world.

1.1.2 Sustainability is not a sacrifice

A common theme in the existing solutions is that it treats sustainability and well-being as two things that have to be balanced out. This line of thinking seems ingrained in culture, and is illustrated well by something George HW Bush said at the 1992 climate convention in Rio de Janeiro: “The American way of life is not up for negotiation” (McKibben, 2002). Even sustainability policy makers appear to see it this way: at the Oslo Symposium (1994), sustainable consumption was defined as “responding to basic needs while minimising impact”, implying that anything beyond basic needs should be eliminated.

*“The American way of life is not up for negotiation,,
~ George HW Bush*

There is, however, already evidence that sustainability doesn’t have to be a sacrifice: it appears as though money and possessions don’t actually make people happy (Scitovsky, 1976; Worcester, 1998; Myers & Diener, 1996; Oswald, 1997; Kasser, 2002). This is further evidenced by that after about \$30,000, people’s well-being stops growing along with their yearly income (Ahuvia, 2008). This project, too, challenges the notion that sustainability is a sacrifice, by attempting to offer people a way to have a life they want without needing as many possessions.

Appendix 1.1: Existing efforts for decreasing the impact consumption has on the environment

1.2 Addicted

1.2.1 Compulsive buying

It can be argued that people view wellbeing and sustainability as opposed to each other because they are addicted to consumption; they need to consume in order to be happy and as a result they see reduction of consumption as a reduction of happiness.

Compulsive consumption (IE feeling like one **has** to consume, regardless of whether they want to) has already been identified as an issue (Faber et al, 1987), but thus far this has mostly been in the context of what one might call “shopaholics”. It can be argued, however, that it affects the whole population, not just these extreme cases. This addiction to consumption is created in several steps, which are shown in Figure 1.2.

1.2.2 Promised happiness

People often buy things because the producers of those goods use advertisements to convince people they will find a better life in the product that is being sold (Belk et al., 2003; Belk & Pollay, 1985). Products are presented as things that will improve the way people view you (Baudrillard, 1981; Taylor & Saarinen, 1994) or they're connected to things that tend to make our lives better, even if those products aren't actually needed to achieve that improvement (Debord, 1977)(See Figure 1.1).



Figure 1.1: Two examples of food commercials that present happy families eating the food in question: the commercial is trying to convince people the two are somehow connected, while you could actually connect with your family just fine without Peijnenburg cake or Unox soup

1.2.3 Initial pleasure

People, convinced by the advertisement, may try and buy it. They do often find that this makes them happier (Keely, 2005). “So clearly, it must have worked!”, they think. “Buying things does make your life better!”.

1.2.4 Hedonic adaptation

After that first moment of happiness, however, people tend to return to their baseline of happiness (Mancini et al., 2011; Diener et al., 2006), because they get used to having the thing they bought and the newness of it wears off (Knight & Gunatilaka, 2011). This effect is referred to as hedonic adaptation, and it’s been identified as an important reason for our overconsumption (Chancellor & Lyubomirsky, 2011).

1.2.5 Dependence

As a result, people start to rely on consumption to make them happy - they forget how to do it themselves (Krems, Kenrick & Neel, 2017). As a result, they are forced to buy something new in order to recreate the happiness they had earlier.

1.2.6 Unhappiness

Extrinsic motivations

Firstly, people become less autonomous, because they start pursuing more extrinsic goals. Instead of focusing on pursuits that would make them more satisfied with their life, such as meaningful relationships with others or improving the world around them, they shift their focus to the pursuit of money, possessions, fame, etc (Sheldon & Kasser, 1995, 1998, 2001).

Never good enough

Secondly, their aspirations outgrow what they can ever achieve. They start comparing themselves to others more, and as a result success becomes more than just having a positive impact: success to a materialist means outperforming everyone else, only then will they feel competent. There can only be one person on top, so this view of what success is allows very few people to be satisfied with their life (Kasser et al., 2004; Hirsch, 1976).

Ruining friendships

This desire to be at the top has another effect: people start valuing their own success over their relationships with others, they start scheming and as a result cause conflicts that lose them friends, all for personal gains (Parker & Ivtzan, 2016; McHoskey, 1999; Kasser, 2003).

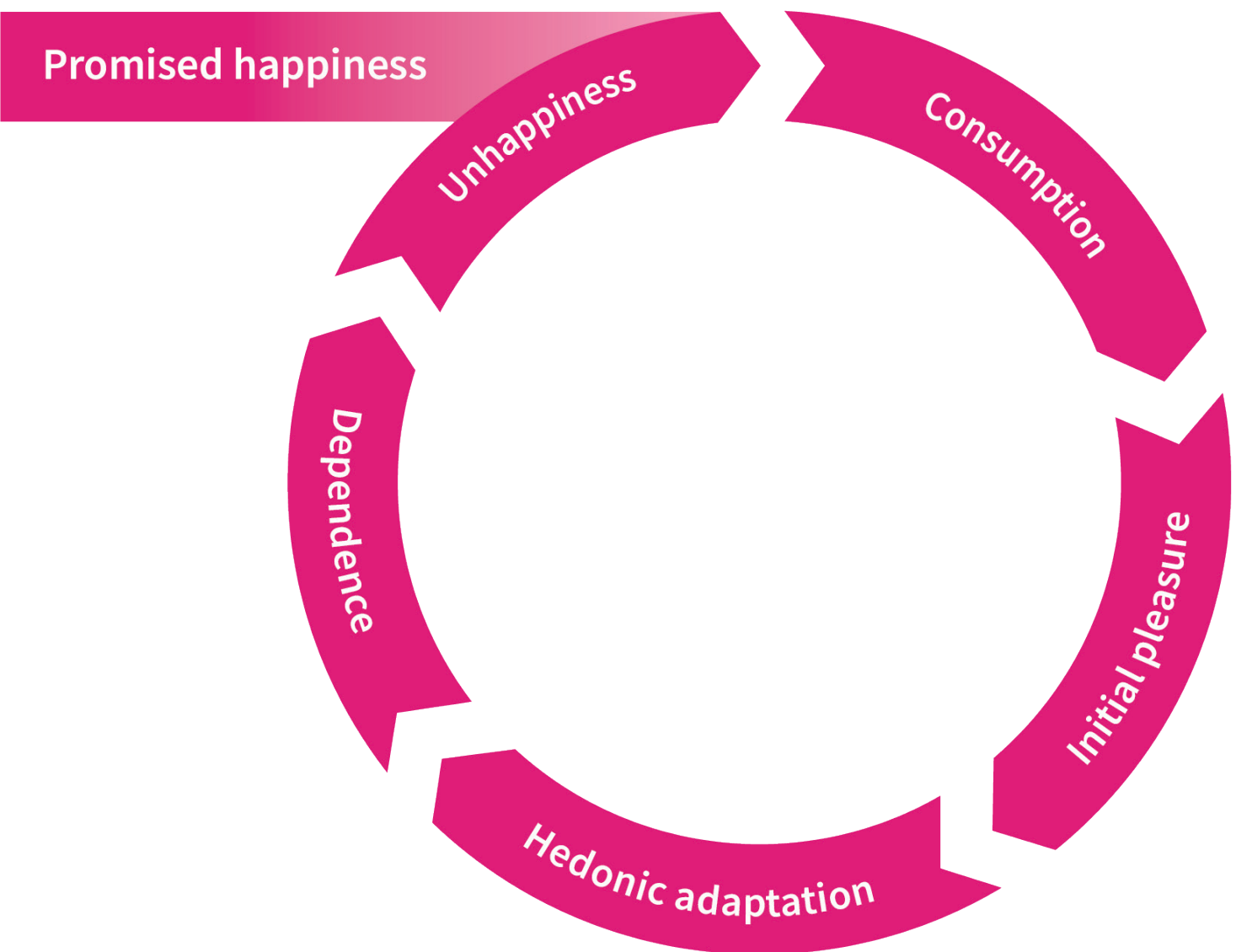


Figure 1.2: Advertisements pull people into a cycle of consuming for pleasure, dependence on consumption and unhappiness. Ultimately, this cycle makes people addicted to consumption

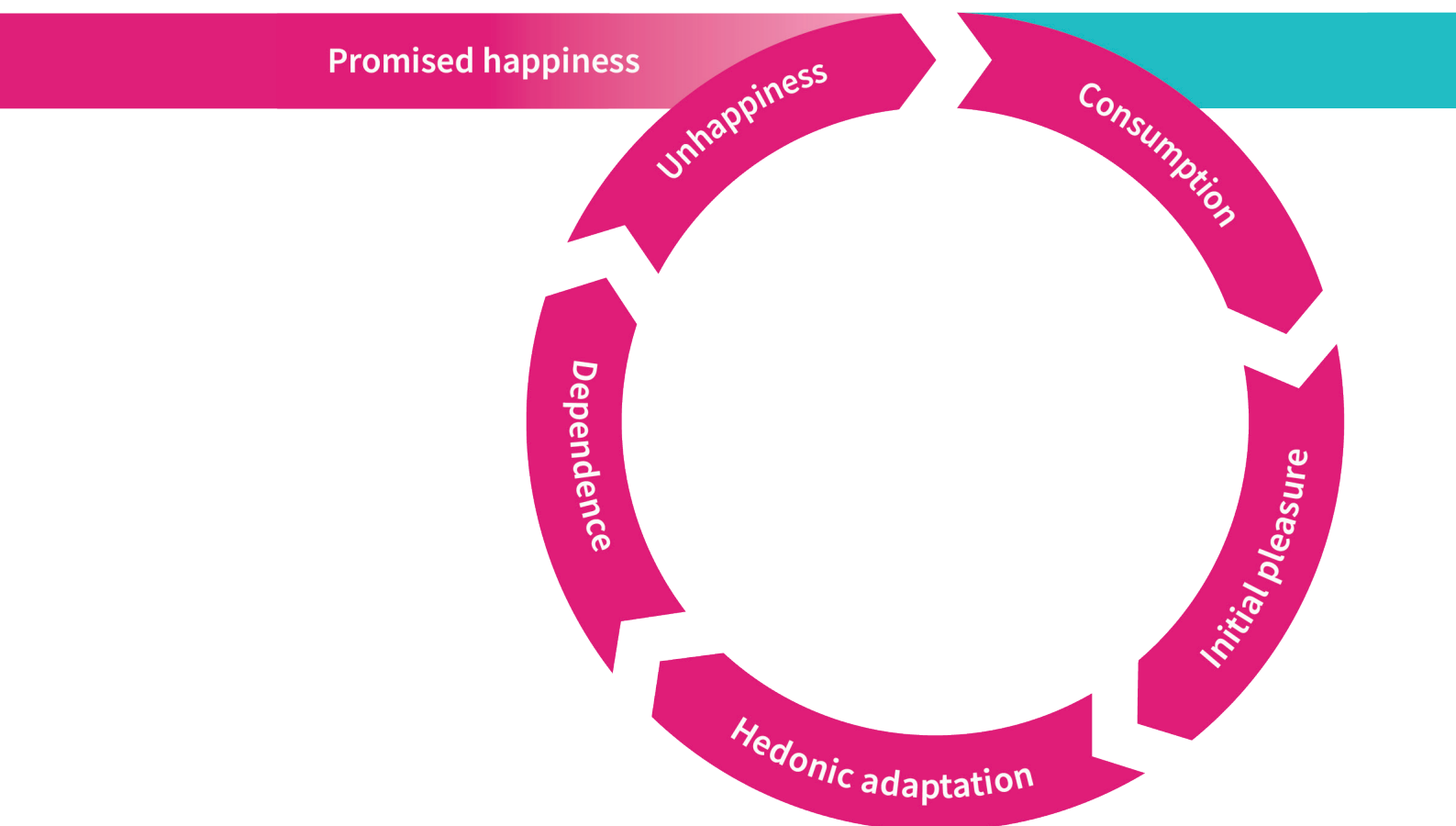
1.3 Another feedback loop

1.3.1 Learning how to make yourself happy

Now that it has been established that people buy things they don't need because they are addicted to consuming, and that that addiction exists because consuming for pleasure gets people to forget how they can make themselves happy, an opportunity can be identified. Helping people find their own happiness again may move them from a feedback loop of addiction and unhappiness to a feedback loop of self-sufficiency and happiness, as shown in Figure 1.3.

1.3.2 Less consumption

If people are taught how to make themselves happy, they won't need to buy things for hedonistic pleasure anymore. This means they will generally need less consumption in their life.



1.3.3 Benefits and Happiness

There are several ways in which reducing consumption can benefit people. These benefits then lead to more happiness, meaning people have even less of a need for hedonic pleasure.

Independence

Kicking their addiction to consumption would make people more independent. Being independent from outside factors allows people to act more out their own volition and the autonomy gained from that would make them happier (Deci & Ryan, 2008).

Empowerment

Being empowered to improve their own life would make people more optimistic about life, because they have an easier envisioning how they'll get to a positive outcome (Rogers et al., 1997). That optimism would then make them happier as well, because it activates them to do things that will improve their future, and it helps people cope with difficulties in their lives better (Lyubomirsky, 2007).

Self-improvement

Making an active effort to improve their own lives would make people feel like they're taking better care of themselves, which in turn would make them happier (Lyubomirsky, 2007), because they're putting more effort into pursuits that they are intrinsically motivated for while worrying less about extrinsic motivations (Deci & Ryan, 2008).

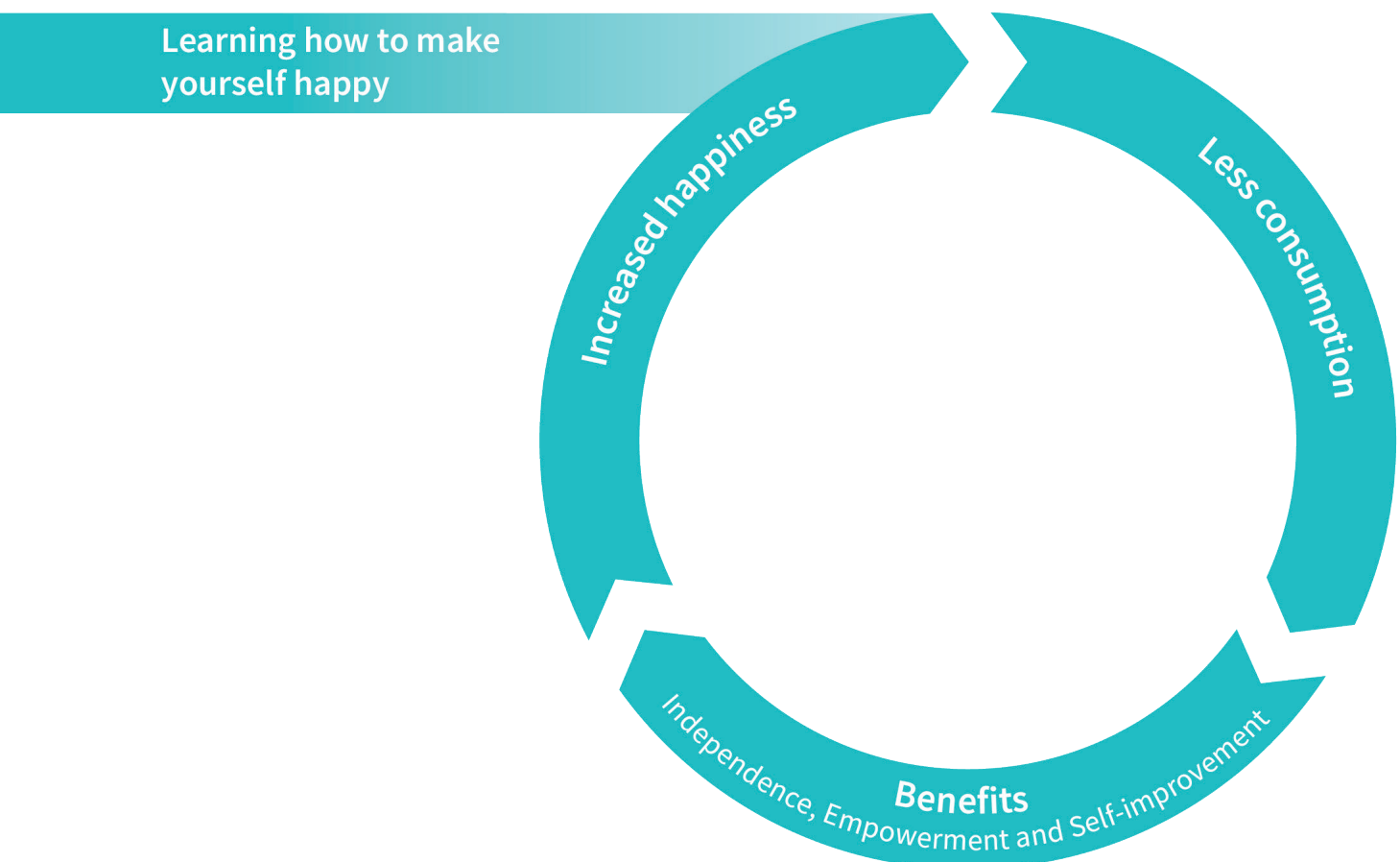


Figure 1.3: Teaching people to make themselves happy can pull them out of their addiction to consumption

0.1 pigment liner

A close-up photograph of a person's hand pointing at a page in a notebook. The page contains handwritten text and several rectangular boxes, some of which are empty and others containing faint, illegible text. The handwriting is in cursive and appears to be from a past era. The hand is pointing at a box that is currently empty. Other boxes contain faint, illegible text. The overall image is somewhat blurry and has a vintage feel.

2. Design Strategies

In this Section, I describe my idea of what should be done about addiction to consumption: there are ways to become happy that aren't based around external factors but rather around actions that you take. Using this, people can be taught how to make themselves happier so that they no longer need to consume for pleasure.

These action-based happiness-mechanisms are referred to as Eudaimonia; I developed a model that summarises the existing theories into things laymen can understand without further reading. The model consists of three main components:

- **Goals:** Make sure you have goals to work towards which are meaningful to you
- **Growth:** Accept who you are, but do keep growing as a person
- **People:** Build and maintain meaningful relations with people who matter to you

2.1 Design Goal

2.1.1 Eudaimonia as an opportunity

As outlined in the literature review, people should make the jump from a cycle of consumption dependence and unhappiness to one of being independent and self-sufficient in how they get their happiness. In my view, the most promising strategy for this jump from one cycle to another is to use different theories on how to make people happy, which rely not on hedonic pleasure but rather on what is referred to as Eudaimonia (Figure 2.1).

Eudaimonia is about feeling satisfied as a result of actions you take in life, rather than deriving short term pleasure from outside factors. I will define it more precisely later. There are two main reasons why eudaimonia would be better suited for this than other strategies for improving people's happiness:

- It is generated through a person's own efforts, which makes it less susceptible to hedonic adaptation
- It empowers people to try and become less addicted, instead of changing their dependence on consumption to a dependence on something else

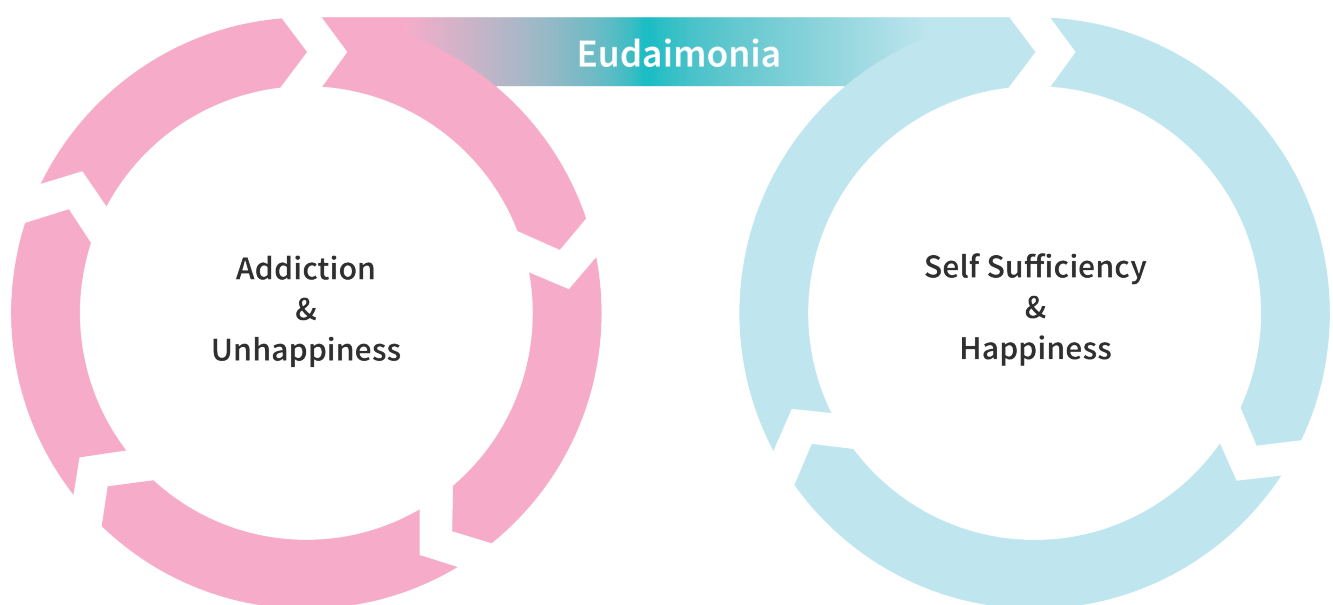


Figure 2.1: Eudaimonia could pose an opportunity for moving people from the previously described cycle of addiction and unhappiness to one of self-sufficiency and happiness

2.1.2 Design goal

In order to do design intervention tests, I first need to set a design goal that will ensure that testing the things I designed will actually help me uncover the kind of information that I'm looking for. Figure 2.2, summarises through which steps I get to my design goal.

Appendix 2.1: Why Eudaimonia is a better option than changing the way in which people find hedonic pleasure

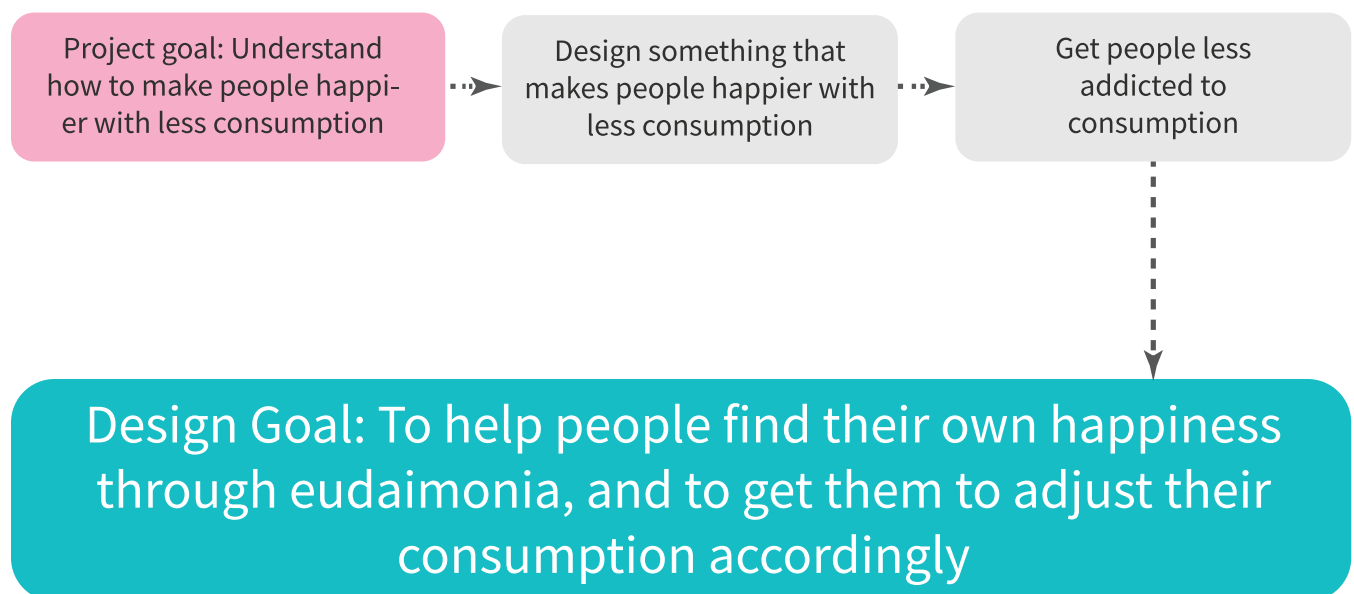


Figure 2.2: How the project goal (gaining an understanding into the theory and making it usable for other designers) is turned into a Design Goal for interventions that design interventions can be based on

2.2 Strategy

2.2.1 An overarching design strategy

Another thing I need to develop designs is a strategy to base them upon. I created an overarching strategy that summarises all the different design options I could explore within consumption for eudaimonia (Figure 2.3).

The aim of the strategy is to get people to only pursue those life goals that are relevant to their happiness, only perform those actions that are relevant to these life-goals and only possess those things that are necessary for these actions. It could also be described as using the ViP method to find which items have a reason for existing in people's lives; people could first Reflect upon what they have and do already to see what kind of person they want to be, and then make sure they only take those actions and only buy those items which are needed to become that person.

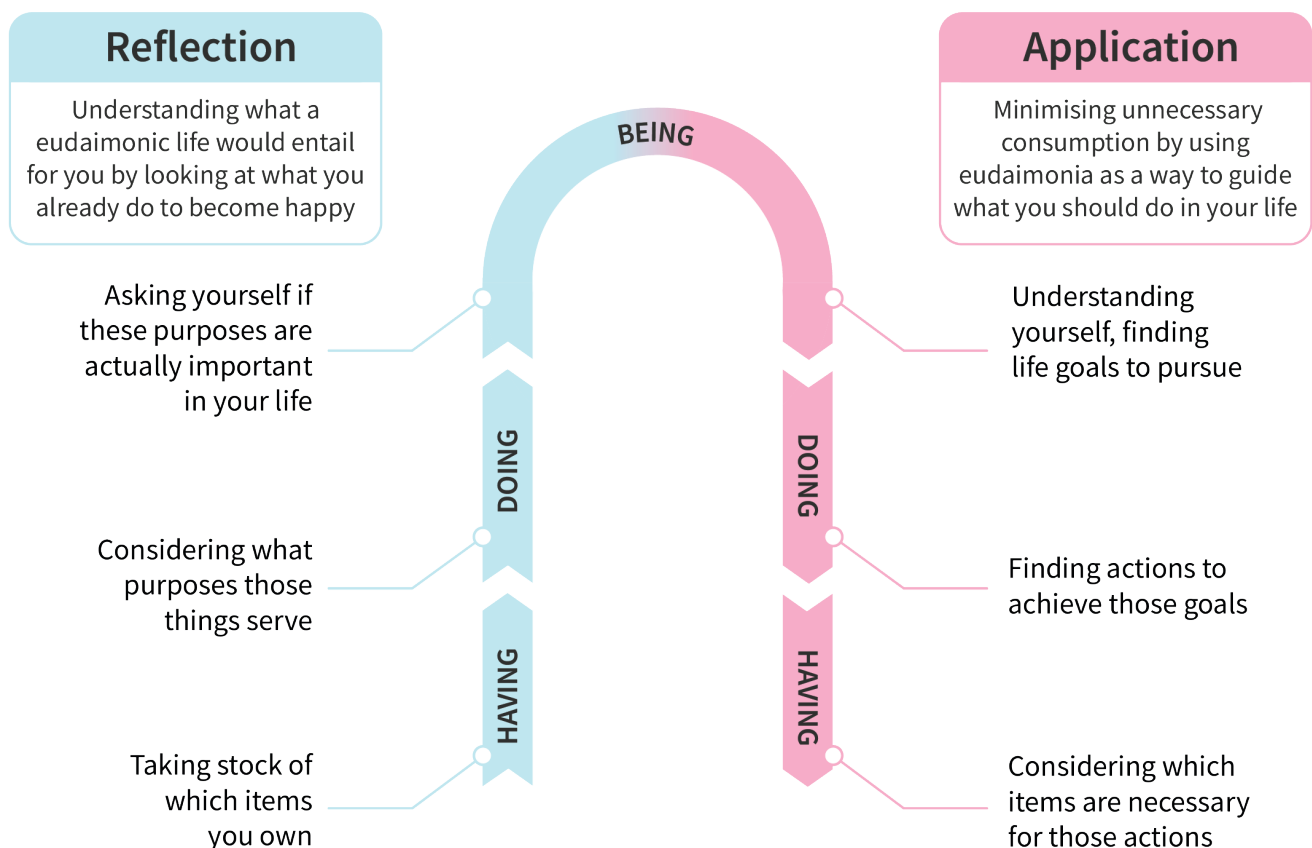


Figure 2.3: to own only that which will make them happy, people have to have the right be-goals (being), they have to take the right do-goals (doing) and they have to have to buy the right things (having).

2.3 Defining eudaimonia

2.3.1 What is eudaimonia?

Eudaimonia is quite a broad and complex concept, so it is important to define it clearly in my project. The most important aspect of eudaimonia, in the context of my project, is that it allows people to produce their own happiness instead of relying on hedonic pleasure derived from outside factors. This allows people to be sustainably happier with fewer possessions.

Overall, eudaimonia differs from hedonia in where people derive their happiness from: where hedonia focuses on the maximisation of pleasure and the elimination of pain, eudaimonia is more concerned with people's ability to develop themselves and find meaning in their lives. To improve your well-being through eudaimonia is to live your life in a way that fits your intrinsic beliefs and motivations, and to do so in a way that you find engaging (Waterman, 1993; Ryan & Deci, 2001).

Sustainable Happiness

Important to note is that eudaimonia is not about delayed satisfaction: you can get instant gratification out of being around friends; the way this instant gratification differs from hedonia is in that the positive impact it has on you lasts much longer (Waterman, 2007). It is because of this that eudaimonia is sometimes referred to as Sustainable Happiness.

2.3.2 Existing theories

There are three main theories of well-being which fall within the realm of eudaimonia: Ryff's 6-dimension model (1989), Ryan & Deci's Self Determination Theory (2008), and Seligman's PERMA model (2011); notable overlap between the theories can be found, for example in need for interpersonal relations, autonomy, impact on the world, and meaning. The three models, along with their components, can be found in Figure 2.4.

2.3.3 Hedonic elements

While the former two theories (6-D and SDT) are purely eudaimonic ones, the PERMA model aims to outline all the things that improve people's subjective well-being. Most of its components are eudaimonic; the last four (ERMA) have overlap with or can be explained using the other two theories. This does not apply, however, to Positive Emotions. Because of this, I'll be leaving this component out of my project.

6.2 Glossary: Definitions used throughout this project; this would be a good point to familiarise yourself with them

6-dimension model (6-D)

Purpose
in life

Having a goal to work towards

Personal
growth

Progressing towards that goal

Self
Acceptance

Accepting yourself for who you are

Positive
relations

Having good relationships with people around you

Autonomy

Being able to act on your own volition

Environmental
mastery

Being in control of your life and surroundings

Self determination theory (SDT)

Autonomy

Being able to choose for yourself what you will do in your life

Competence

Being capable of actually doing those things you chose to do

Relatedness

Building strong relationships with people you care about

PERMA

Positive
emotions

This component is hedonic, and will therefore be left out

Engagement

Experiencing Flow

Relations

Having people around you in life

Meaning

Belonging to and serving something bigger than you

Achievement

Success at goals you set for yourself

*Figure 2.4: There are three main theories of Eudaimonia:
6-Dimension Model, Self Determination Theory and PERMA*

2.3.4 Other inspiration

Aside from these theories, Sonja Lyubomirsky's book *The How of Happiness* (2007) gives suggestions on how to change your life in order to be happier, summarising a large amount of scientific studies into a list of happiness-inducing activities. I'll be using these activities to help me understand better how eudaimonia really works, and also to inspire me in my ideation process later in this project.

From Lyubomirsky

The How of Happiness

A New Approach to Getting the Life You Want

- Express gratitude for what you have and who you have around you
- Cultivate optimism - try to imagine the best possible version of your future self
- Avoid overthinking and social comparison
- Be kind to those around you and to strangers as well
- Nurture strong relationships with the people you care about
- Try to experience Flow - partake in activities that engage you
- Savour life's joys - pay attention to what positive things are happening around you
- Commit to your goals
- Develop strategies for coping with stress, trauma or other issues
- Learn to forgive those that have wronged you
- Practice religion or spirituality - it can help to feel like there is something bigger than you
- Take good care of your physical health as well

2.3.5 My model for lasting happiness

These theories and pieces of literature describe the topic quite well, but there's a lot of overlap between them and I also feel like they require quite a lot of explanation in order to really be understood by laymen. Because of this, I constructed my own model of eudaimonia (Figure 2.5), which merges the three theories into one and gives more concrete life advice rather than just naming clusters of human needs. Details on how the model was constructed, and why each of the components of the model is there can be found in the Appendices 2.2 through 2.5.

Appendix 2.2: How the model was built

Appendix 2.3: An in-depth look at Goals

Appendix 2.4: An in-depth look at Growth

Appendix 2.5: An in-depth look at People

Appendix 2.6: Different ways to explain the model

Appendix 2.7: Examples of eudaimonic goals, actions and items

Appendix 2.8: Examples of how the model is applied



Figure 2.5: My model of eudaimonia combines the three existing theories into three components: Goals, Growth and People



... that were necessary
... to be made under
... as I could:



Once you
... action
... write down some



... music
... effort
... this
... people
... you
... were
... that

Items that were necessary in
efforts to ... day as meani
as ... col

3. Initial Explorations

Before proper tests can be done, i first have to gain somewhat of an understanding of what designs work and what doesn't work. To do this, i developed designs that might help people get better at making themselves happy through eudaimonia, and I had people try them out. I paid attention to what impact the design interventions had, and designed new interventions based on that. In total, I conducted 21 small tests and surveys, which taught me quite a lot about how you could get people to live more eudaimonically. In this section, I discuss what explorations i did, and what i learned from them.



3.1 Intervention testing

3.1.1 Explorative tests

In order to gain an understanding of how the theories outlined in Section 2 can be put to use, design interventions were developed (Figure 3.1) and tested (Figure 3.2). Aside from 18 design interventions, 3 surveys were conducted to supplement the learnings gained from the tests.



Figure 3.1: A large number of designs were developed for testing.
See Appendix 3.3 for a summary of how they came to be

Appendix 3.1: Interaction vision that was used to inspire ideas

Appendix 3.2: Four possible strategies for reducing consumption

Appendix 3.3: Ideation process for the interventions

Appendix 3.4: Notes on what happened in each test

0: Example

Here I explain what was tested with each intervention

Goal: Here I explain what the purpose of the intervention was

Goal: Some interventions have multiple goals

Cluster

This is where I write down the insights i gained with each design intervention

Cluster

Each insight belongs to a cluster (EG Reminders or Reflection)

Here there will usually be a photo of the test or of the interactive prototype that was used in it

Figure 3.2: Each of the design interventions is shown in the next pages, including information about what was tested, what the goal of that test was and which findings came out

1: What are you grateful for?

People were asked to say “thank you” to an item they were grateful for, and explain why they were grateful for it

Goal: To find out if people would express gratitude to the right objects if asked

Other

Gratitude is generally felt towards people, not objects



2: What do you feel gratitude towards?

People were asked to say “thank you” to an item they felt gratitude towards, and explain why they felt that way

Goal: To find out if people would express gratitude to the right objects if asked

Other

The design should distinguish between eudaimonia and utility



3: Googly Eyes

People were asked to stick googly eyes on items they felt gratitude towards, look into those eyes, and say “thank you”

Goal: To see if saying “thank you” to things changes people’s relationship with their possessions

Goal: To see if personifying items changes people’s perception of them

Other

Personifying items changes people’s relationship with those items

Spreading

Having things on public display makes for a good conversation starter

Spreading

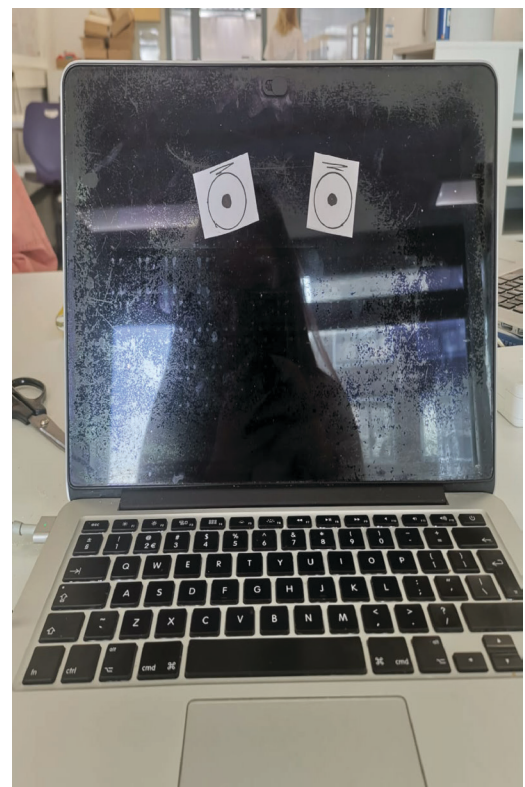
Conversations can be used to spread the design

Reflection

Conversations get people to be explicit in their reflection, which gets them to reflect more

Eudaimonia

Vague instructions get people to think of utilitarian items rather than eudaimonic ones



4: A eudaimonic year

People were told about the “Googly eyes” exercise and asked to divide a set of items into things that they would have thanked at some point in the last year, and things they would not have thanked

Goal: To see if I should expect the “googly eyes” exercise to work out over a longer time span

Eudaimonia

If the design makes people think of the results of eudaimonic actions, people won't start looking for tools

Lifestyle

The design could get people to think about whether an item was just useful, or if it was actually necessary

Reflection

Having people reflect over a long period of time gives less useful results



5: Superhero template

People were asked to fill out a template where they show themselves as a superhero, using a template that tried to get them to think of their life goals and items needed for them

Goal: To find out if people need help setting be-goals

Goal: To see if combining ideals with strengths is a good way to set be-goals

Other

Combining their ideals and strengths helps people set intrinsic and personal be-goals

Identity

Creating an identity around a certain behaviour makes it seem more human

Identity

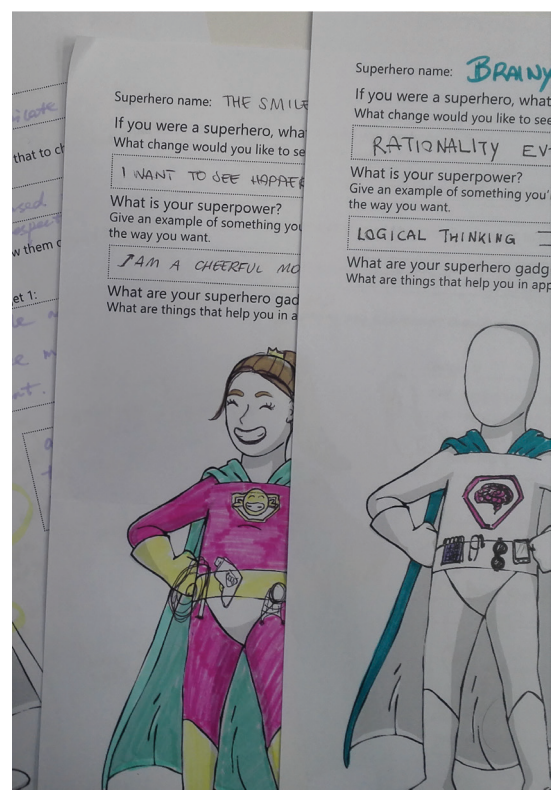
Creating an identity around a certain behaviour makes people feel more committed

Lifestyle

If the behaviour change is presented as an everyday thing, people are more likely to apply it

Lifestyle

Similarly, it helps when it is something that is done all day, rather than just as part of the day



6: Planting happiness

People were asked to follow a set of instructions for reflecting while going through the steps of planting a herb

Goal: To see if people can turn their be-goals into do-goals

Goal: To see if the Interaction Vision could be applied literally

Other

If people are asked about ideals, it helps to be able to fill in something personal or mundane

Lifestyle

Writing down things makes people feel committed to them

Other

“People you care about” is more intimate than I intend it to be

Scales

When setting do-goals, people need help turning them into actions

Scales

The design should be more concrete than it is complex



7: Keychain token

People were taught about the components of eudaimonia, and given a keychain to remember it by

Goal: To find out if teaching my model of eudaimonia helps people in their consumption choices

Goal: To find out what would be a good way of reminding people of eudaimonia

Scales

Just teaching the theory on eudaimonia leaves too much up for interpretation

Reminders

If people are reminded of eudaimonia at random times, they won't be able to apply it well

Reminders

The right time to remind people is at times where they do hedonic things, or when they make purchases



8: Texting reminders

People were taught about the components of eudaimonia, and texted one of the components each day to remind them

Goal: To find out if teaching my model of eudaimonia by drawing it helps people with consumption

Goal: To find out what would be a good way of reminding people of eudaimonia

Reflection

People don't always have time to reflect, flexibility in my design can solve this

Reminders

Texts or apps aren't very effective as a reminder, as mobile phones are already cluttered enough

Reflection

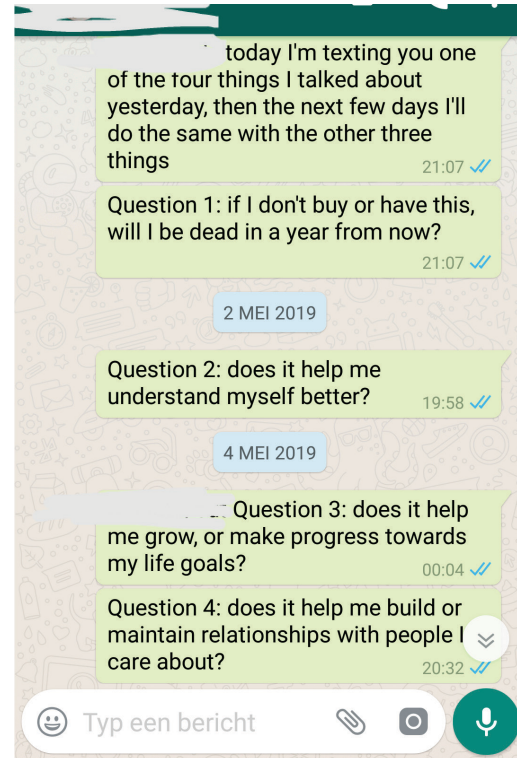
People often forget things they reflected about during the night

Lifestyle

To get people to change their behaviour, it helps to give them a specific moment to start

Lifestyle

What the design asks of them at the start should then be something they can keep up indefinitely



9: Tattoo reminder

People were taught the four questions they can ask themselves to consume for eudaimonia, and given a temporary tattoo to remember it by.

Goal: To find out if teaching the four questions I devised help people in their consumption choices

Goal: To find out what would be a good way of reminding people of eudaimonia

Scales

Concrete instructions are more useful to people than general advice is

Efficiency

If eudaimonia is explained in a way that makes it seem robotic, people are unlikely to accept it as a lifestyle

Reminders

If something is to be carried at all times, it should also be appropriate to have with you at all times



10: Capsule with information

People were taught the four questions they can ask themselves to consume for eudaimonia, and given a capsule with a paper in it to remember it by

Goal: To find out if teaching the four questions I devised help people in their consumption choices

Goal: To find out what would be a good way of reminding people of eudaimonia

Reminders

The reminder should not be too obtrusive

Reminders

When a reminder is carried at all times, people can take it out to reread specific information held in it



11: House on fire

People were asked to pretend their house is on fire, and given them a set of items to divide into categories: things to save, things to replace, things not to replace

Goal: To see if having people 'rank' the things they have gets them to reconsider what they need and what they don't need

Scales

Eudaimonia needs to be an explicit part of the design

Reflection

When people don't reflect upon eudaimonia daily, they cannot be as precise in what made them happy



12: Pack your bag

People were asked to pretend they were moving to a different place with only a back-pack to carry their things. They had to select 10 items to bring, and discard the rest

Goal: To see if limiting the number of items someone is allowed to have gets them to reconsider what they need and what they don't need

Other

Limiting people in how much they can choose makes them pickier

Other

People would rather give up utility than happiness



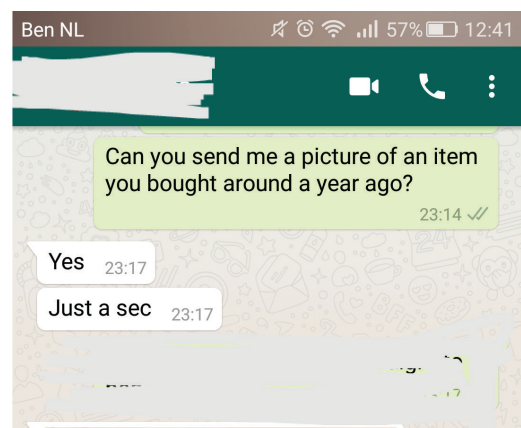
13: Explaining the value of things

People were regularly texted descriptions of items (EG something orange) and asked to explain what value that item holds in their life

Goal: To find out if reflecting on the value of things they already have gets people to reconsider the things they might buy

Other

If people think the purpose of the design is to make them appreciate the items that they have more, they may reduce consumption but they won't become more eudaimonic



14: Meaningful actions + capsule

People were given a capsule with in it a piece of paper with the instruction to write down the things they did the previous day to make that day meaningful

Goal: To see if carrying with them a reminder gets people to change their consumption behaviour

Goal: To find out if reflection is best done in the evening or in the morning

Scales

Instructions that are too complicated are easier for people to misinterpret

Reflection

Reflection is best done before the next day

Reminders

Things that aren't kept directly on people are easy to forget about

Eudaimonia

The design should specify that it is not meant for assessing food purchases



15: Meaningful items + capsule

People were given a capsule with in it a piece of paper with the instruction to, in the evening, write down what items they used to make that day a meaningful one

Goal: To see if carrying with them a reminder gets people to change their consumption behaviour

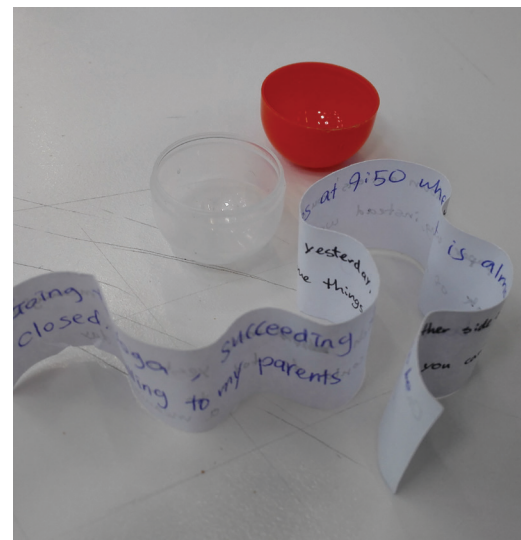
Goal: To find out if reflection is best done in the evening or in the morning

Other

If the design saves every reflection ever done using it, it becomes too cluttered

Lifestyle

When people make reflection a daily ritual, they pick out more eudaimonic items than when they do it once



16: Capsule with a detailed explanation

People were given a capsule similar to “meaningful items + capsule” but with altered wording. They were explained each bit of the wording to make sure they understood it correctly

Goal: To see if giving a more detailed explanation of what a meaningful day is will get people to follow the instructions I give more closely

Scales

A shorthand version of the instruction given to people may help them remember it better

Scales

People understand what eudaimonic items are better when it is explained in two parts: actions and items

Other

People won't use a design if they feel they might lose or damage it in the process

Reminders

Keeping something on them helps people keep things in the back of their mind



17: Growing happiness (meaningful day)

Some of the people from the “planting happiness” exercise were told to water the herb they had planted only on days that were meaningful in the context of their life

Goal: To see if attaching a metaphorical action to do-goals motivates people to do them

Goal: To see if the 6 examples I give help people find do-goals

Reflection

Performing a daily ritual helps people keep things in mind

Other

People put more importance on social do-goals

Lifestyle

Performing a daily ritual helps people build up a habit



18: 3 do-goals + tattoo

People were asked to think of three things: something to learn, something to practice and someone to talk to. They were given a temporary tattoo to remind them to do one of those three things

Goal: To see if helping people find specific do-goals gets them to partake in those activities more

Other

Things that spark conversations should be hideable at people's convenience

Efficiency

If people are provided with do-goals directly, they perform them quite quickly and then need to get new ones

Reminders

Reminders don't have to last forever; only until people don't need a reminder and do things by themselves

Identity

Wearing something for others to see makes people feel more committed to being eudaimonic

Scales

Having specific do-goals helps people change behaviour



19: Flipover to find do-goals

People were given a small card with questions written on it which would help them find implementation goals

Goal: To find out if breaking be-goals into parts until those parts are 1 day long will help people find do-goals

Efficiency

The design should make a clear distinction between eudaimonia and efficiency

Scales

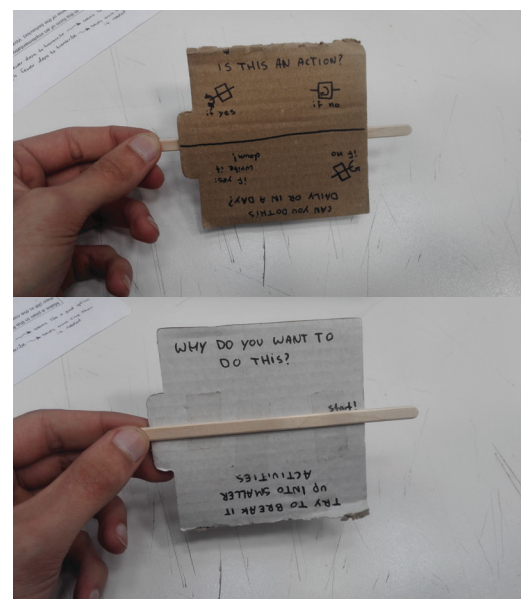
People need guidance when they are looking for do-goals

Efficiency

People feel like they deserve some time to unwind

Efficiency

If the design only helps people find do-goals they don't enjoy, they will think of hedonic, enjoyable actions



20: Thanking things used for 6 do-goals

People were asked to say “thank you” to items that helped them make that day a meaningful one, and were given six do-goals they could apply to make a day meaningful

Goal: To see if the 6 do-goals I give people are useful for them to understand what they could be thankful for

Eudaimonia

Giving examples of eudaimonic actions helps them identify what eudaimonic actions they already take

Reflection

Giving examples of eudaimonic actions may not necessarily get people to find new actions

Other

People can be both thankful and resentful towards the same item

Could you, at the end of your day, go around your room and say (aloud) “thank you” to all the items you needed to make that day as meaningful as you could make it

14:09 ✓✓

Some suggestions for things people can do to make a day more meaningful

- work on something
- create something
- learn something
- practice something
- contact someone
- interact with someone

21: Growing happiness (steps towards goal)

Some of the people from the “planting happiness” exercise were told to water the herb they had planted only on days where they took steps towards the goal they had outlined earlier

Goal: To see if attaching a metaphorical action to do-goals motivates people to do them

Other

My design shouldn’t use negative reinforcement to get people to do things

Scales

The design shouldn’t tell people just to “take steps”, it should guide them in how to find those steps

Reminders

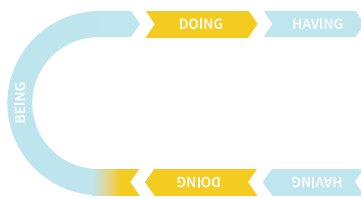
The design should be something people can bring with them



3.2 Learnings

Based on the design intervention tests described in the previous pages, insights were gained into how one would be able to fulfill the design goal. The findings came from small, informal tests, so for now the conclusions drawn from them will just be referred to as learnings. These learnings will aid in designing things to conduct more thorough tests with, and these more thorough tests can then come to more definitive insights.

Learning 1



The design should either give them do-goals directly or help them reflect to find do-goals themselves

Learning 2

The design should be as concrete at possible



Learning 3

The design should contain enough information not to be misinterpreted, but not much more than that



Learning 4

The design should convey the information in a way that is as simple as possible



Learning 5

The design should not force people to do anything, but rather advise them



• **Appendix 3.5:** A more in-depth look at the learnings about scales

• **Appendix 3.6:** Clusters of findings that were used to create the other learnings

Learning 6

Reflection

It seems best to give people a specific time, preferably at the end of the day, to reflect upon what they did that day. Aside from this, it's beneficial also help people reflect at other times, if they choose to reflect on their own accord.

Learning 7

Reminders

The best way to remind people seems to be to have them keep something small on their person, which they can take out to re-read part of the information encapsulated in design.

Learning 8

Lifestyle change

A useful mechanic for getting people to change their lifestyle seems to be to have people commit to that change. This can be done by making eudaimonia becomes a regular, everyday thing for them, so that they can make it a habit.

Learning 9

Efficiency

My design could help people live efficiently, but if it presents a eudaimonic lifestyle as “being 100% efficient in your actions”, it won't make people happy. It'd be useful to suggest ways to spend leisure time eudaimonically.

Learning 10

Spreading

The design could be used to spark conversations about the topic of eudaimonia, which would spread the concept to more people.

Learning 11

Identity

Getting people to identify themselves as ‘a eudaimonic person’ may help change their lifestyle.



4. Testing Methods

To gain deeper insight into what influences design could have on people's ability to make themselves happy, I developed three different designs and had people test them out for a week. I then interviewed them about the test to understand what the designs did.

I found that the best way to see if the designs had a positive influence on people's ability to apply eudaimonia to their lives is to answer three questions:

- **Being:** Does the design help people pursue life goals that are more in line with eudaimonia?
- **Doing:** Does the design get people to take more actions relevant to these life goals?
- **Having:** Does the design get people to consume only that which is necessary for these actions?

In this Section, I describe how I explored these three questions, and how I turned the data gathered from the interviews into useful insights.



4.1 Interviews

4.1.1 Three sub-goals

The goal of this part of the project is to gather insights on **how design can influence how good people are at making themselves happy**. Using the strategy from Section 2.2, this question can be split up into three parts: being, Doing and Having (See Figure 4.1). The interview method should be constructed such that it answers these three questions.

4.1.2 Four steps

In order to make sure the tests yield reliable results, a four-step method was used (Figure 4.2): a baseline interview establishes how good people already are at making themselves happy, and after they use one of the three designs I made (See Section 4.3) another interview tries to uncover whether using it made them any better at living eudaimonically, and how the design actually achieved that.

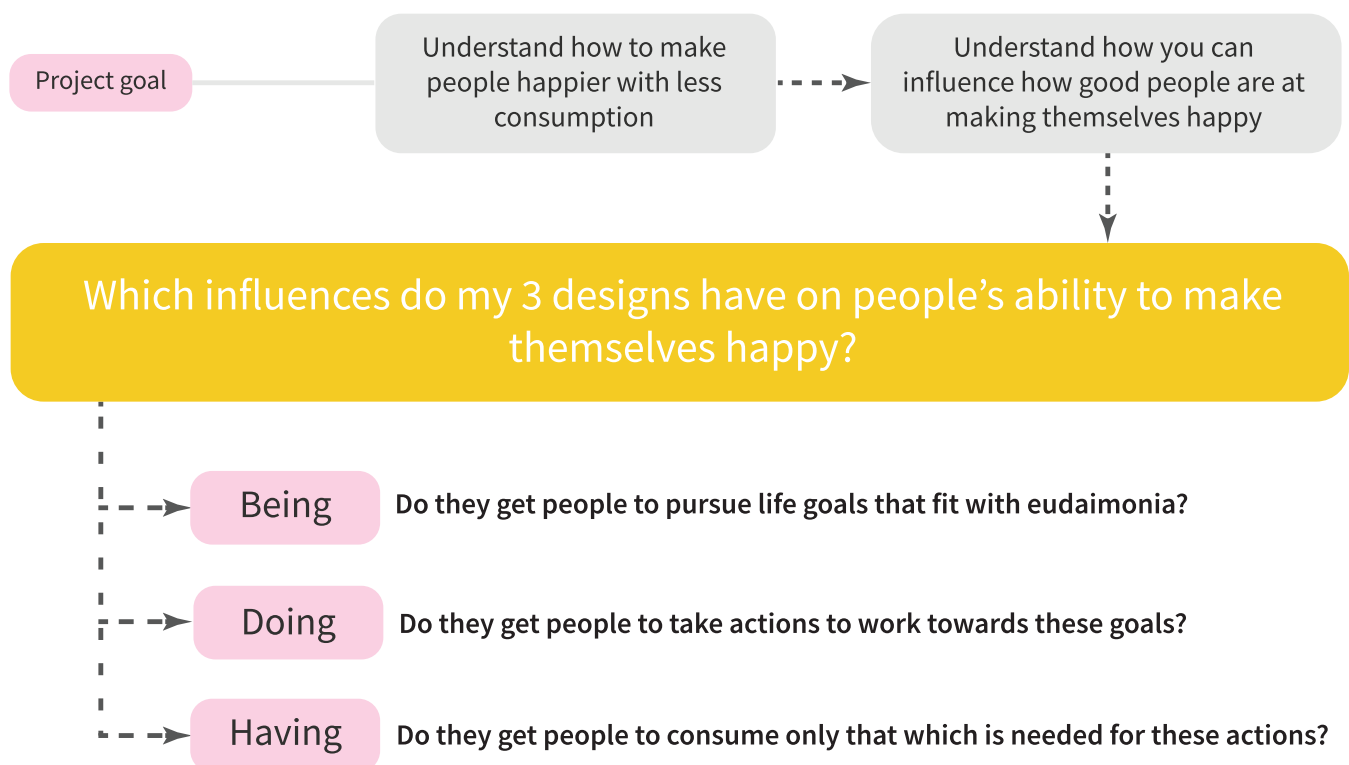


Figure 4.1: There is one main question the interview should try and answer; this can be done by answering the three partial questions on Being, Doing and Having

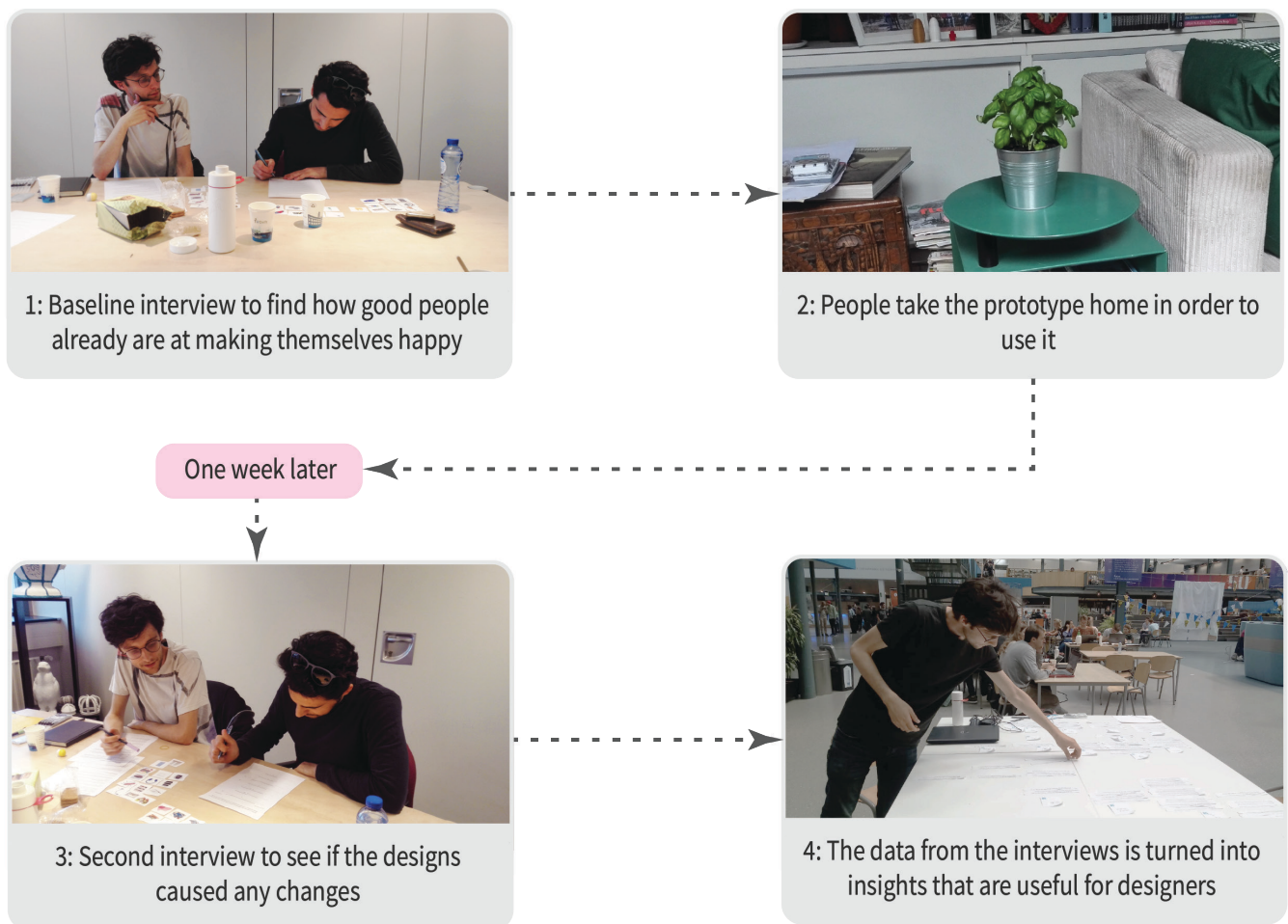


Figure 4.2: Four steps are taken to gather the data that is needed, and then turn that data into something usable.

Appendix 4.1: The interview procedure in detail

Appendix 4.2: Interview script

Appendix 4.4: Consent form that participants signed

Appendix 4.5: Evaluation of the interviewing and testing methods

4.2 Being, Doing & Having

Being

Do the designs get people to pursue life goals that fit with eudaimonia?

4.2.1 Exploring Being

To gain insight into if designs can change people's life aspirations to be more in line with eudaimonia, participants are presented with a form. On it are 7 scales (Figure 4.3), and they are asked to indicate on each scale how important it is to them. The seven scales are taken from Kasser & Ryan (1996), who use them to assess intrinsic and extrinsic motivations of people. The intrinsic motivations (Physical Health, Self Determination, Relationships, and Activism) fit well with eudaimonia, while the extrinsic ones (Fame, Wealth and Attractiveness) conflict with it.

After filling out the form, people are asked why they rated the scales the way they did. This is done to find out what life goals they have exactly, and whether or not those goals are eudaimonic. In the second interview, the form is filled out again to see if there were any significant changes between the two, and if there are the participant is asked why they think this change occurred. The order of the scales is randomised for each participant, so that the order in which they are presented can't be perceived as some sort of ranking.

Below is a list of 7 life aspirations. please indicate how important each of these aspirations is to you by putting a cross somewhere on the scale.

Not important at all | Very important

To be famous or well known, to have people admire me

To look attractive in how my body and/or my clothes look

To take action to improve the (future of the) world

To achieve personal growth and autonomy, to accept myself for who I am

To be wealthy and have a lot of prized possessions

To have satisfying relationships with my family and friends

To be healthy and free of illness

Figure 4.3: The form, featuring 7 scales and some instructions. Its goal is to help assess whether people's attitudes became less materialistic because of the design.

Doing

Do the designs get people to take actions to work towards their life goals?

4.2.2 Exploring Doing

To see if people actually pursue the life goals they mentioned, or if they're just saying they value these things, they are asked some follow-up questions about what actions would say they undertake for each of the goals they have mentioned. If they don't know any actions, or if they give rather vague answers that still pertain to general life goals rather than actions, they are asked more directed questions.

Example questions

- What do you do to maintain relationships with people far away from you?
- When you do something with friends, what do you usually do?
- What kind of exercise do you do? Do you play sports with others?
- What do you do to develop yourself as a person? Are there things you are learning aside from your studies?
- Do you volunteer anywhere? For what purpose?

In the second interview, the participants are asked about these actions again; most importantly they are asked if they found new (eudaimonic) ones, if they became more aware of which actions make them happy and if they've started doing some of them more or less. The purpose of this is to find out if the designs people tested had any influence on how eudaimonic their actions are.

Appendix 4.3: Interview form with 7 scales

Having

Do the designs get people to consume only that which is needed for these actions?

4.2.3 Exploring Having

In order to see what people's relationship to their possessions is, and if that relationship can be changed, participants are presented a card set of 45 items (Figure 4.6) and asked to sort the cards into items that they would replace if they lost them, and items that they wouldn't replace (Figure 4.5).

After having sorted them, they are asked about their reasons for wanting to own certain items, in order to see if those reasons line up with eudaimonic consumption. In the second interview they are then asked to do the same thing again, to see if the design caused any changes in what they want to own, or in their reasons for wanting to own those things.

Set of items

The items picked out are things that some people need for their eudaimonic pursuits, but that others don't really need at all. Aside from this, some mostly hedonic items such as a TV or decorations are put in, to see how people feel about them and if this can be changed. Items such as a car or computer, which are rarely owned by people who don't feel like they absolutely need them, are left out because they won't yield interesting insights on why people choose to own them.



Figure 4.5: The card set is used to gain an understanding of what effects the design had on people's potential consumption. It does this by having people simulate buying things

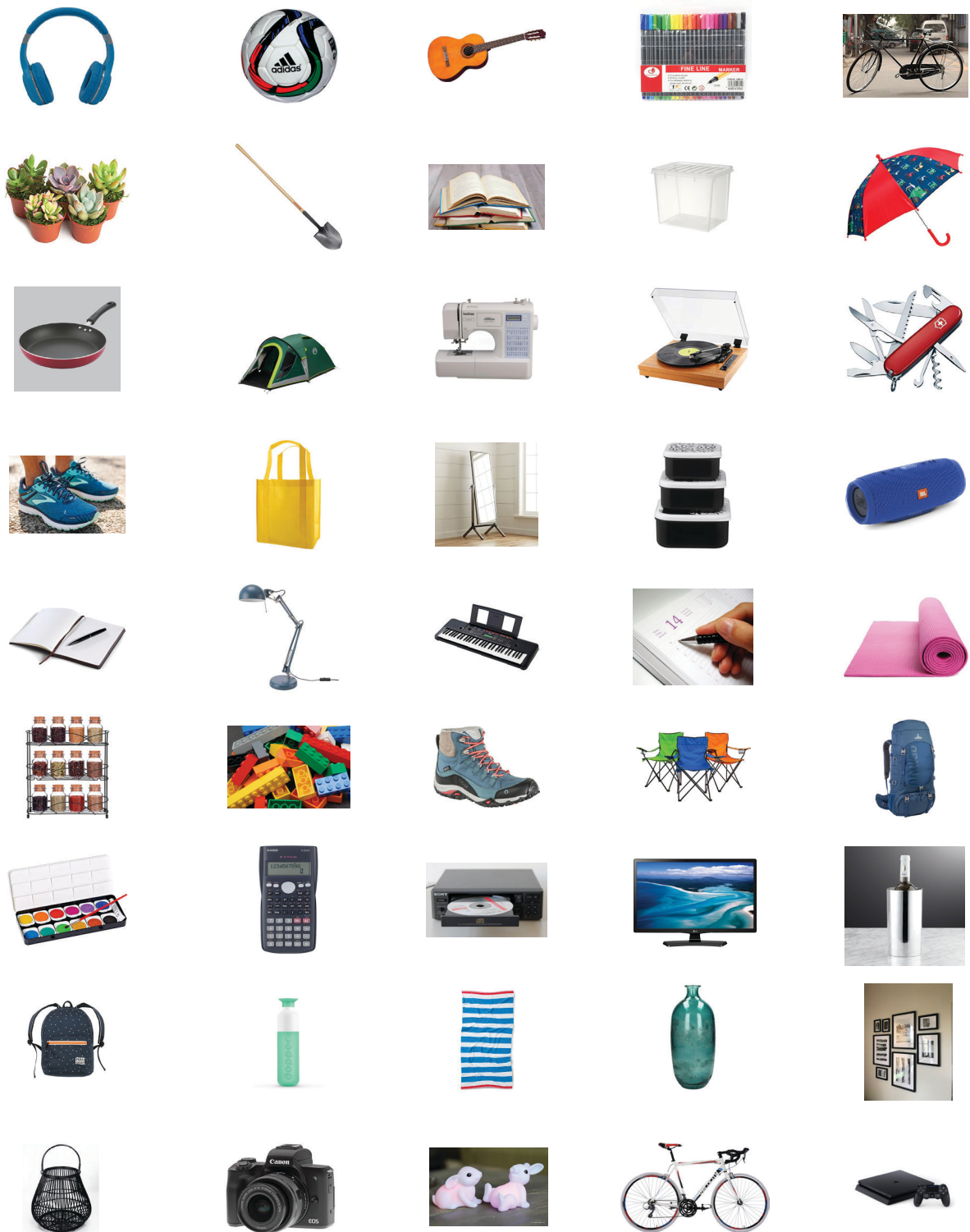


Figure 4.6: The set of items that was used to understand people's motivations to buy or not buy things; the items that were chosen are things that some people absolutely need, and that some don't need at all

4.3 Which designs to test

4.3.1 Design questions

The learnings from Section 3 don't just help give some idea of what kind of designs would be more viable, they can also be used to find which variables are still interesting to explore between those designs. To do this, a design question was attached to each learning and two or three design options that would sufficiently explore each of these design questions were developed (Figure 4.7).

4.3.2 Three designs

Using these design options in the designs that are tested then allows for exploration of each and every aspect that may be relevant to how good a design is at helping people make themselves happy. The three designs that resulted from this, Happiness Harvest, Gratitude Capsule and Activity Bracelet, are discussed in detail in the next six pages.

Appendix 4.6: Use instructions for each of the three designs



Figure 4.7: From the learnings in Section 3, twelve design questions could be developed. Three design options were attached to each of the questions; applying these options to designs will allow for the testing to answer each of the questions

Design 1: Happiness Harvest

The design helps people find a goal to pursue in life, and then gets them to water a plant whenever they do something relevant to that goal. As a result, wilting plant shows that you need to care for yourself better, while a flourishing plant symbolises how you are flourishing as a person.

3: No extra information

People are just given the plant and an instruction on how to use it, without any explanation of why and how this will make them happier

10: Efficiency is not eudaimonia

Unlike in other designs, being eudaimonic is just about *doing something you care for*, they are not urged to be busy with work all the time



1: Write down your ideals and strengths



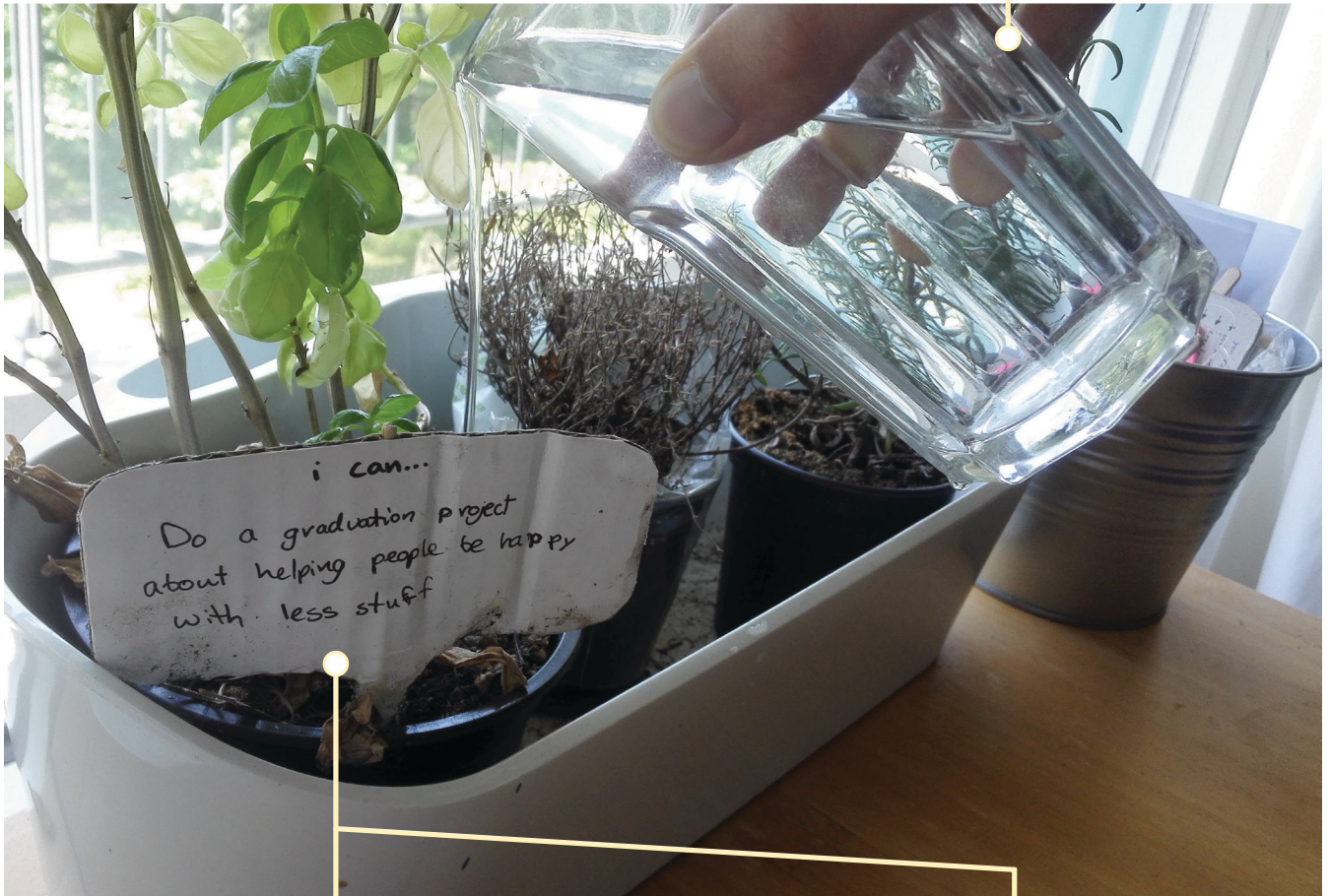
2: Combine them into a life goal



3: Place the sign in the soil

9: Doing one thing a day is enough

People can water the plant whether they did a lot today or they did very little



5: Just suggesting what might be useful

People are told to try and take care of the goal as well as they do of the plant. What they do with the rest of their life is left up to them

8: Reminder triggers reflection

The sign is meant to make people associate watering the plant with thinking of their goal



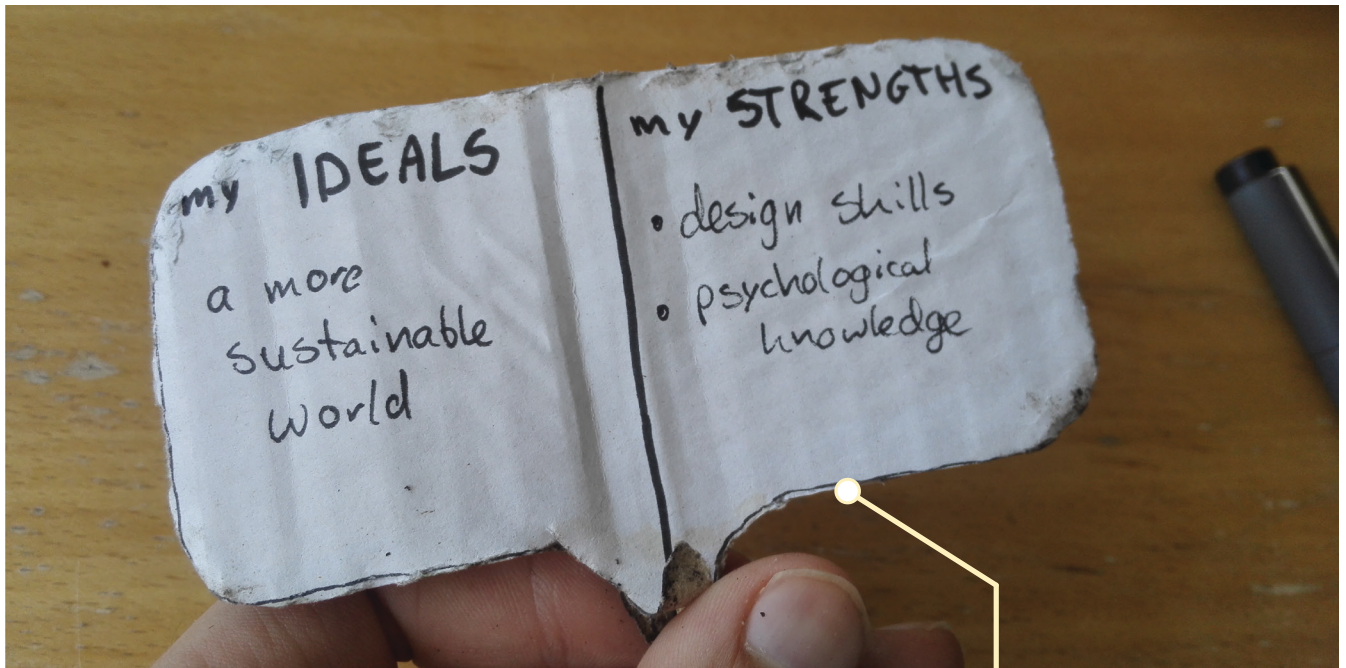
4: Sow the seeds



5: Care for the plant as you care for your life goal



6: Harvest your happiness



1: Finding Be-goals

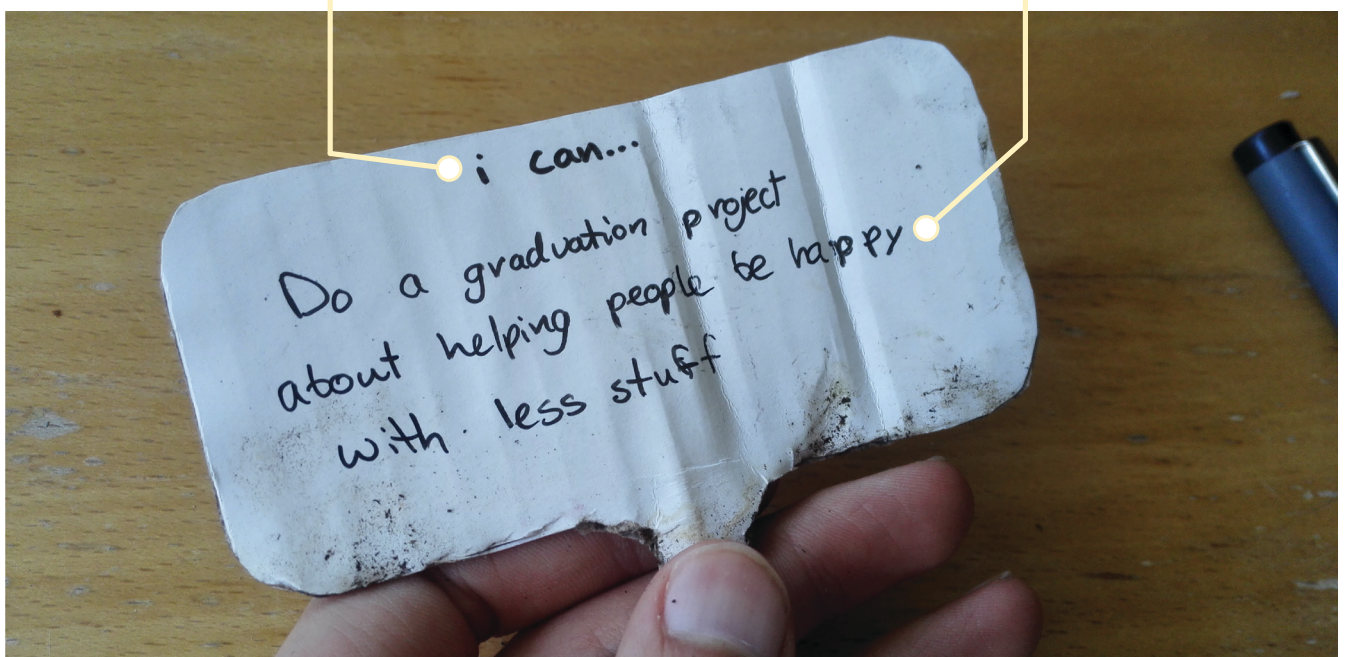
The design helps people find valuable life goals by combining the ideals they support and the strengths that they have

4: Summarised information

How they can become happy is simplified to people: just follow this one goal and the rest will come

2: General advice

The design helps people find a direction to strive for in life, but leaves it up to them how they do that



11: Conversation starter at home

The sign makes the plant stand out a bit from the others, and has an unusual text on it. People may ask the owner of the plant what its purpose is

12: Expressing yourself at home

The sign allows people to express that they want to live more eudaimonically, but it is not taken with them; it remains at home



7: Being reminded daily

The plant is kept at people's homes, so they are reminded of their goal whenever they are there

Design 2: Gratitude Capsule

People award medals to the items that help them most in living a eudaimonic life. The purpose of this is for them to become aware of which actions make them happy, but also for them to start seeing the items they have as tools for those actions

3: Some explanation of underlying philosophy

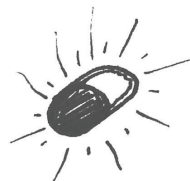
When they are given the design, people are asked what they think constitutes a meaningful day. If they don't know, they're explained some theory of eudaimonia

10: Efficiency is not eudaimonia

Unlike in other designs, being eudaimonic is just about *doing something you care for*, they are not urged to be busy with work all the time



1: Get explained the underlying philosophy



2: Receive the capsule



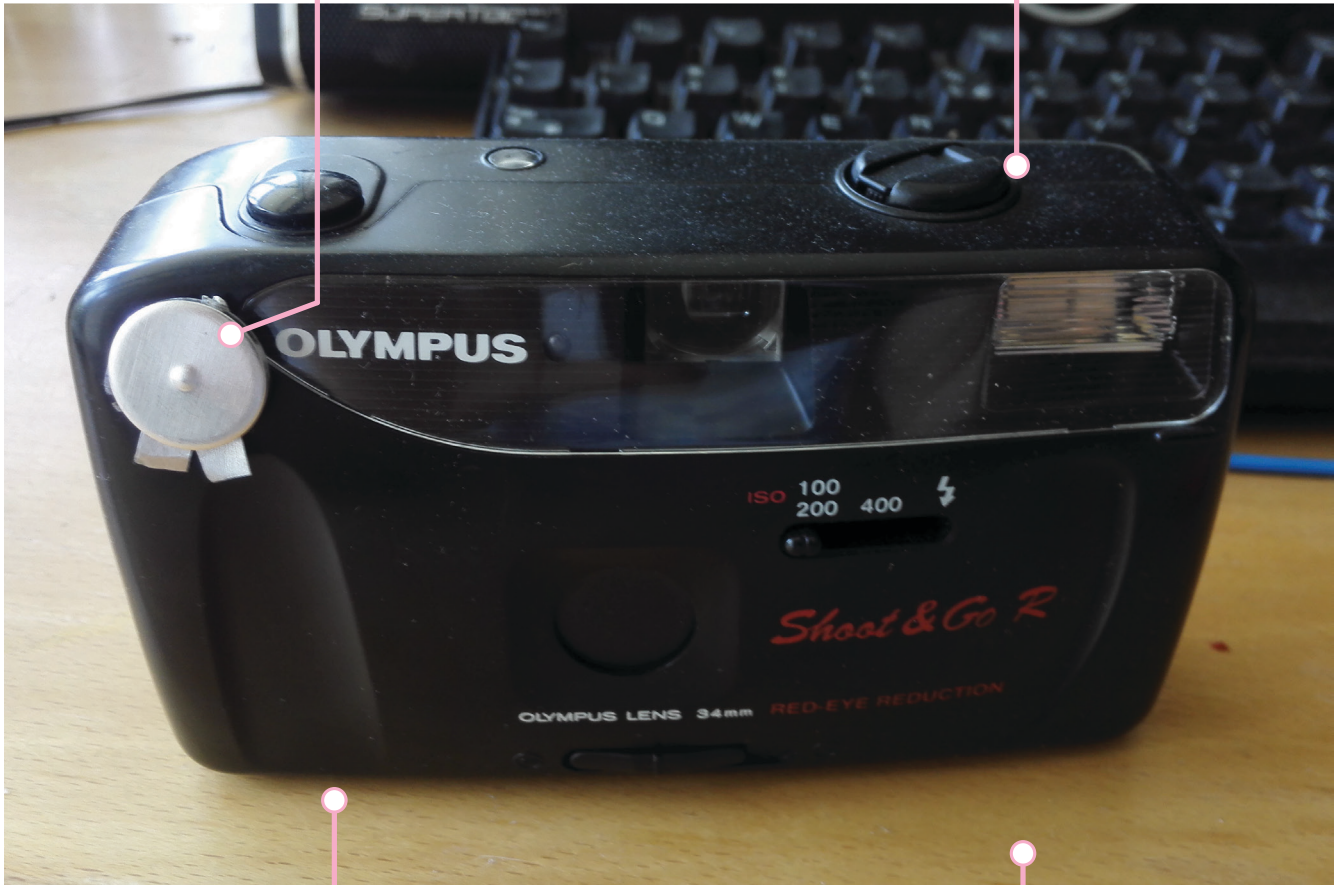
3: At the end of the day, award medals to possessions

1: Finding do-goals through reflection

The design helps people with finding eudaimonic do-goals by getting to reflect on what they are already doing and then award necessary items for those actions

11: Conversation starter at home

While not as large as the Happiness Harvest plant, the medals may still catch people's attention and get them to ask why certain items received awards



5: Suggesting what people should do

While the design does not force people to do more eudaimonic things, though it does help them understand what actions are eudaimonic

9: Doing as much as possible every day

The medals imply that eudaimonic actions are more positive than other actions. This may motivate people to do more eudaimonic things in their life



4: Keep the capsule on you



5: Remember the items that you awarded medals



6: At the end of the day, redistribute the medals

2: Concrete advice on how to use it

People are given a concrete 2-step procedure of how to reflect; the medals make this procedure even more obvious

1: At the end of the day, think about what actions you took to make today as meaningful as you could make it

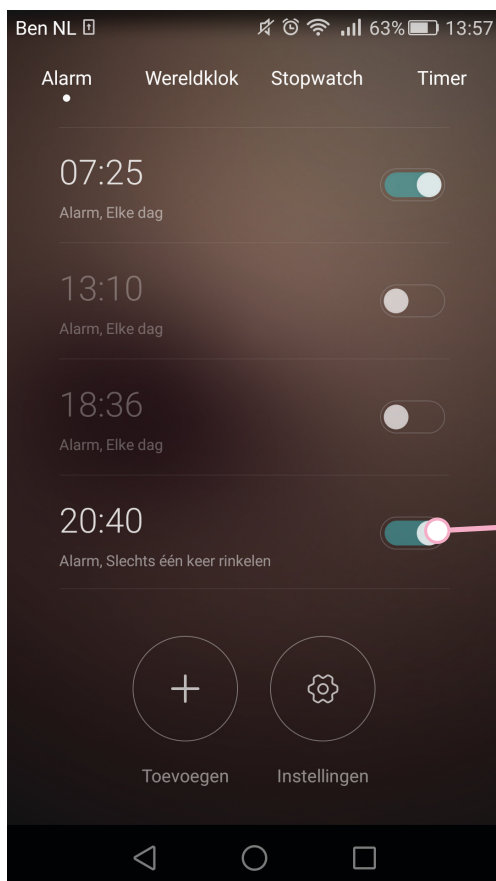
2: Go around your room or house and award the three medals to the items that were most necessary in these actions

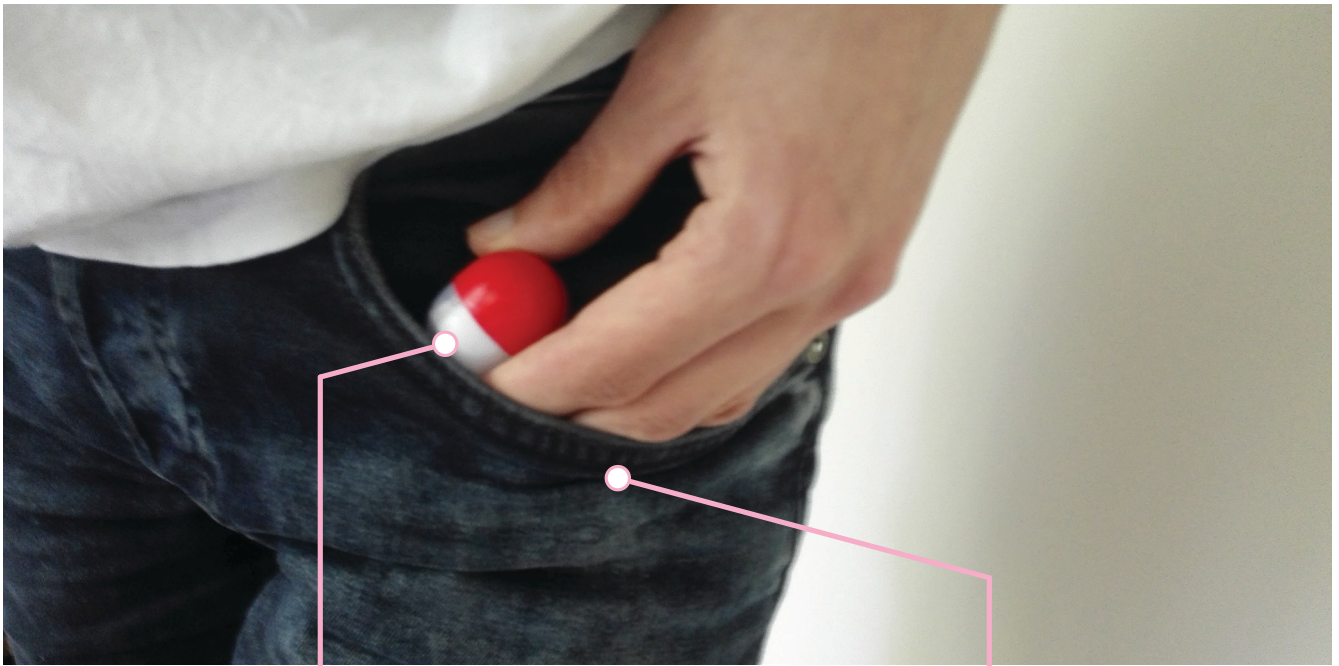
4: Information is not summarised

It is, however, split into two parts to help people understand it: first they think of eudaimonic actions, and only then of what items were necessary for them

6: Reflecting daily + when needed

While people are instructed to do the exercise once a day, they also keep the design on them, so that they can choose to reflect whenever they want





7: Being reminded by something you carry

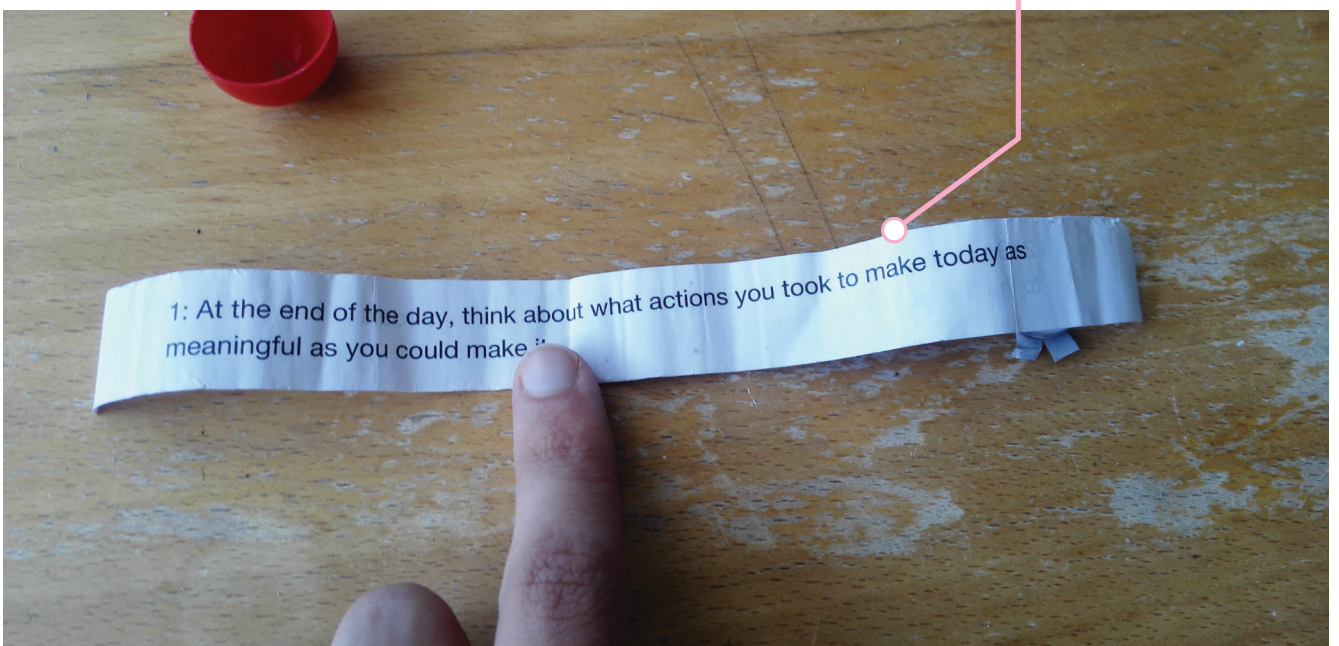
People keep the design on them as a reminder of what things at home currently have medals attached to them

12: Not expressing yourself as eudaimonic

The design is quite hidden; people use it personally but they don't wear or display anything that makes this obvious to others

8: Reminder contains more information

People can re-read the instructions at any time, this might help them remember how to use it



Design 3: Activity Bracelet

People are given a to-do list that guides them in finding eudaimonic actions to take in their life. A bracelet then triggers them to remember this to-do list, and also allows them to keep track of how many of the things on the list they have done each day

3: No explanation of the background

People are not explained how the design works, they are just told that doing these 6 things will help them become happier

5: Advising people to do as many things as they can

Aside from just telling people that these actions will make them happy, they are also told that doing more of them will actually lead to more happiness

10: Efficiency is eudaimonia

People are urged to always be busy with the do-goals given to them



1: Write down your do-goals



2: Wear the bracelet to remember them

1: Finding do-goals directly

The design gives people six suggestions for eudaimonic things that they should do if they want to become happier

2: Concrete advice on what to do

The design tells people exactly what to do, the suggestions are as concrete as they can be without becoming a list of examples of things to do

Work on something you care about

I can work on:

Create something you care about

I can create:

Learn something you care about

I can learn:

Practice something you care about

I can practice:

Contact someone you care about

I can contact:

Interact with someone you care about

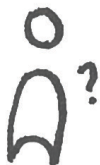
I can interact with:

4: Information summarised into bullet points

Each of the three aspects of eudaimonia is summarised into 2 parts: “Goals” is represented by the actions in red, “Growth” by those in orange and “People” is yellow

6: No reflection

People are not given any tools for reflecting upon their happiness



3: Actually do them



4: Each time you complete one, move a bead



5: Make sure the beads are in the right order every day

8: Reminder triggers people's memory

The beads on the bracelet are coloured similarly to the six do-goals on the paper people are given. This gets them to think of which different things they could do

11: Conversation starter that is worn

People carry the design with them, and can explain to whomever wants to hear what the colours on each of the beads represent



7: Being reminded by what you wear

People wear a bracelet which is meant to remind them at random times that they are meant to be pursuing eudaimonic activities

12: Expressing yourself by wearing something

By wearing something that symbolises their eudaimonic lifestyle, people might feel more committed to that lifestyle

1



2



9: Doing at least 3 things a day

When people fulfill one of the do-goals, they can slide a bead over the knot in the bracelet. The goal is to get all the beads on the same side of the knot each day

4.4 Data interpretation

4.4.1 Several steps

The tests and interviews (Figure 4.8) yielded a large amount of data, which had to be distilled into deeper insights that are actually usable to designers. This happened through several steps of selection, clustering and combination (Figure 4.9). All the intermediary steps can be found in Appendices 4.7 through 4.10 and the final insights are discussed in Section 5.



Figure 4.8: 15 people were interviewed to gather data. How this data was interpreted is shown in Figure 4.9

Appendix 4.7: The data interpretation process

Appendix 4.8: Clusters of statement cards

Appendix 4.9: 26 principles found in the data

Appendix 4.10: Clustered principles and insights

Appendix 4.11: Each insight with an explanation attached to it

Appendix 4.12: Answers to the partial research questions from 4.3

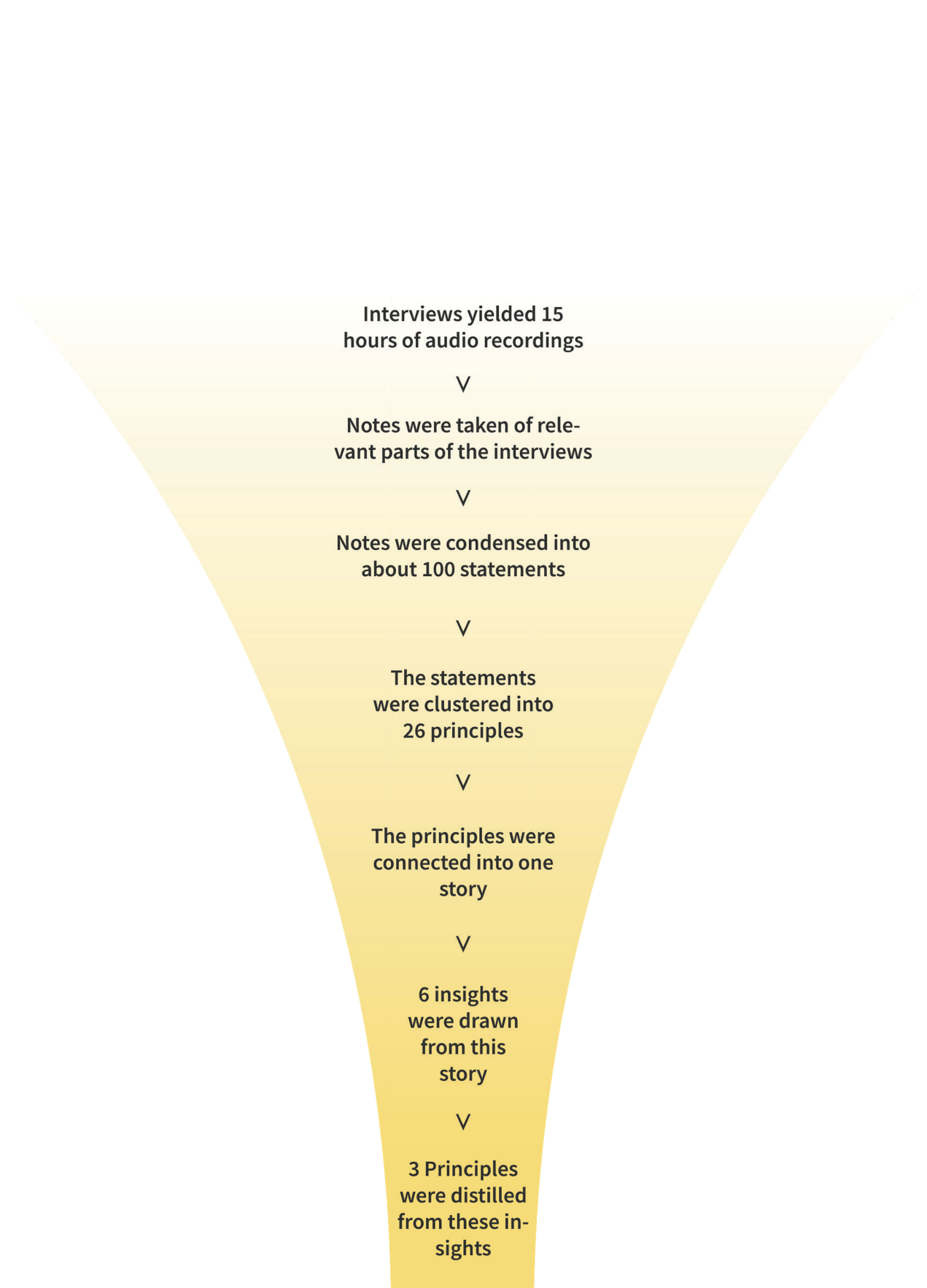


Figure 4.9: The data was turned into usable design principles through several steps of selection and clustering



Now that you have the
right action you will

PLACE

ME

5. Project Outcome

In this Section, I explain what useful information came out of my project, and I use design to communicate that information in a more concrete way. A rundown of my project outcomes:

- **The Model**

There are already several models of what eudaimonia is, but they all require quite a bit of reading to understand. My model is made to be easily understandable to laymen

- **Design Principles and Insights**

I identified the areas where people still need the most help with learning how to make themselves happy, and I found some interesting new ways to actually apply these opportunities.

- **Standalone Design**

To show how the principles and insights are meant to be put to use by designers, I apply them to a design of my own; a time capsule that you put items into and that helps you figure out if you need them or not.

- **Other Design Examples**

The principles and insights aren't just useful for standalone designs: I give three examples of how eBay, Bol.com and Climate Activists could implement my findings in their services as well.



5.1 The Model

Because the existing eudaimonic models of happiness require people to read a lot of the underlying theory to understand them properly, I found it useful to construct a model of eudaimonia of my own (Figure 5.1). My model is not intended to be a scientific model to replace the existing ones, but rather as a simpler starting point for getting an understanding of how eudaimonia works, and how it can best be applied to one's life. Its main value is communication: it makes the concept of eudaimonia much more approachable to laymen and gives them concrete advice on what to do.



Figure 5.1: My model makes Eudaimonia a much more approachable subject, by turning the existing theories into actionable pieces of advice

5.2 Insights

There already is quite a lot of research on how to make people happier with fewer possessions. With the explorations I've done in this project, I've gained an understanding of how the knowledge from this research would best be put to use to get people to consume less. To summarise this understanding, I've devised three design principles and three minor insights, which should be able to help designers use the existing theory more easily and more effectively when trying to design things that get people to consume less.

Three main principles

From the findings of my project, three main design principles can be distilled. Any design that aims to help people become happier with fewer possessions should contain all three of these - they do not work in isolation

Principle 1:

What people need the most help with when it comes to making themselves happier

Get people to reflect on eudaimonic activities

This should be done by getting them to think of which actions they already take to make themselves happy

Principle 2:

How people can learn which items they do and do not need to be happy

Have them connect those activities to items

Only after they have found eudaimonic actions should they think about which items are necessary for those actions.

Principle 3:

How you can get people to actually consume less

Get them to avoid hedonic actions and items

Just knowing what to do to make themselves happy isn't enough; people need to also know about the harms of materialism to avoid hedonic actions and items

Three minor insights

Aside from the three main principles, I also gained some insights into how to best get people to reflect on what eudaimonic actions they are already taking

An effective way to get people to reflect on eudaimonic actions

Making your day meaningful

When you ask people to write/say/express “actions which they took to make today as meaningful as they could”, their replies match the eudaimonic actions they already take

Something that determines the success of the reflection you have people do

Keep items separate

While people reflect on eudaimonic actions, that reflection needs to be kept entirely separate from material possessions, otherwise the reflection becomes a justification for buying things

Why you have to teach people how to make themselves happy, instead of finding eudaimonic actions for them

Eudaimonia is personal

Which actions are eudaimonic actions differs per person. There is no one-size-fits-all list of activities you can give people to become happy

5.2.1 How everything fits together

How the three design principles fit together can be summarised using the system shown in Figures 5.2 and 5.3. It also shows why the principles only work in conjunction with each other: if you take away any of the components, the system as a whole doesn't work the same, and it won't end up in people gaining an understanding of how to make themselves happier.

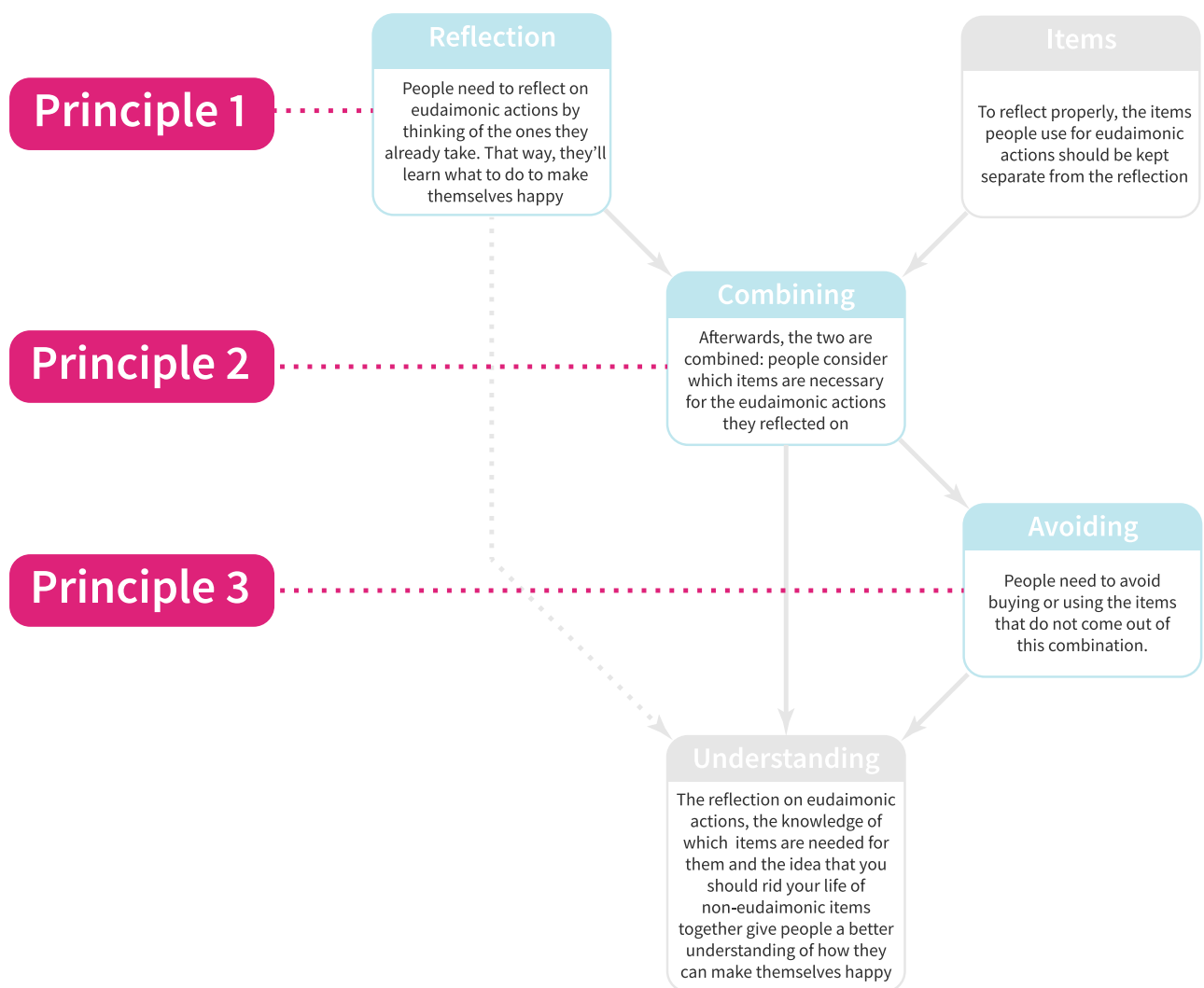


Figure 5.2: Each of the design principles represents a step towards people gaining an understanding of how to make themselves happier. If you take out any of them, the system doesn't work anymore

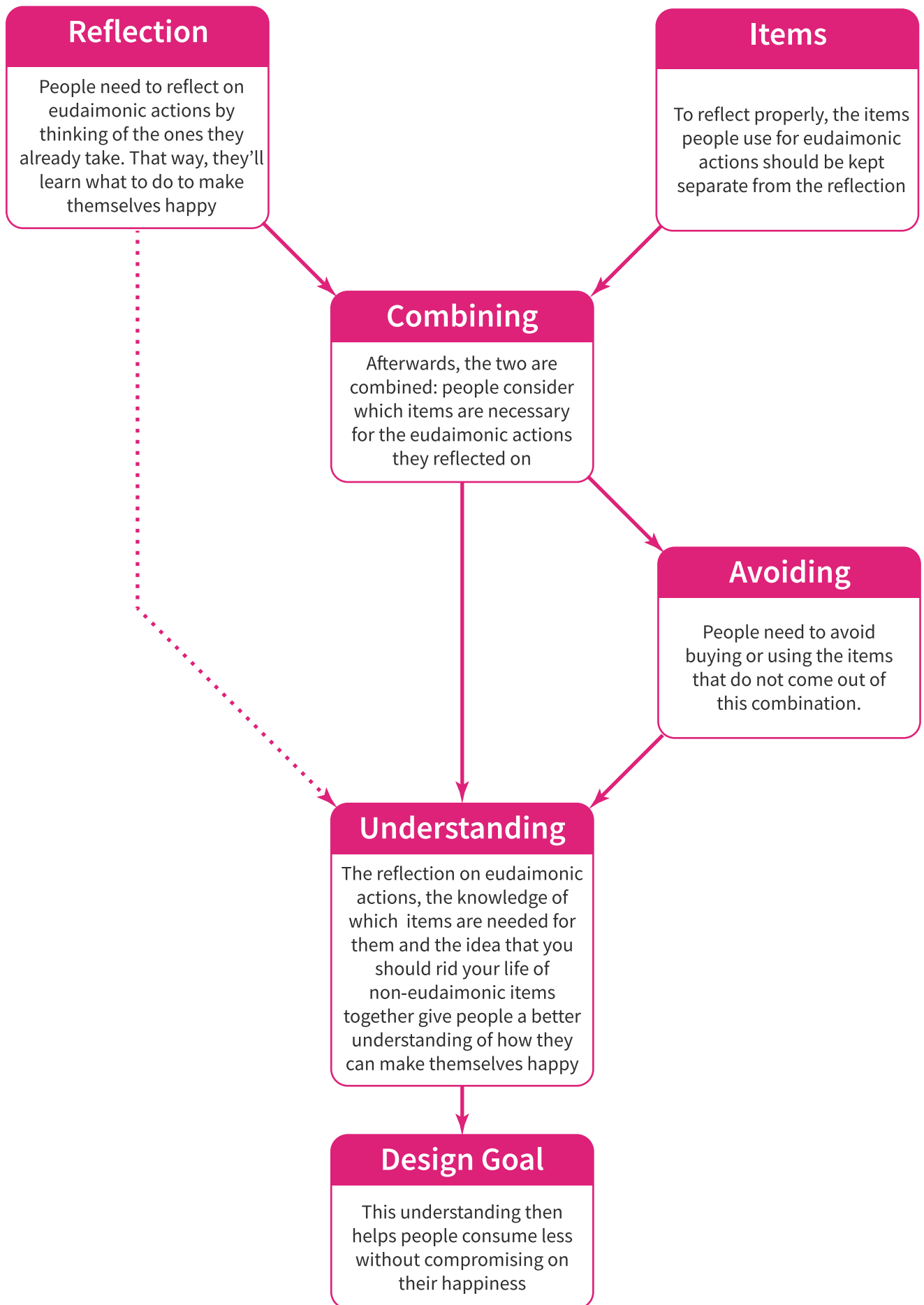


Figure 5.3: A system that explains how people can be made happier with less stuff. Reflection, Items, Combining and Avoiding all work together to fulfill the design goal

5.3 Designs

5.3.1 Concrete examples

The principles and insights I gathered are meant to guide **service-** and **interaction designers** in designing things that help people become happier with fewer possessions. As of now, though, they are rather abstract and it can be difficult to imagine exactly how each of them should be applied. To remedy this, I've applied the insights to some designs of my own, to provide more concrete examples of how they can be used.

5.3.2 Standalone design

Firstly, I made a standalone design; something people could buy if they want to learn how to make themselves happier with less consumption. There are three main reasons I made a standalone design rather than just applying my insights to existing things:

- **Freedom to design**

In a standalone design, I have the freedom to change any aspect of the design to whatever I want. This allows me to use the insights exactly as they are intended, rather than having to adjust them

- **Exists in a vacuum**

A standalone design allows me to show the insights in a vacuum: people won't have existing preconceptions of what the thing I'm designing should be

- **My expertise**

While I should really be able to design anything, I certainly am more at home in standalone products. This means I don't have to waste much time learning how to do something new; I can focus my attention on making the interaction as well-designed as I can.

Appendix 5.1: Details of the standalone design



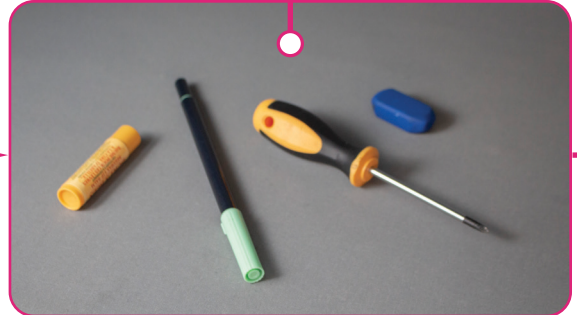
The **standalone design** tries to help people become better at making themselves happy by having them put items in a **time capsule**, getting them to reflect while the capsule is closed, and getting them to give away any non-eudaimonic items once the capsule opens again. It latches on to the existing practice of stowing away unused things: people already put their items in time capsules (IE boxes around their house); this one tries to help them learn what to get rid of and what's actually worth storing

Strategy: The design lets people practice thinking about whether they need something to be happy. Every time they use the capsule, they gain more of an understanding of eudaimonia, slowly helping them get better at choosing what they need

Note: it is not a cleaning tool. While people do get rid of items while they use the capsule, this is not the main point of the interaction. More important is that it teaches people how to be happy with less stuff - the cleaning is just a nice extra

Start

1: Find items you're not sure you need



7: Think about which items you need



6: Shake everything out of the capsule



8: Give away the items you don't need



9: Find new items you're not sure about



2: Put the items in the time capsule



3: Write down one action each day



5: After 30 days, the capsule opens up



4: Save the reflections inside the capsule



10: Put them in the capsule and close it



Repeat from 3

Items

To reflect properly, the items people use for eudaimonic actions should be kept separate from the reflection

In the design, items are kept physically separate from the reflection you do: you lock them away in a time capsule. After 30 days, when you're done reflecting, the capsule opens up

Do i need them?

With the capsule, people receive the instruction to put in items that they are not sure they need in their life, and to close the capsule. The rest of the process they'll figure out as they go along



Breaking habits

The capsule allows people to take a break from using items to figure out if they need them. This allows the design to overcome habits people have, let them look at those habits in a new way



New understanding

People slowly gain more of an understanding of which items they need and which ones they don't, every time they use the capsule. Eventually, they'll run out of items to put in



Locked away

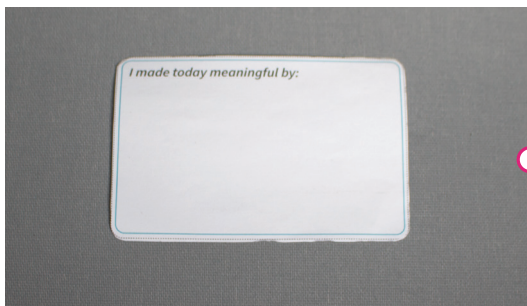
Because the items are locked away in the capsule, people can reflect on eudaimonic actions in a less biased way: they're not trying to justify owning these things



Reflection

People need to reflect on eudaimonic actions by thinking of the ones they already take. That way, they'll learn what to do to make themselves happy

People reflect on eudaimonic actions by writing down what they did each day in order to make that day as meaningful as they could. The cards with the eudaimonic actions written on them get put in the capsule every day



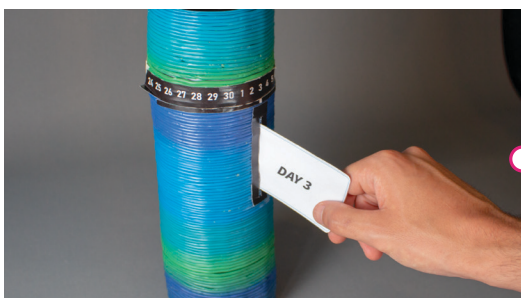
"I made today meaningful by"

On each of the cards is a prompt to write down an action that allowed them to make their day a meaningful one. Writing this down consistently helps people understand their happiness



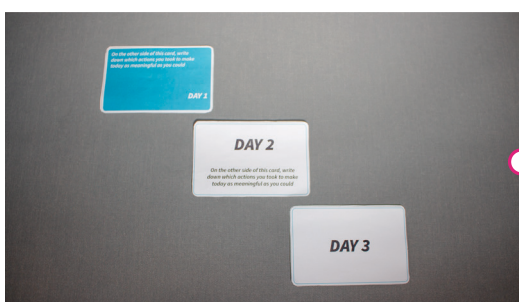
Writing down as an action

People do a better job of actually reflecting when there is a specific action attached to it. Writing down their reflection is an example of such an action



Saving the reflection

The cards are put inside the capsule. This gives people a moment to progress the mechanism of the capsule one day, and it allows them to combine the reflections and items later



Day numbers

On the first day, people get more of an instruction of how to use the cards. On the subsequent days, there's just a number to indicate that writing on the cards is meant to be a daily thing

Combining

Afterwards, the two are combined: people consider which items are necessary for the eudaimonic actions they reflected on

Once the capsule opens up, the reflections and the items are first seen together. A blanket also comes out of the capsule, with instructions for how to combine the two to figure out which items you need and which you don't

Everything together

After 30 days, the capsule opens up. This is the first moment people see the items and the reflections they did together. There's also a blanket in the capsule.



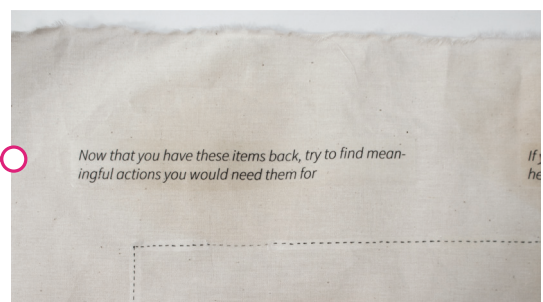
Emptying the capsule

Because there are a lot of cards in the capsule, people are inclined to shake it empty, so that everything falls out, including the blanket that is used for this step



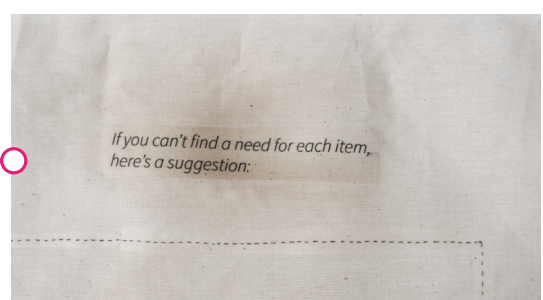
Combining items and actions

The blanket asks people if they can find meaningful actions they would need these items for. In reality, they've done eudaimonic things all month without these items



The rest is not needed

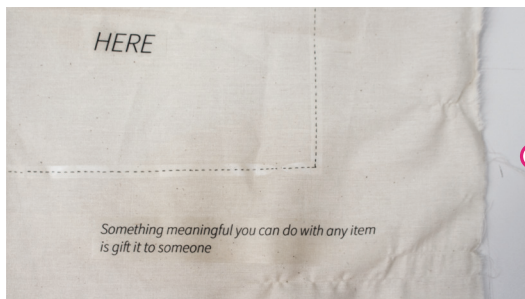
The text on the blanket implies that items that aren't necessary for these eudaimonic actions are unneeded items



Avoiding

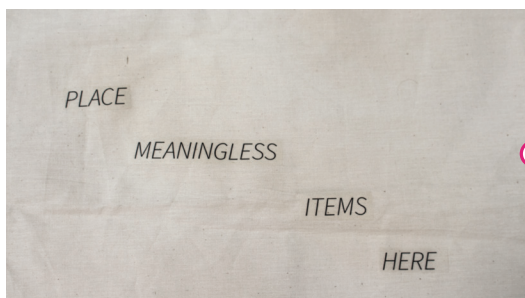
People need to avoid buying or using the items that do not come out of this combination.

The design communicates that non-eudaimonic items should be avoided by getting people to give the items away. The blanket allows people to designate items for gifting, so they won't 'forget' to do it



Another suggestion

The design also offers an alternative way to give items a purpose: a eudaimonic action that you can do with any item is giving it away. This turns hedonic items eudaimonic



Place unneeded items here

In the middle of the blanket, there is space for people to put items. They're referred to as "un-needed items", to further emphasise that items you own should be needed



Not all of the items

Giving the items away is not supposed to be a punishment, it's supposed to be about giving the items a new life. Because of this, it's optional: you don't have to give away everything



For Free

The blanket has 'for free' printed on it, so that it is clear that the blanket is not for selling items you need, but specifically for giving them away to people for the sake of giving

5.3.3 Other examples

To show that my findings are not just useful for my own standalone design, but they can be applied more widely, I've used them to make 3 examples of redesigns to existing services: eBay, Bol.com and Climate Activists.

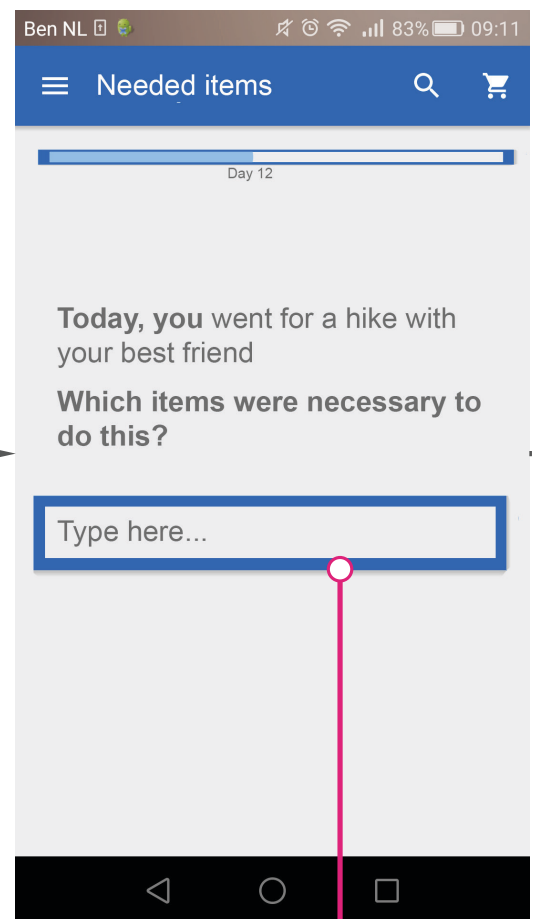
How eBay can help people find what they don't need to be happy

eBay is a company that would actually benefit from helping people find out which items they don't need in order to be happy; they can implement a new function in their app that helps people find items they don't need - items they could sell.



Do-goals

Every day, it would ask people to write down what they did to make themselves happy

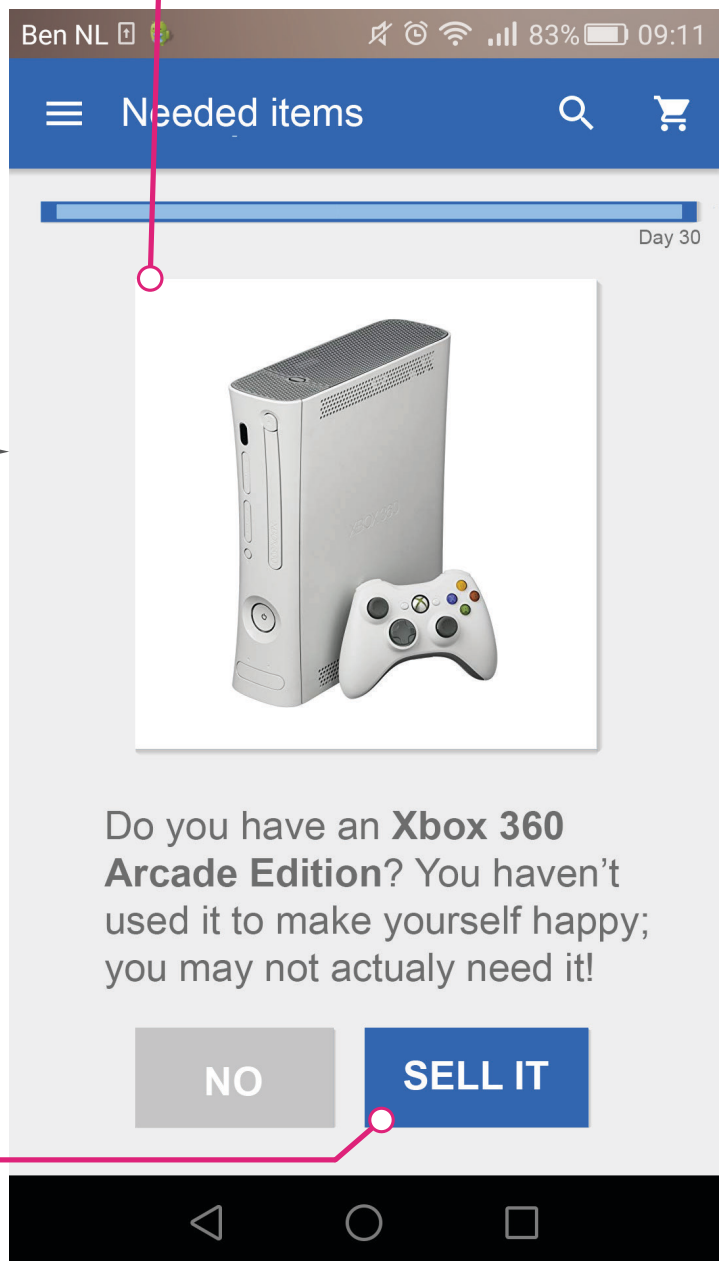


Needed items

It then asks which items were necessary for this, to build up a list of items that are needed to make the person happy

Suggestion

After a month, it'll suggest items that a lot of people have, but that is not in the list

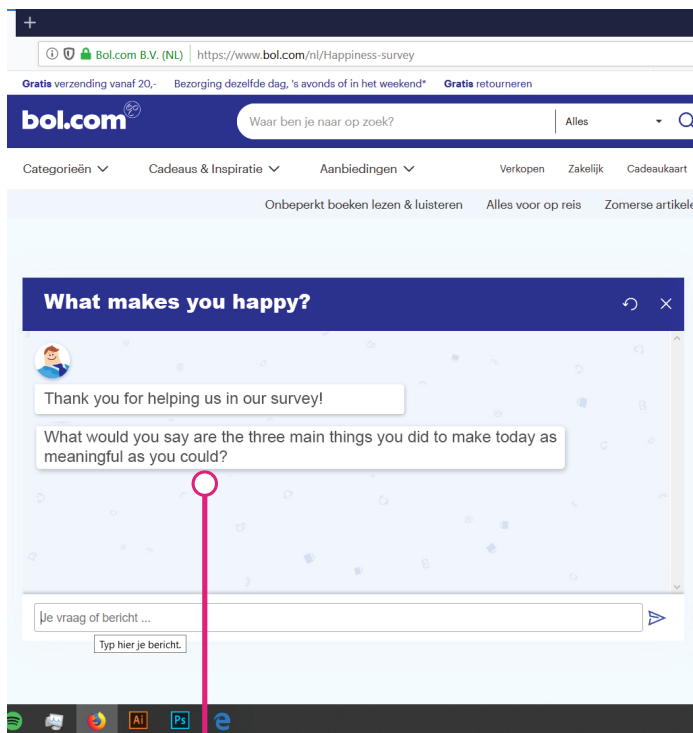


Selling

People can choose to sell these items, or realise they need to use them more

How Bol.com can aim their recommendations towards maximising happiness

Bol.com currently has a recommendation system based around selling more, but they may be able to use the insights from my project to set up their recommendations in such a way that they maximise happiness, rather than maximising sales.



Survey

Bol can conduct surveys to find out which actions people take to become happy



Persona

They can then set up personae that give a general idea of what someone does to make themselves happy.

Matching

Often-bought products can be used to match people with a persona

Unrelated

The item people are looking for is not directly related to the suggestions, but they're both meant for leisure time

Suggestions

When you are looking for something on the site, Bol could recommend items that would make you happier

The screenshot shows a product page for a Sony PlayStation 4 Slim Console. The URL in the browser is [console-500-gb-zwart/9200000081631702/?sugge](#). The product title is **Sony PlayStation 4 Slim Console - 500 GB - Zwart**. Below the title, it says "Brand: Sony | Series: PlayStation 4 | ★★★★★ 268 reviews | E-mail this page". The main image shows the console and a DualShock 4 controller. To the right, there's a "Choose your colour" section with two options: "White" and "Black". The price is **298,-**. Below the price, it says "In stock" and "23:59 ordered, for tomorrow". There's a "+ Select delivery options" button. Below that, it says "Sold by bol.com" and has buttons for "+ In shopping cart" and "On wish list". There's also a section for "Other vendors (14)" with "Fastest delivery" and "Second hand" options. At the bottom, there's a section titled "These might make you happier!" with three items: "Sharpie fine set á 24 PCs", "SHARPIE PERMANENT MARKERS FINE 20...", and "Sharpie - permanent marker - fine - Black -...".

console-500-gb-zwart/9200000081631702/?sugge

Sony PlayStation 4 Slim Console - 500 GB - Zwart

Brand: Sony | Series: PlayStation 4 | ★★★★★ 268 reviews | E-mail this page

Choose your colour

298,-

In stock

23:59 ordered, for tomorrow

+ Select delivery options

Sold by bol.com

+ In shopping cart On wish list

Other vendors (14)

Fastest delivery In stock. 23:59 ordered, for tomorrow

Second hand Well from €228.23

> View and compare all sellers starting from € 228.23

> Compare alternative

These might make you happier!

Sharpie fine set á 24 PCs

SHARPIE PERMANENT MARKERS FINE 20...

Sharpie - permanent marker - fine - Black -...

How the Global Footprint Network can promote a more positive image of minimalism

The Global Footprint Network is currently mainly concerned with telling people to have less; they aren't offering any help in figuring out what you do and do not need. What they could do is start a social media campaign, #HappyMinimalism, to spread the idea that minimalism is about finding what you need to be happy.

The screenshot shows the 'Happy Minimalism' tool on the Global Footprint Network website. The page has a blue header with the logo and navigation links. The main content area is divided into three sections:

- I can make myself happy by:** A text input field containing 'Playing football with my friends'.
- Items I need for this are:** A text input field containing 'Football, Sneakers'.
- DROP A PICTURE OF YOUR ITEM HERE**: A large, light gray rectangular area for uploading an image.

To the right of these input fields is a blue sidebar with the heading **#HappyMinimalism** and a paragraph of text: 'Consuming less doesn't have to mean making a sacrifice! Our Happy Minimalism tool can help you figure out which items are the bare minimum to make you happy, so you know which things to cut out of your life to reduce your Carbon Footprint'. Below this text is a 'Tweet' button with the Twitter logo.

Do-goal

People fill in an action that they do to make themselves happy

Item

They attach some items that are necessary for that action

Picture

They upload a picture of one of those items

Information

If the social media posts spark interest in someone, they can read about what happy minimalism entails

“I don’t need much”

The post reasserts that it’s not about buying as many items as you can, but about finding what makes you happy



Post

They post the combination to social media

5.4 Concluding words

The goal of my project was to make the existing theory on how people can be made happy more usable for designers who want to get people to consume less. In my view, my explorations yielded some interesting new opportunities, and they also taught me a lot about which of the existing opportunities would be the best to utilise. I summarised my findings in a model, principles and some designs, which communicate them quite well.

5.4.1 Further Research

My project uncovered several interesting opportunities for further exploration on the subject of how people can be made happier with fewer possessions. These opportunities fell outside of the scope of my project, but that doesn't mean someone else couldn't try and apply them.

5.4.2 Verifying the findings

In my project, proper scientific research into what effects designs can have on people's ability to make themselves happy wasn't viable: studies of what impact interventions have on people's happiness generally measure the change in people's subjective well-being and life satisfaction over a rather long period of time (three to six months) and with a sample size large enough to account for any major life events that may have happened to participants in the mean time.

My methods were still useful for exploration, and I think the findings that came out are quite plausible, but to really be sure that the things that I found hold true in the real world, more extensive research would be necessary. This could be done by adjusting my standalone design for testing, and then testing it with a more rigorous setup.

5.4.3 Verifying the strategy

Aside from testing my standalone design, it may also be possible to just test the strategy I lay out: develop a non-design intervention that teaches people about eudaimonia and about the harms of hedonia, and then see if this has any effect on their long-term happiness.

5.4.4 Other forms of consumption

The most obvious expansion upon my findings would be to see if they work for other forms of consumption as well. I've concerned myself mainly with which items people own, but consumption (and negative environmental impact of consumption) can also be what we eat, services we use, travel or transport, etc. I'd argue that eudaimonia works similarly across all forms of consumption, but the specifics of how to change behaviour may differ.

5.4.5 Can you know too much?

Eudaimonia is all about being intrinsically motivated: if you are taking part in activities because of rewards you may get out of them, rather than doing them just because you want to, they won't provide as much satisfaction.

This poses an interesting issue: if you know exactly what you should be doing to make yourself happy, and you pursue those actions for that reason, are you not seeking reward? Instead of doing eudaimonic things because you are intrinsically motivated for them, you are now just doing them because of the happiness you know you should get out of it.

I think it would be interesting to look into whether this has a negative effect on the happiness derived from eudaimonic activities - if knowing what will make you happy could actually be sabotaging your happiness.

5.4.6 Does the standalone design do its job?

The standalone design was made not as a design solution to the issues I pose in this project, but rather as a communication tool for my findings. Testing if the standalone design does its job would therefore not involve having people test it to see if it makes them happier, it would be about showing it to designers and seeing if it helps them understand my findings enough to apply them accurately to their own designs.



en tot 220 °C.

aubergine van boven naar
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6. Epilogue



6.1 Acknowledgements

I want to thank everyone who helped me in this project, whether it be by answering survey questions, testing ideas, having a chat about what makes them happy, helping me find participants for my tests, sparring with me about my project, taking photos of me for my report, inspiring me to find new directions to explore, giving me advice on how to write my report, helping me with pilot tests, helping me build prototypes, or just by supporting me throughout my project. There are too many to explain what each and every person did, but I did compile a list of everyone who helped.

Firstly, I especially appreciate the people who participated in my final testing step; they put quite some time into my project without expecting to get anything back for it, and most of the things that I learned about how I can make people happy using design came from the insights I got from interviewing them.

I should also mention the people who shaped my world view when it comes to sociology, design, and sustainability. I didn't just randomly choose to do this project, it is an amalgamation of the ideals that people helped me develop by teaching me, creating media for me to consume or just by sharing their opinions with me. Without them, I would have been a completely different person and this would've been a completely different thesis.

I would also like to give special thanks to the researchers, especially those at my faculty, for creating all the scientific theory that I use when designing in general and that I used in this project especially. I hope that this project (and perhaps my further work) also contribute something to the body of human knowledge, so that I can give back to the scientific community.

Perhaps most importantly, I want to generally thank all of the DFI students who studied with me. It's been great being around so many accepting and likeminded people, it has been inspiring to have such a large group of peers who are all doing interesting projects, but most of all it's been incredibly motivating to be around people who are so genuinely interested in and engaged with the work that they do. Seeing others want to excel just out of interest and to see what they can do for the world really drives me to try my best in what I do myself.

lastly, I want to thank you (the reader) for being interested enough in my thesis to make it this far. I hope that you enjoyed reading it and that you learned something in the process!

~ Emiel, August 12th 2019

| | | |
|------------------|-------------------|------------------|
| Yishu | Pieter | Marília |
| Susan | Pien | Mickey |
| Ciska | Celeste | Joo Young |
| Geert Jan | Lucia | Tina |
| Clariet | Albert | Mariana |
| Fernando | Jacco | Jet |
| Josephine | Eveline | Yuen |
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| Emil | Merijn | Ece |
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| Petra | Indah | Chiara |
| Denis | Alessandro | Caiseal |
| Paul | Rik | Theresa |

6.2 Glossary

Hedonia

Positive emotions derived from short term pleasures, in this report often pleasure of which the source is some items that you own

Hedonic items

Items that serve as a source of pleasure, for example by looking nice or expensive, making you look cool or just being something new to buy

Eudaimonia

Psychological well-being; long term happiness derived from taking certain actions, having a meaningful life. Defined in great detail in my model in Section 2

Eudaimonic items

Items that are necessary in order to do the things that lead to eudaimonia

Eudaimonic consumption

A minimalist consumption pattern where people buy only eudaimonic items

Extrinsic motivations

Motivations that you have in life not because you wanted them yourself, but because others urged you to value them or because you're measuring your success by comparing yourself to others. Often leads to hedonic consumption

Extrinsic values

Extrinsic values get you to favour extrinsic motivations over intrinsic ones, because you feel they are more important

Intrinsic motivations

Motivations that you have because they are things that you personally care about, rather than because of other (extrinsic) reasons

Intrinsic values

Intrinsic values get you to favour intrinsic motivations over extrinsic ones, because you feel they are more important

Materialism

The conviction that having more or better things (than what others have) will make you a better and/or happier person. See also extrinsic values.

Be-goals

Also referred to as life-goals: the direction you want to take your life into. Examples: becoming an excellent painter, being knowledgeable about the world around you, being a good parent to your children

Do-goals

Also referred to as activities: the actions you take throughout the day. Sometimes, but not always, attached to a be-goal. Examples: practicing at painting, travelling to a different country, helping your child learn how to walk, making dinner, playing sports, having drinks with friends

Have-goals

Also referred to as possessions: the things that you own or wish to own. Sometimes, but not always, attached to do-goals. Examples: a paintbrush, a backpack, pots and pans, a football, a nice car, decoration around your house

| | Also refered to as | Sometimes shortened to |
|------------|--------------------|------------------------|
| Be-goals | Life goals | Being |
| Do-goals | Actions/Activities | Doing |
| Have-goals | Possessions/Items | Having |

Table 6.1: Be-goals, Do-goals, Have-goals and their respective synonyms

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Appendix

Literature Review - Appendix

A 1.1: Existing efforts

108

108

Design Strategies - Appendix

A 2.1: Eudaimonia vs Hedonia

A 2.2: Building my model

A 2.3: Goals

A 2.4: Growth

A 2.5: People

A 2.6: Other ways to explain it

A 2.7: Examples of eudaimonia

A 2.8 Applying the model

109

109

110

114

116

118

120

121

122

Initial Explorations - Appendix

A 3.1: Interaction Vision

A 3.2: Four strategies

A 3.3: Ideation process

A 3.4: Notes from tests

A 3.5: Learnings about scales

A 3.6: Other learnings

124

124

126

128

140

147

150

Testing Methods - Appendix

A 4.1: Interview procedure

A 4.2: Interview script

A 4.3: Interview form

A 4.4: Consent form

A 4.5: Evaluation of methods

A 4.6: Use instructions

A 4.7: Data interpretation

A 4.8: Clustered findings

A 4.9: 26 Principles

A 4.10: Clustered principles

A 4.11: Six insights

A 4.12: Partial answers

156

156

158

161

162

164

166

168

170

176

180

184

188

Project Outcome - Appendix

A 5.1: Design details

190

190

A 1.1: Existing efforts

Technological means

Diminishing our impact on the world enough through only technological means seems nearly impossible; in order for the world to reach the goals set in the Paris Agreement, the efficiency with which the things people have are made would have to be multiplied about 8-fold. Because of this, consumer behaviour change has become sort of a Holy Grail of sustainable development policy (Jackson, 2005).

Raising awareness and changing attitudes

To try and change behaviour, the UN alone (UN Environment Program, 2019) already has a dozen environmental awareness programs running, but as it turns out these don't necessarily lead to consumer action, even if they change people's views (Sachdeva et al, 2015; Momsen & Stoerk, 2014; Verbeke et al., 2007); caring about the environment is an important part of taking action, but it's just not enough on its own (Shaw & Newholm, 2002).

The reason for this appears that people feel like they have little impact (Bang et al., 2000; Sachdeva et al., 2015), and because they feel like they're alone in their efforts (Fanning and O'Neill, 2019). These two things create a 'tragedy of the commons': it's just not worth it for people to sacrifice themselves for the greater good.

Material rewards

Material rewards may be a way to solve this: it makes living sustainably less of a sacrifice. Obvious examples are making pollution cost more and subsidising electric vehicles, but even the sharing economy fits into this as it often offers higher quality products that happens to also be more sustainable.

But material rewards have their issues. For one, extrinsic motivation tends to inhibit people's intrinsic motivation to do something (Deci & Ryan, 2010; Sheldon et al., 2016; Deci, Ryan & Koestner, 1999; Deci, 1971). Giving people a material incentive turns the behaviour change into a trade, which allows people to choose to just pay instead of doing the right thing (Gneezy & Rustichini, 2000). This effect of moral licensing then diminishes the positive effect of the reward (Tiefenbeck et al., 2013).

Other criticisms of material rewards include that it is just different consumption, rather than less consumption (Martin, 2016) and that the sharing economy has an inherent racial bias that increases inequalities (Edelman et al., 2016).

A 2.1: Eudaimonia vs Hedonia

First of all, I think it is important to make clear that hedonia can certainly bring joy to people's lives. However, it doesn't make people sustainably happy because it depends on outside factors, where eudaimonia is based on actions. This means eudaimonia cannot be commodified in the way hedonic pleasure is, and as such it makes people less susceptible to being pulled back into the cycle of buying and being unhappy.

Hedonia causes addiction

Hedonic pursuits get people addicted to consumption, because they make your wellbeing dependent on outside factors (pleasure and lack of pain). Eudaimonic pursuits, conversely, rely on self development, autonomy and meaningful relationships; it is less about momentary pleasure and more about lasting happiness as a result of your own actions. Eudaimonia is the only way to become truly independent in creating your own happiness.

Addiction causes pollution

People's addiction to consumption needs to be eliminated because it puts a lot of power in the hands of the producers of the items they buy: the producers get to sell people their happiness in small, commodified bits. As these producers have an incentive to get people to consume more (increased revenue/profit), our addiction then leads to the unsustainable consumption patterns we follow in the western world.

This means that a sustainable future likely won't be attained if the addiction to consumption stays in place: those who hold power are the ones who stand to gain from pollution and overconsumption continuing.

So forbid hedonia?

This does not mean, however, that we have to forbid hedonic pleasure, or make eudaimonia something mandatory. It has to be someone's own choice to make these changes, otherwise it wouldn't be autonomous and intrinsically motivated, which are fundamental to eudaimonia. If people don't choose it themselves, then they will not become happier, they'll just have fewer possessions and be unhappy about it.

Offering an alternative

Eudaimonia should be offered as a positive alternative to hedonia: aside from the societal benefits (sustainable consumption), there are plenty of personal benefits (empowerment, self-sufficiency, independence, the ability to ignore it when advertisements try to sell you things you don't need). This means living sustainability is no longer a sacrifice, but rather a choice that you make for yourself; as a result, the Tragedy of the Commons isn't an issue anymore, so people are more likely to act upon their ideals of a sustainable world.

A 2.2: Building my model

Existing theories

I built my model using the components of the existing theories (Figure A2.1). In the next pages, these theories are colour coded to show where each component came from.

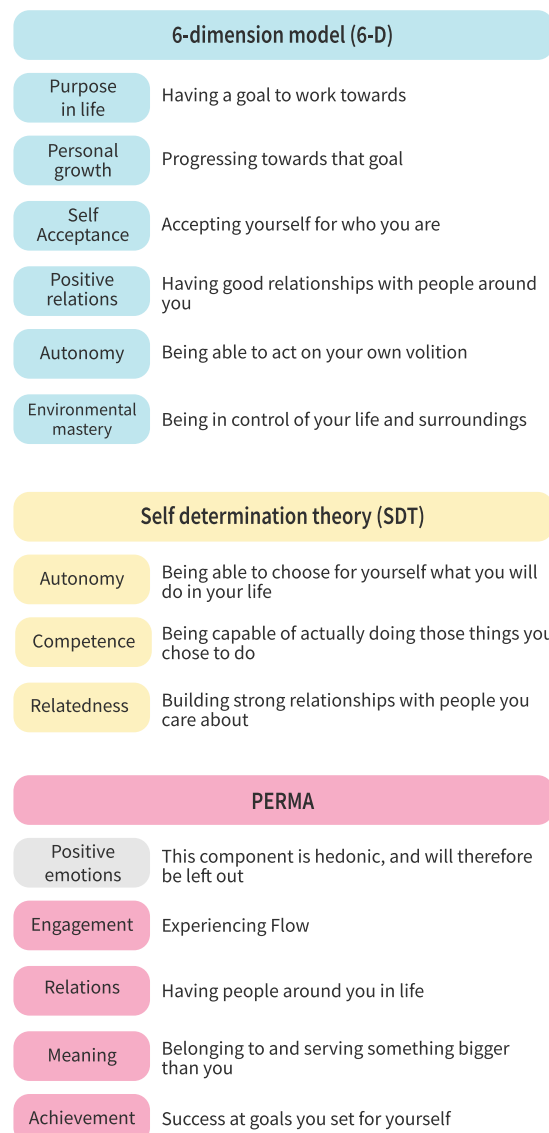


Figure A2.1: The three theories of eudaimonia that my model is based on

Interpersonal relations

Firstly, each of the models contains an element of relationships: SDT has **Relatedness**, 6-D has **Positive Relations**, and PERMA has **Relations**. The overlap between the three is that they acknowledge that people need to have others around them. SDT especially, and the others to a lesser extent, specifies that the relationships should be meaningful ones with people you actually care about, not just fleeting interactions with random people. From this, I make the first component of my model: Build and maintain meaningful relations with people who matter to you (Figure A2.2).

I considered several names for this component; I found that Relations was too sterile and scientific of a term to explain it to laymen in one sentence, and I found that Love, while easy for people to understand, carries too many connotations with it and gets interpreted as being only about close family and romantic partners. I found a good middle ground in People; it has a meaning to laymen, but not one that is too specific to be used in my model.

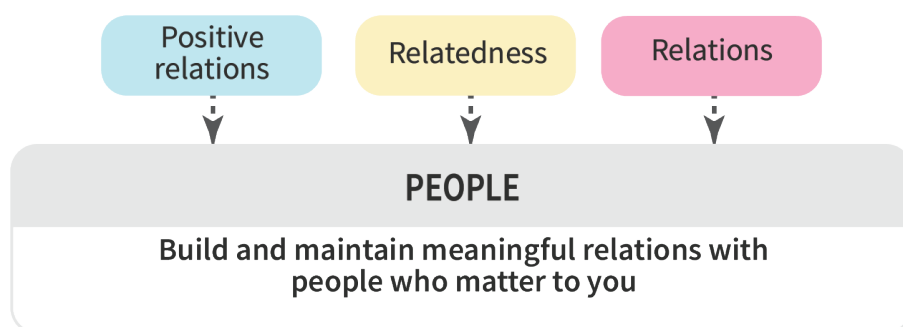


Figure A2.2: All three theories acknowledge that we need meaningful relations to be happy

Purpose in life

Secondly, two of the theories contain an element that implies people need somewhere to go in life. 6-D calls this **Purpose** and PERMA calls it **Meaning**. SDT doesn't explicitly contain something that prescribes a purpose in life, but with **Autonomy** it does implicitly say people need to act upon their own intrinsic motivations. These elements are combined into the component of Goals, where I tell people to make sure they have goals to work towards which are meaningful to them (Figure A2.3).

Engagement

Engagement is a qualifier for people's goals: Flow is achieved when something is intrinsically motivated, as well as being neither too difficult nor too easy (Csikszentmihalyi, 1997), so it should be added that goals should be both realistic and challenging.

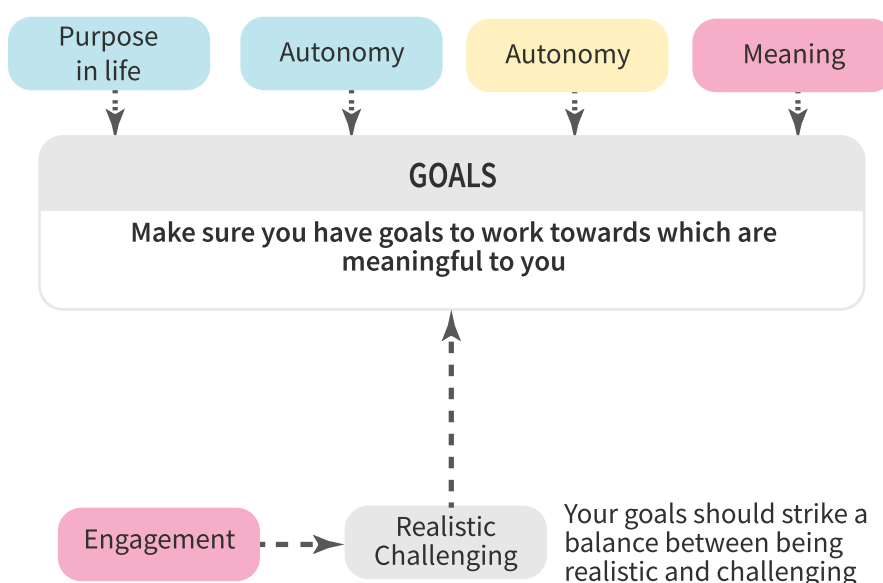


Figure A2.3: According to the three theories, we need a purpose in our lives that we chose ourselves. It helps if it is both realistic and challenging

Personal Growth

Thirdly, I see a need for people to experience growth and work towards those goals: 6-D explicitly mentions **Personal Growth** and PERMA mentions **Achievement** (which I interpret as an end result of growth). SDT doesn't specifically mention working towards goals, but it does contain **Competence**. I see growth not just as moving towards end goals but also as improving your ability to achieve those goals. This 'becoming better' is also contained within 6-D's **Environmental Mastery**. Using these elements, I define growth as growing as a person, by actively working towards your goals and by increasing your ability to achieve your goals (Figure A2.4).

Self acceptance

Self acceptance I merge into Growth, to make clear that self-acceptance doesn't mean deciding your life is perfect and not doing anything to change it: Growth is Accepting who you are now, but still making an effort to grow as a person.

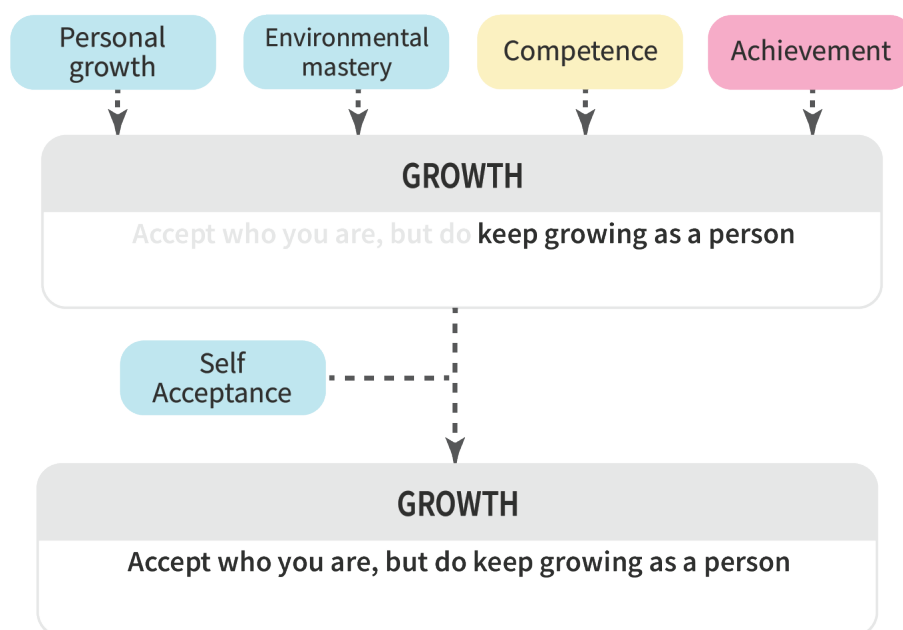


Figure A2.4: We also need to actively pursue our goals in life; keep moving forward. Self acceptance is important in this too

A 2.3: Goals

Goals - Finding a direction

This component primarily about helping people find a direction in life that will guide them in how they grow and in what actions they take in life.

There are different goals people can have. For one there are overall life goals. There are also do-goals, which are more about activities one can do to attain their be-goals. What I call Goals in my model pertains mainly to the former (life-goals/be-goals), while the latter (activities/do-goals) fall mainly under Growth.

Your own - Being autonomous

Autonomy is mentioned in both 6-D and in SDT, and as such is an important qualifier for people's goals: if people's goals aren't chosen by them themselves, then they cannot act from their own volition and simultaneously work towards those goals. The fact that people have to choose their goals themselves means that I cannot prescribe one set path to eudaimonic happiness: what actions make you happy differs per person, depending on which goals are valuable in their life.

Ideals - Finding something fitting

It's important to note that eudaimonia is not just about being logical and emotionless: a goal chosen based solely on logic can never really be intrinsically motivated, as the point of logic is to detach yourself from the decision that'd being made. To find intrinsically motivated goals, it is important to take into account your own emotions and world view as well; checking if your goals fit with your ideals is a good way to make sure you didn't forget about this.

Realistic/Challenging - Being engaged

Taking into account ideals also helps make sure that people consider goals that make them part of something bigger than them. Being part of something bigger than yourself is mentioned in the Meaning-component of PERMA, as well as in Lyubomirsky's book on happiness-inducing activities.

Flow experiences are a part of PERMA, as well as being mentioned by Lyubomirsky as something that lastingly improves people's happiness. Flow is defined as a state of complete immersion in the activity someone is doing at the moment. The activity is intrinsically motivated and not so easy that they get bored and distracted, but it is also easy enough for them not to get stressed by the activity and for them to do it in a fluent, uninterrupted manner (Csikszentmihalyi, 1997). Setting goals with this in mind should help people be more engaged in their lives.

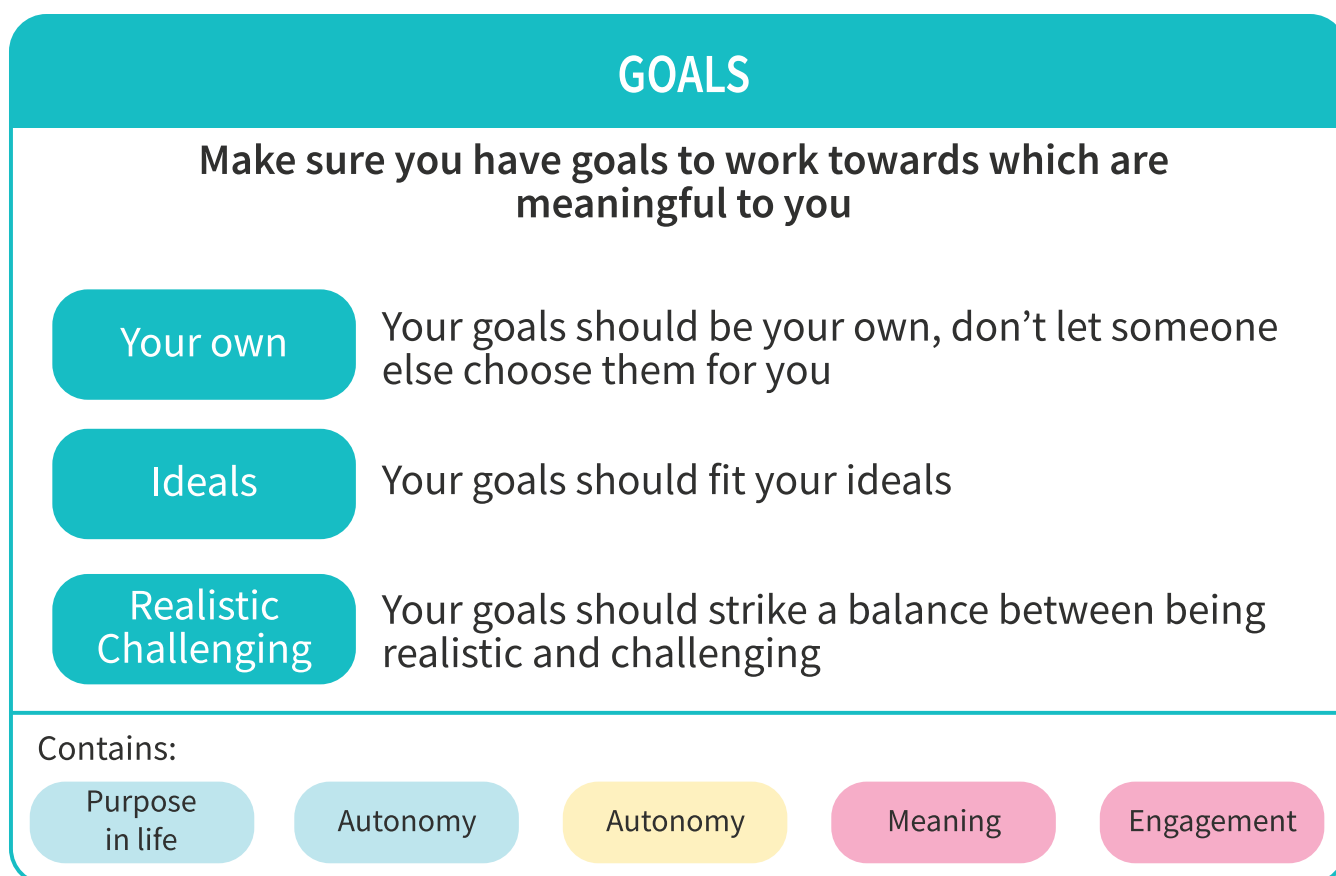


Figure A2.5: The first component of my model is Goals: we need somewhere to go in life

A 2.4: Growth

Growth - Developing yourself

To grow as a person is to make an effort to move towards the aforementioned goals. This might sound like being robotic and efficient, working hard to get nice things in the future is the key to happiness. This, however, would be a misinterpretation: growth is about living in the now. It is about doing something in this moment which will be meaningful for your life as a whole. Whether the thing you do results in the expected outcome is actually less relevant than the action itself: as long as you feel like you're doing your best to achieve your goals you can derive happiness from your actions.

Acting - Pursuing goals

This specifies the first component of growth: taking direct steps towards the completion of the goals you set. "as much as you can" is added to get people to understand self acceptance: a notable exception to growth being good for your happiness is if you set goals that are much too difficult. When you don't accept yourself and what lay outside of your abilities, it will start messing with your sense of competence.

Learning - Growth as a goal

This component highlights the other way people can achieve growth: aside from taking direct steps towards end goals, you can also take indirect steps by improving your ability to achieve your end goals. In essence, to grow as a person and to become more competent are goals in themselves, and so growth can also mean taking steps towards those goals.

Tools - Items as a means instead of an end

Be-goals are achieved through do-goals, and do-goals are often enabled by possessions, but this doesn't mean that all possessions lead to fulfillment of be-goals. People are not made by what they have, but rather by the things that they do in order to make their lives meaningful; to have certain possessions should therefore not be considered a goal.



Figure A2.6: The second component of my model is Growth: we need to be active in things we care for

A 2.5: People

People - We shouldn't be alone

This component of the model is about addressing that people are herd animals and that they feel a need for company in their lives. It specifies meaningful relations to urge people not to just know people and be well liked, which is defined by Kasser & Ryan (1996) to be an extrinsic (and therefore non-eudaimonic) goal, but to actually be connected to people. “People who matter to you” is added as well, because it creates a distinction for people who are useful in your life (EG people you may meet through networking) and people you want to connect with just for the sake of the relationship (IE friends, family and romantic partners).

People over things - Set priorities

As mentioned before, material motivations can sabotage relationships (Parker & Ivtzan, 2016; Kasser, 2003) and this contributes to the negative effect materialism has on people’s happiness (McHoskey, 1999). To prevent people from ruining their relationships, this component gets them to make sure people take priority. Important to note is that people don’t take priority over (or, conversely, are inferior to) your goals and your growth: I leave it up to people to decide for themselves which to prioritise when.

New friends - Find ways to make friends

Of course, in order to have people to care about you have to first get to know people. An issue this poses is that it often involves hedonistic social interaction in the form of casual bonding with people you don’t care about all that much. Having a lot of friends is not a eudaimonic goal, so to try to have as many friends as possible is clearly not the best way to fulfill your need for relatedness. That said, new good friends can still be found even in activities where the main goal isn’t to meet people; this is why I’d advise people to pick activities based on how they help them grow, and then see if they can do them in a more social manner. For example, you might want to learn something for personal growth, EG you might take a drawing class; instead of learning it alone at home you can also find a class where it is taught, and meet new people with similar interests there.

Not a hermit - Autonomy is not being alone

I mention in Goals that it is good to be independent from others, to have your own ideals rather than listening to what others think you should do. One could misinterpret this to mean becoming as independent as possible and cutting out other people from your life. It’s important to make a distinction between autonomy and independence: someone can be autonomous while still depending on others for human contact. The key is to find people who are dependable: depending on people doesn’t impair autonomy as long as those people can be trusted not to abuse the power that comes with your dependence on them.

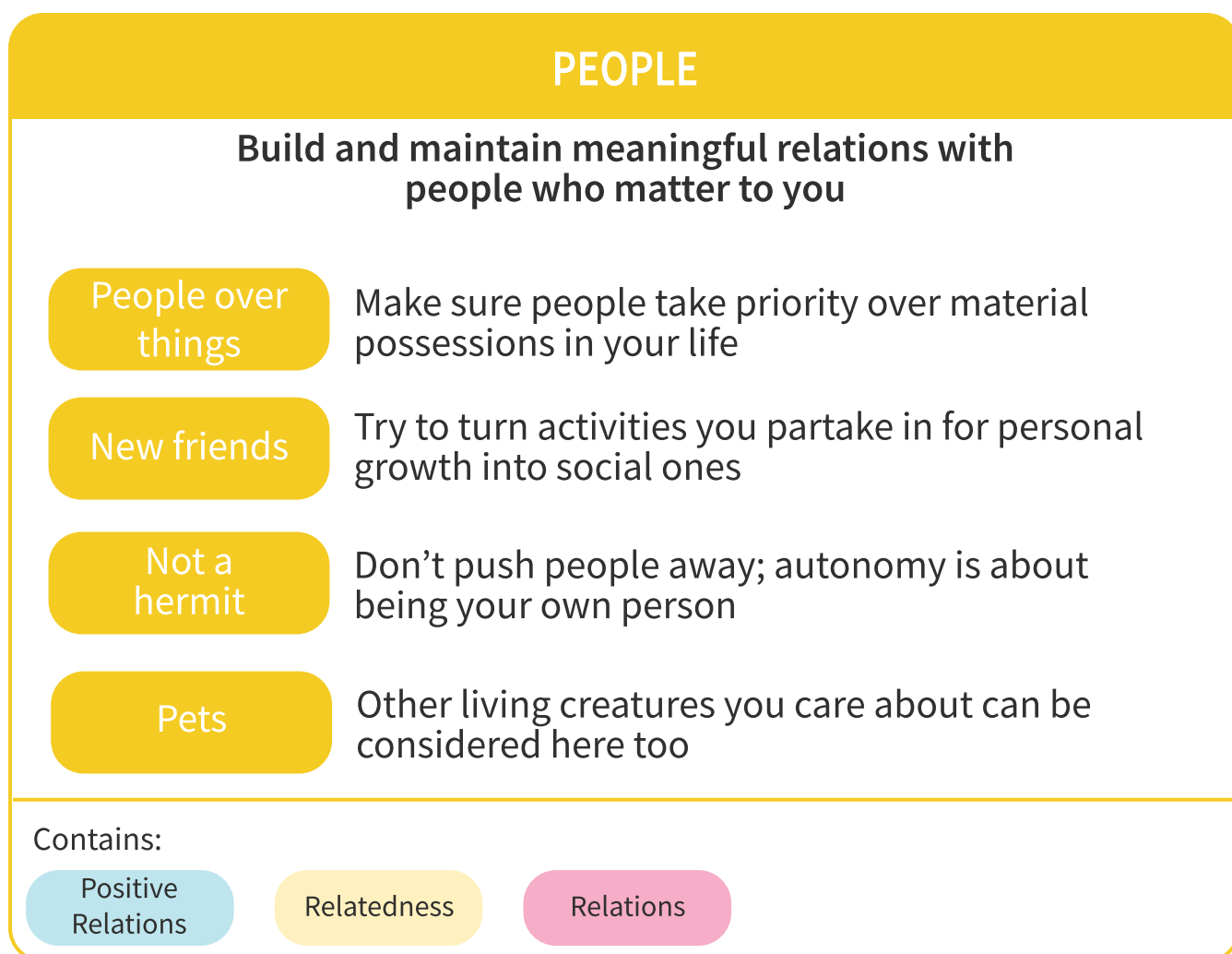


Figure A2.7: The third component of my model is People: we can't be all alone

Pets - Non-human friends are nice as well

By the definition I give of relations, pets are not a necessary or even useful part of eudaimonia (as they don't fall under people). In reality, though, I think it is quite obvious that pets can make people happier. I'd say that it depends: some pets are kept for hedonic purposes (EG pretty looking fish, lapdogs bought as an accessory, pedigree dogs bought as a status symbol) while others are bought for companionship. Because of this, I add that all living creatures should be considered when it comes to our need for relationships, whether they be human, dog, cat or other animal that people feel a connection to.

A 2.6: Other ways to explain it

In Section 3 I describe how I tested some interventions where I taught people about my model, and then gave them some sort of reminder to help them use the theory at the right moments. These tests didn't just offer an opportunity to see if teaching people about eudaimonia is useful, but it also allowed me to try out different ways of teaching the subject, to see which version of my model makes most sense.

Four questions

To see if people are able to apply my model to their lives by themselves, or if I need to give them more specific instructions for how to apply it, I devised a set of four questions that people can ask themselves when they're about to buy something. Some granularity is lost by boiling it down to these questions, but they cover the topic fairly well.

- **Do you need it to be alive in a year from now?**
- **Will it help you in finding a direction in life?**
- **Does it help you grow or attain life goals?**
- **Does it help you build or maintain relationships with people that matter to you?**

Drawing the model

I also wanted to experiment with a more visual explanation of the model, to see if it would help people retain the information better than plain text. The visual model is shown in Figure A2.8.



Figure A2.8: The model can be explained to people as a drawing instead of a list. Some granularity is lost, but it makes the model easier to remember

A 2.7: Examples of eudaimonia

Extra findings

In Table A2.1 you can see various examples of eudaimonic be/do-goals and items needed for them. Important to note is that these goals are specific to the people who I got the examples from: I'm not saying doing all of these things will make someone happy, but rather that finding which goals fit you and pursuing those goals will.

| Life goals | Activities | Necessary items |
|------------------------------|------------------------------------|----------------------------------|
| Connecting with people | Playing cricket with neighbours | Cricket gear |
| Expressing myself creatively | Making collages | Old magazines, Box cutter, Glue |
| Being connected with nature | Hiking in the countryside | Hiking boots, Raincoat, Backpack |
| Support women's rights | Writing opinion pieces | Laptop |
| Entertain other people | Putting together a theatre piece | Props, Notebook, Pencil |
| Living sustainably | Preserving food that may be wasted | Tupperware |
| Creating something | Growing plants | Pots, Plants, Soil |
| Being a good designer | Practicing drawing skills | Pen, Paper |
| Adding to human knowledge | Doing scientific research | Laptop, Voice recorder |
| Living sustainably | Growing your own food | Soil, Seeds, Pots |
| Supporting LGBTQ+ rights | Going to a Pride event | - |
| Understanding the world | Reading informative books | Books |
| Staying healthy | Doing yoga | Yoga mat |
| Understanding myself | Meditating | - |
| Not wasting anything | Fixing clothes | Needle, Thread, Scrap fabric |
| Expressing myself creatively | Decorating your own clothes | Paint |
| Becoming more autonomous | Starting my own company | - |

Table A2.1: Some examples of eudaimonic be-goals, do-goals and items were found throughout the project. There are many more possible combinations, but I felt these do well at showing the variety of eudaimonic items

A 2.8 Applying the model

To see if the model I present in this project makes sense to people, I tried explaining it to some friends to see their reactions. Overall they agreed with the model, but sometimes they would come up with things that are hard to fit into it: people feel a need for certainty about the future, people feel a need for self-expression, and some people enjoy having 'nice things'.

I put some thought into them, and developed views on how these things fit in exactly. These thoughts can be useful examples of how to apply eudaimonia to life, they allow me to add nuance to my interpretation and show the line of thinking

Do you need certainty to live eudaimonically?

When discussing my model with friends, many of them mention they feel a need for a certain degree of confidence or certainty in the future. For example, one mentioned that he wouldn't feel particularly happy with growth if he wasn't certain that growth would continue and that it would actually lead to something. I would agree that some level of confidence is useful for subjective well-being, but I don't think that means it is part of eudaimonia: I see confidence as a lack of insecurity. This makes confidence a part of okay-being; it makes you feel better but it won't raise you above a neutral level, which is what eudaimonia attempts to do.

Conclusion: certainty is not a necessary part of eudaimonia

Do you need self expression for eudaimonia?

To many, self expression is quite important, whether it be through art, make-up, clothes or how they furnish their room. However, it doesn't appear to be an absolute necessity for one's happiness based on my model.

Symbolic self completion

I argue that this disparity is because the need for self-expression is created by symbolic self completion (Gollwitzer & Wicklund, 2013): people have a tendency to, when they feel like their actual self and their ideal self (as described by Higgins, 1987) are different, compensate that difference in a non-substantial, symbolic way. The lack in self-acceptance, belonging or autonomy is a disparity between how people view themselves and how they feel like they are perceived, and this disparity is then made up for through symbolic means - self expression.

Autonomy

The system we live in is rather dehumanising, and it's understandable that one would feel like a replaceable cog in a huge machine. This may hurt people's sense of autonomy; they see themselves as a unique being but they don't feel as such. To make up for this, people seek out objects with which they can signal their uniqueness.

Self acceptance

A lack of self-acceptance has a similar impact; people are dissatisfied with who they are, and so they seek ways to at least make it look like they are what they wish they were.

Being part of a group

Advertisements often depict objects as requirements for being part of a certain group (Taylor & Saarinen, 1994). This causes people to, in an in my view misguided attempt to fit in socially, buy things to 'look the part'.

That said, there is value to be found in self-expression; I'd say that expressing yourself for autonomy can be a source of happiness. It'd be best to accept yourself and express yourself in a genuine way, not in a way that is meant to manufacture an image which you want others to have of you.

Conclusion: expressing yourself for autonomy is eudaimonic, doing it for self-acceptance or to become part of a group is not

Do you need to have nice things for eudaimonia?

Having things that are nice, high quality, beautiful, seems quite harmless, but I think it can pose an issue to being sustainable. For one, making it a norm to have nice things may cause people to replace things that serve the same purpose, under the guise that the nicer one will make them happier. Secondly, it enforces a materialistic consumption culture because others may not be aware of what aspects of an item make you happy. They may assume that it is the aesthetic qualities of the item that make you happy, and try to copy your behaviour by buying random things that have no meaningful use to them but that look nice. Lastly, as discussed in the literature review, making yourself happy through hedonistic means (in this case, having something 'nice') leaves you susceptible to being pulled back into consumption addiction.

Conclusion: having nice things is a hedonic pursuit, and is best avoided

A 3.1: Interaction Vision

Because it can be difficult to transform complex and abstract ideas into real designs, I developed an interaction vision to serve as a metaphor for how people might let go of materialism and create their own happiness. This metaphor can then aid the design process, by allowing me to consider how ideas I have would fit into this metaphor, and if they would make sense or if they need to be adjusted to fit the design goal better.

Growing your own happiness

In this metaphor, the vegetables are happiness: you have to put some effort into growing them, but that effort will eventually pay off and you'll be self sufficient and independent from the grocery store in your supply of vegetables. Consumption still plays a role in this scenario though, but instead of buying groceries (an end product/source of happiness) you're buying fertiliser, a shovel, a watering can, etc (things that enable you to grow vegetables/create your own happiness).

Specifics of the interaction vision

1: Prepare the soil by digging it up and adding fertiliser

= understanding the ideals your life goals can be based on

2: Sow the seeds for your vegetable garden

= setting goals for yourself, (if needed) meeting new people to build relationships with

3: Care for the plants as they sprout and grow

= accepting who you are as a person, aiming your actions towards personal growth, building strong relationships with people you care about

4: Harvest and eat the vegetables

= being happy



“Planting and taking care of your own vegetable garden, so that eventually you no longer have to buy vegetables at the grocery store,,

| Interaction qualities | Interaction character | Interaction properties |
|-----------------------|-----------------------|------------------------|
| Active | Caring | Empowering |
| Thoughtful | Loving | Independent |
| Effortful | Secure | Difficult |
| Careful | Dedicated | Hard work |
| Purposeful | Grateful | Requires knowledge |
| Creative | Initiative-taking | Efficient |
| Self Determined | | Trying your best |

Table A3.1: The Interaction Vision can be defined by interaction qualities, character and properties

A 3.2: Four strategies

Being more activistic

The strategy of activism is about getting people to choose something they care about (EG women's rights, loneliness in elderly), aim their life towards helping that cause (EG studying journalism to become a women's rights advocate, volunteering at an elderly care centre) and basing your purchases on those aims (EG buying a pen to practice writing, buying a museum card to take elderly people to museums with you).

Backing

Activism helps people flourish (Klar & Kasser, 2009); people who take action based on their ideals are happier (Gilster, 2012), and this relation actually appears to be stronger when that activism is for the environment (Binder & Blankenberg, 2016). This shows there is potential for activism as a strategy for helping people become happier.

Some explanations for this phenomenon have been suggested. For one: activism, and especially youth activism, is shown to help people develop a sense of self-identity (Boehnke & Wong, 2011; Earnshaw et al., 2013), which would then help people understand their own ideals and use them to determine the goals they want to pursue in life. Secondly, activists are more adept at meeting their own psychological needs (Rich et al., 2017). People also become more interested in intrinsic motivations, thereby making them less materialistic (Gentina et al., 2015).

Designing your life

The strategy of design thinking is based mainly around taking the overall strategy and attempting to teach people to apply it to their lives. It gives people more concrete advice on how to take steps towards making themselves happier.

Backing

It has been shown (EG by Webb & Sheeran, 2003), that having do-goals can help people self regulate; stick to the behaviour they planned to exhibit. Setting specific goals (do-goals) helps as well (Baumeister et al., 1998; Scheier & Carver, 2001). This self regulation would then allow people to actually work towards lasting happiness, instead of falling prey to the temptation of hedonic pleasures.

Expressing gratitude

The strategy of expressing gratitude tries to help people understand how to make themselves happy by exploring and understanding the existing sources of their happiness. A way to do this would be going around your house, finding things that are sources of your happiness (this could, for example, be done by asking yourself which things ‘spark joy’) and thanking them for it. This would then trigger you to consider why you are thankful, and how you could find more things that would make you happy. It might also make you wonder why you bought all of those things that you don’t feel any gratitude towards.

Backing

For one, gratitude helps directly in making people happier (Lyubomirsky, 2007). Additionally, it makes people more humble and thereby more intrinsically motivated (Kruse et al., 2014). This humility would help people be less concerned with material pursuits. Lastly, personified items are cared for better (Law et al., 2018), so expressing gratitude towards things you own may also help in the preservation of things people already have.

Being more mindful

Mindfulness training may help people find their own happiness by helping them make more conscious purchase decisions. It involves being observant, acting upon rational thought, rejecting the urge to be reactionary and looking at everything with a fresh view rather than following past decisions automatically. In essence, this strategy does the same as Designing Your Life, it is just the exact way in which this is achieved that differs between the two.

Backing

Mindfulness has already been recognised as a possible “antidote to consumerism” (Burch, 2000; Rosenberg, 2004), and it has indeed been identified as something that helps people consume more sustainably (Fischer et al., 2017). This may be because reacting less to impulses allows people to consume less and keep themselves away from compulsive consumption (Darrat et al., 2016). In addition to this, mindfulness is really just a different technique to do the same things outlined in Designing Your Life, and as such the same benefits may apply.

A 3.3: Ideation process

Partial ideation

To cover all of the opportunities that I've found, I made a short list of partial design questions that could be answered. For some of them **(A)** I was looking for rather specific answers, so I decided to answer these ones myself using mindmapping (Figure A3.1). The other 8 questions I answered in a creative session with three other people (Figure A3.2). To make the questions easier to understand for the others I split them up into two categories: ones answered from the perspective of a regular person **(B)** and ones answered from a designer's perspective **(C)**.

A: Questions I ideated for by myself

- 1: What can you do for a cause you care about?
- 2: What are places and contexts where my design could be implemented?
- 3: How can you express gratitude?

B: Questions from the perspective of the person I design for

- 4: How can you discover new life goals?
- 5: How can you get to know yourself better?
- 6: How can you make sure you stick with a resolution you made?
- 7: How can you express your opinions/ideals?

C: Questions from a designer's perspective

- 8: How can you remind people of something?
- 9: How can you teach something?
- 10: How can you teach something in a playful manner?
- 11: How can you make people aware of what makes them happy?

Brainstorming ideas

The next step was to combine these partial ideas into full ones that might fulfill the actual design goal. I did this by coming up with 7 design directions for which the ideation could happen. I then assigned several of the partial questions to each of the design directions, and then did a brainstorm for each of the directions (Figure A3.3) using small cards with the answers to the partial questions written on them as inspiration. Below, I list the 7 directions, and I name each of the partial questions used in it.

1: Helping people find life goals

partial questions: 1, 4, 5, 7, 11

2: Helping people self-regulate/become mindful

partial questions: 6, 8, 10

3: Teaching people about eudaimonia

partial questions: 5, 9, 10

4: Helping people make their consumption more congruent with their happiness

partial questions: 7, 8, 9, 11

5: Letting people express gratitude

partial questions: 3, 7, 11

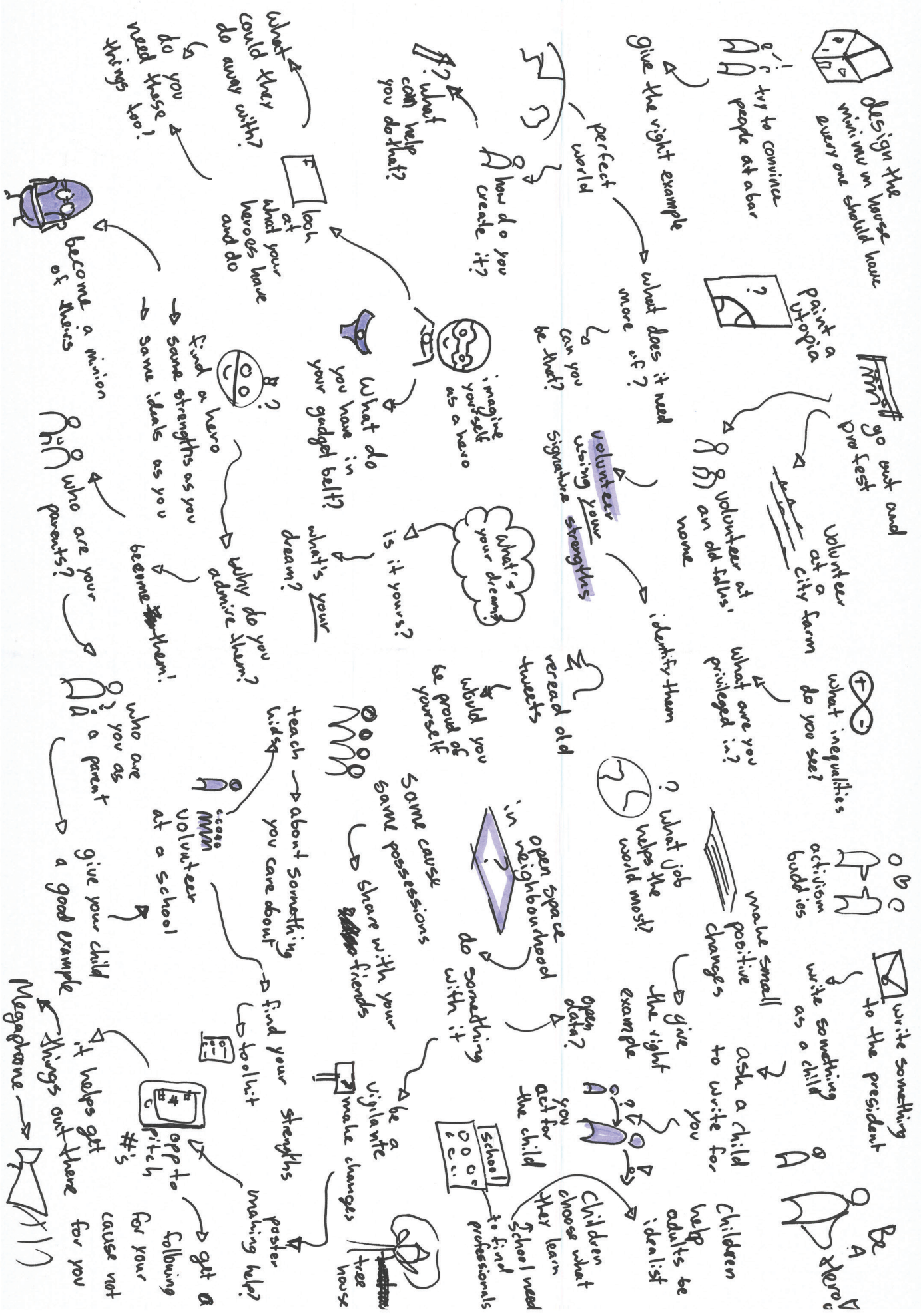
6: Making people more activist

partial questions: 1, 4, 5, 7

7: Teaching people design thinking

partial questions: 6, 9, 10, 11







make the world
like your favorite
food is

find a friend outside
your bubble

pack your
bag to move
away

make a pulse-rap
about the things
you need

hand out
pamphlets?
your cute
poster
sign

what gives
you energy?

make a wish

co-create
yourself

collage your future
important
clothes

find someone to
follow as a hero

give people
a gift to
thank them

what are virtues?

what things
are the same
when you travel?

find a
fictional
one to
project on

write a letter
to your future
self
every month

write a
critical song
about yourself

write 3 positive
things about your friend

become more
of this

renew important
things, don't
replace

isolation
induct to
think of
your
life

draw an
ideal world

learn as
much as you can

quit something
you really enjoy

give them
an enhancement

draw your
super hero self:
what do they do?

paint yourself
expressively

1 day a week
is 100% for
your goals

who are
you in it?

see who it
was
you miss it

interview
people
on what
makes their
life better

prepare
food for it

A month
of
giving
things

January!

A diary

the worst
world: how to
prevent it?

share it
with others
find people
who can help

what about
a dream
house?

but you
have to
share it

commit to
bar talk

contract
on
coaster

throw out
1 day until
you can't

write a
diary
for you

read a diary

Selecting ideas from the brainstorm

The next step is to take the ideas generated in the brainstorm and turn them into design interventions that can be used for testing. This was done in several steps.

1: Selecting viable ideas

I selected ideas from the brainstorm sheets based on how viable I thought they would be, bringing the number down to 49 ideas.

2: Clustering

I clustered the similar ideas, and picked one of the ideas out of each of the clusters. This was done so there would not be too much overlap between the ideas that I tested with (and thereby between the insights gained from tests). This brought the list down to 13.

3: Select what is easy to test

I narrowed these 13 down further to those that seemed viable, and that would be easy to test with. After all, the purpose of these designs is primarily to be used for design intervention tests. I show the 7 resulting ideas in Figure A3.4.

4: Iteration

These 7 ideas will then be used as a starting point for the tests described in Section 3. Aside from these 7, modifications and variations of the ideas were tested to get more insights, and sometimes the testing process inspired entirely new ideas as well.

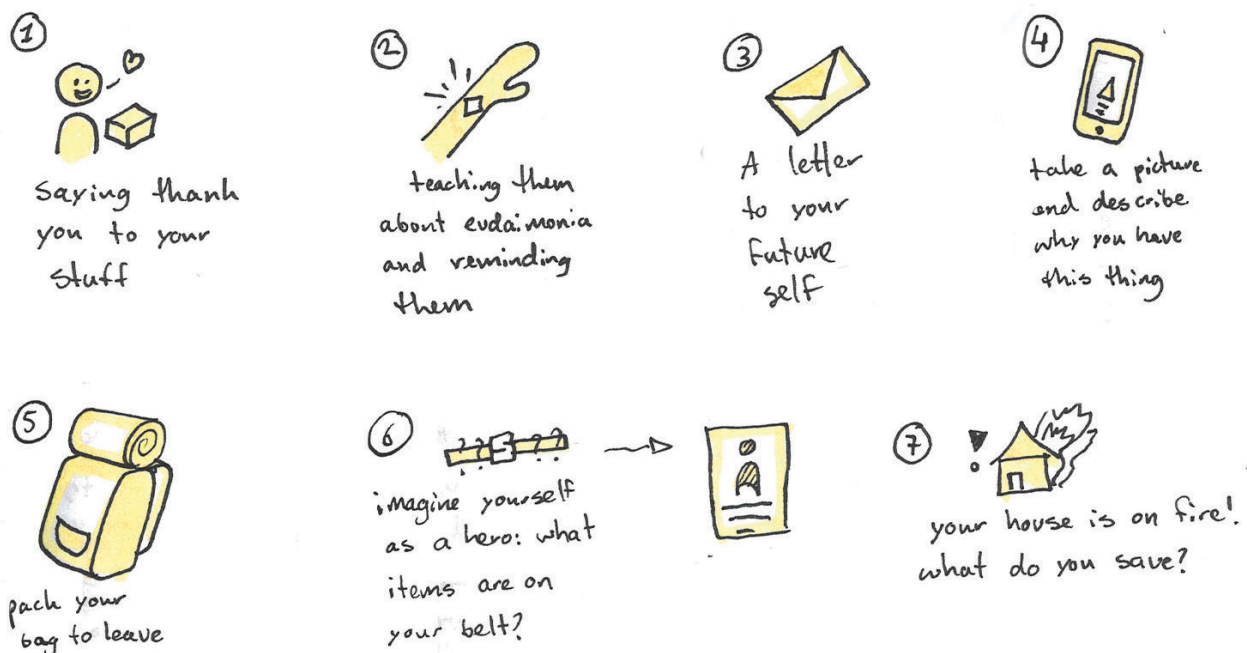


Figure A3.4: I selected 7 initial ideas to test. The ideas are viable, so that they'll yield useful results, and they are varied, so that there won't be much overlap in results.

A 3.4: Notes from tests

There wasn't a rigid method for gathering findings from the initial tests. I took notes by observing what people did with the design, seeing if the results they had matched my intentions, and by interviewing them about the use of the designs afterwards.

1 What are you grateful for?

People did mention things relevant to eudaimonia, but I found they were mainly things related to People. This turned out to be because they interpreted the question wrong: they mainly named items gifted to them by others; the gratitude was not felt towards the item but rather to the person that gave it to them. Items with symbolic value can be nice, but they often only gain that value over time and they aren't bought for this reason.

2 What do you feel gratitude towards?

To this adjusted question people primarily answered with utilitarian things; things that did work for them or made their life bearable. It appears as though they thought mainly of things they felt positively about, rather than things they felt grateful towards.

3 Googly eyes

People felt a bit awkward at first, but after one or two times it got easier; the eyes are a barrier the first time but after that it helps personify objects, which makes people feel less weird talking to them. One person commented that talking to his items changed the relationship he had with them from ownership to cooperation.

Leaving the eyes on afterwards made for an interesting conversation piece. This could help spread the concept, and when people explain why this specific item has eyes they have to be explicit about what made this item important, which gets them to think about it more. In general, the eyes and the action of saying "thank you" forces people to reflect; something which can be useful, as people said they did already know which things this would apply to, but they had never actually thought about it.

The instruction to just say "thank you" to things that they felt gratitude towards mostly yielded often-used utilitarian objects, whether the use was hedonic or eudaimonic didn't seem relevant to people in this exercise.

4 A eudaimonic year

People sometimes select things that are not eudaimonic, but a result of eudaimonic actions. For example, artistic expression can be important to someone. Art supplies are then eudaimonic items that ought to be thanked at the end of the day, but the art piece itself is just a result of the action.

Another issue here is that some items were involved in eudaimonic actions, but not necessary: an item may have been given as a gift to someone, and

therefore make the giver happy, but it's possible there are other items that would have made better gifts.

A year seems to be a bit too long of a time for people to reflect about properly: people tended to just select items that they felt positively towards because it was too difficult to consider every day in the past year.

5 Superhero template

The combination of ideals and strengths into a general life goal seems to work quite well; people understand how to do it and they do have some ideals and strengths that they know they have. I actually tried my best to pick out more humble people, but even they were open about what they think they are good at. Ideals could be asked about slightly differently: it now asked about an ideal world, rather than about a world that the reader personally would want to see.

People liked the human way it is presented: they could identify with the superhero they were drawing, and as a result they felt more like these were things that they could do personally, rather than things that a theoretical perfect person ought to be doing. A superhero doesn't feel like much of an everyday thing though: they have a secret identity, so people interpret it as something they should do sometimes, rather than as much as possible.

The template doesn't really include social interaction explicitly, but people do often include it in their goals. That said, the fact that it doesn't cover everything adds to the previously mentioned issue of it being something to do only sometimes.

6 Planting happiness

As with the superhero template, people felt the ideals they could fill in had to be grand and important, when really it could also be more mundane personal things. One person remarked that examples could be nice, if those examples a varied enough not to limit people.

Writing down ideals made people feel more committed to them, which could be useful in getting them to actually act upon those ideals.

Someone also commented that this would be a good moment to write down how you feel at the moment, in order to reflect properly once you're harvesting and eating the herbs.

"People you care about" appears to get people to think of intimate relations, and ignore the more casual ones. Different alternatives could be thought of and tested later on.

A lot of what people wrote down as "things to do" was actually not actions, but rather a change in general disposition, or avoidance of a certain action. While these can also be useful, it's not the goal of the exercise and I think concrete actions have shown themselves to be more helpful in earlier tests.

Step 3 (verifying if the goals you set are intrinsic) was generally not needed, likely because the goals were already constructed in a way that is already intrinsic (through ideals). The step of turning general goals into activities could use some more guidance; it's now asking people to do too much themselves. A good rule of thumb here is to not ask more of people than I help them with: a design should be more concrete than it is complex.

7 Keychain token

People did seem to understand the theory I tried to teach them, though this may be because they were designers and therefore are somewhat familiar with it already. That said, theory was not enough to get them to act; by not giving them concrete things to do I was leaving too much up to them.

Also, reminding people at seemingly random times doesn't seem to work, because they can't apply the theory at the moments where they need it, and because they are never forced to reflect because they can "just do it next time"

8 Texting reminders

Some of the times I texted people to remind them, they were either too preoccupied to reflect, or they were trying to unwind and didn't feel like reflecting.

In general, they said they found texts to be quite overwhelming, as reading them required using your phone and they were already being spammed with enough things on there.

I sent the reminder in the evening, which as mentioned before may not be a time that is convenient to people, and they also mentioned that they tended to forget my texts before the next day arrived. That said, when they did remember the things I sent they found them quite useful for reflecting upon things they were buying.

The first reminder I sent was not on the evening I started the test, but rather the evening after. I thought this would make it less overwhelming, but I got the comment that it prevented one of them from starting properly: he had gone into it with the best intentions, but because the beginning was so lax he never really got into it. He also remarked, though, that if the start had been ultra strict, it would not have been sustainable and people would have quit after a while.

9 Tattoo reminder

Turning it into four concrete questions does make it easier to explain, but it makes eudaimonia appear more like an emotionless way of living.

One of the people I asked for this test preferred one of the other tests, because a tattoo wouldn't be appropriate in a meeting he had coming up. This can be expanded to other things as well: not every design is suitable for every situation, but I would prefer it to be something people can have with them at all times.

When I explained that a temporary tattoo could be metaphorical for how the reminder can fade as the information gets absorbed by the wearer, people felt worried about what may be in the tattoo and if it would really get absorbed into their skin.

10 Capsule with information

An item to keep in one's pocket has thus far appeared to be the best way to remind people: it is not obtrusive, but it's present enough for people to think of it and take it out at random moments. The paper inside it wasn't often needed, but it came in handy at times when a one needs to remember the specifics.

Concrete questions were seen as a useful way to reflect upon if you need something in your life. They strike a good balance between not being too specific to apply to every situation, but not being so vague it leaves everything up to the reader.

11 House on fire

This exercise involves quite a lot of redundancy: people don't own about half of the items, and they tend to own very few items that they would save from a fire. This redundancy could be used more: people could reflect on why they don't have the things, and how they don't need them.

Because eudaimonia is only an implicit part of this exercise, I again see most people focus on the utilitarian items.

This is an exercise that's only done once, and as such it won't have the same ability to remind people that some of the other tests thus far have had. Also, when you only reflect once, it becomes about which items are 'most important' rather than what items are eudaimonic.

12 Pack your bag

This exercise had almost the exact same results as the "house on fire" one; people didn't really reflect on eudaimonia because it wasn't a direct part of the exercise. The main difference is that the limit to the number of things someone could bring forced people to be picky, and in that case they appear to be more willing to give up utilitarian things than things that actually impact their happiness.

13 Explaining the value of things

People give rather generic answers here; the question "what value does this hold in your life" tends to be interpreted as "why do you have this", which can be applied to hedonic items too. People also seem to think the goal of this exercise is just for them to appreciate what they have more. While this would probably be useful, it's not what I intend to design, as it doesn't do anything with the core issue of people consuming in a materialistic way.

14 Meaningful actions + capsule

Even with a written reminder of what should be done, the instruction wasn't always followed exactly. This may partly be because the instruction has too many ins and outs, but what also played a role was that people were asked about the previous day. The goal of this was to not let them forget what they wrote down during the night, but the things written down weren't accurate exactly because the meaningful actions were forgotten already. The capsule, in this case, wasn't kept directly on the person, and people commented that this made them forget about it more easily. It may be useful to find a token that anyone could keep directly on them.

Most purchases people make are food, and in the case of this instruction the same rules don't apply to food and to items one possesses; it's important to make this distinction.

15 Meaningful items + capsule

The design asks people to write things down at the end each day, but this means that the strip of paper gets full rather quickly. People don't buy something every day, so this way of reflecting seems like it asks people to do a lot of work for very few moments of actual use.

One of the test people reported that they just sort of wrote down the standard 'valued items' that they answer whenever they are asked about what items are important to them. Clearly, something is needed to get people to reflect specifically on items they used today, not just items they use a lot. Perhaps having people perform the same routine daily will get them to consider that they should be thinking about items used this specific day.

16 Capsule with detailed explanation

During the initial instructions, a participant appeared to find (one sentence) instruction written on the paper quite complicated. There are a lot of ins and outs to it, and I don't think people could easily remember it by heart, so perhaps a shorthand would be useful.

One of the people testing this intervention remarked that "people are also important" and found that they should also be thanked. This means that the explanation of what a meaningful day is wasn't good enough: it was not clear that being with people falls under this, and that items that helped you be with people should be thanked.

People said they only reflected when writing down the items on the piece of paper. Reflection afterwards didn't happen - not even when using the items they wrote down - because they were scared to take out the capsule and read back what they wrote; they might drop it and lose the capsule.

While people only explicitly reflected while writing down items, they did mention they kept the items they wrote down in mind subconsciously, and that they appreciated those items more because of the exercise they did.

17 Growing happiness (meaningful day)

A lot of emphasis was put here on the fact that watering a plant is something that is done daily, and that not watering a plant for a few days means it'll die.

For one, someone commented that doing something daily allows them to either be proud of what they did that day, or commit to something that they should do tomorrow. They also felt as though this ritual got them to subconsciously monitor what they were doing throughout the day, and think about whether that was meaningful or not. Also, someone mentioned that the fact that the plant wilts visibly when you don't care for it is a good metaphor for your happiness dying as well. I agree, though I find it too negative of a way to get people to do something.

Lastly, people felt more committed to the two social do-goals I gave them than they did to the other four do-goals. According to them, this is because they find social actions more important, as not doing them hurts not just themselves but others as well.

18 3 do-goals + tattoo

The temporary tattoo, much like the googly eyes on items, was a good conversation piece. People did comment that it was hard to hide at moments where that conversation would be bothersome because it takes too much time.

People commented that they could run through the three actions quite quickly, and that it may be good to then think of new ones to do next. Another disagreed, though, saying that it would become too much of an obligation if the goals were constantly being replaced.

The tattoos may sometimes fade too quickly: where in the other test where I used them they were symbolic for how information is absorbed by people, in this case they were just a reminder and once the reminder is gone it'd stop influencing people's lives.

Having a tattoo felt to people like a commitment, which put some pressure on them but also made it harder to make excuses not to do something. The ones that had free time did use that free time to do the things that they had written down for this exercise.

Having specific actions lined up was useful to get people to act, as it takes away the effort of thinking through exactly how to apply a goal; the action can start right away. Another way they can be used it as examples for other things that could be done. This is an option that could be explored further in other interventions.

19 Flipover to find do-goals

This way of finding things to do makes it seem like efficiency and eudaimonia are the same thing, and that I'm trying to get people to always be busy. People feel like they deserve some leisure time where they don't work constantly.

This way of finding do-goals is too unguided, and as a result it mostly just ends up at physiological needs (to sleep more, to get a snack, etc). It'd be good to find a way to get people to find only things that fulfill psychological needs, and preferably ones that are also enjoyable in the moment.

20 Thanking things used for 6 do-goals

People were better about saying "thank you" to actual eudaimonic things instead of just things they value a lot or use a lot, because I gave them some specific directions to think in. The do-goals I gave people helped them think of actions first and then find items which fit those actions.

People don't seem to apply the do-goals directly to their life, but rather use them to identify which of the things they are already doing are eudaimonic and which ones aren't. This could mean that reflection is not enough to get people to think of new things to do in their lives.

One person remarked that his phone and laptop helped him in social interactions and in working, but that they also lead to a lot of negative things, and that he therefore felt they did not deserve a "thank you".

21 Growing happiness (steps towards goal)

People feel a bit anxious about having the plant die on them, and then feeling like a failure. This negative reinforcement is counter to the theory on what promotes happiness; it'd be better to have the outcome range from neutral-good rather than from bad-good. A plant that grows food helps with this: a decorative plant that dies is seen as a failure while an herb that dies is seen as more neutral.

People feel a bit anxious about having the plant die on them, and then feeling like a failure. This negative reinforcement is counter to the theory on what promotes happiness; it'd be better to have the outcome range from neutral-good rather than from bad-good. A plant that grows food helps with this: a decorative plant that dies is seen as a failure while an herb that dies is seen as more neutral.

Just telling people to water the plant when they took a step towards their goal was too vague: on any day they could argue that they took some sort of little step. As a result, they didn't feel very accomplished, and it didn't change their behaviour much.

People would like to record the steps that they take, so that when the plant is fully grown they can look back upon the time it took for it to grow and thinking about what valuable things they did during that time.

A participant went on vacation, and had to leave the plant behind. This means that the plant might die, regardless of how many eudaimonic things are done during the vacation.

A 3.5: Learnings about scales

Some of the learnings are best expressed as the design being in a specific place on a scale, as they are not so much loose findings but more an understanding of what would be the right balance between two extremes. For example, advice that is too concrete might not be versatile enough, while advice that is too general might not be of much help to people. I identified five such scales that have to be balanced out.

Where on the overarching strategy works best?

It was found that people are already quite adept at setting be-goals for themselves: the design can make them more aware of those be-goals but generally they already have them. What they struggle with, though, is turning those be-goals into things they can actually do in their lives. The design could help them with this: it may be useful to address the “doing” part on the top part of the diagram (See Figure A3.5).

Another option is to not directly give people do-goals, but to get them to reflect upon the eudaimonic do-goals they already have and use those to inform what else they could do in their lives. To make sure that reflection yields eudaimonic do-goals rather than just any do-goals, it’s also important for them to think about the impact the do-goals they’re reflecting on have on their lives: they have to also consider what be-goals they lead to (See Figure A3.5).



Figure A3.5: People appear to need help with finding eudaimonic activities. This can be done either directly or through reflection.

How concrete should a design be?

It was found that people generally prefer more concrete instructions, because more concrete instructions don't get misinterpreted as easily and because it makes them feel empowered to be able to start right away without much thinking. One limitation is that what constitutes eudaimonia differs per person. It may therefore be best not to tell people what to do to be happy, but rather give them specific steps to undertake in order to turn their be-goals into do-goals (See Figure A3.6).



Figure A3.6: People prefer more concrete instructions on what to do, as they can start right away and they feel more assured

How much information do people need?

It seems as though the design needs to contain a certain minimum of information in order to be used properly: a specific wording of the instructions given to people is often needed to get them to think specifically of eudaimonia and not of other things. That said, sometimes the information was also quite overwhelming to people, so maximising the amount of information embedded in the design wouldn't work either. What would make most sense then is to keep the complexity of the information just above the minimum (See Figure A3.7).



Figure A3.7: There is a minimum of information that is needed for people to use the design properly

It was also found that in order for the design to help people rather than be a self-help book, it is important that the design is more concrete than it is complex, so that it addresses everything and doesn't leave anything up to its user. This is illustrated in Figure A3.8.

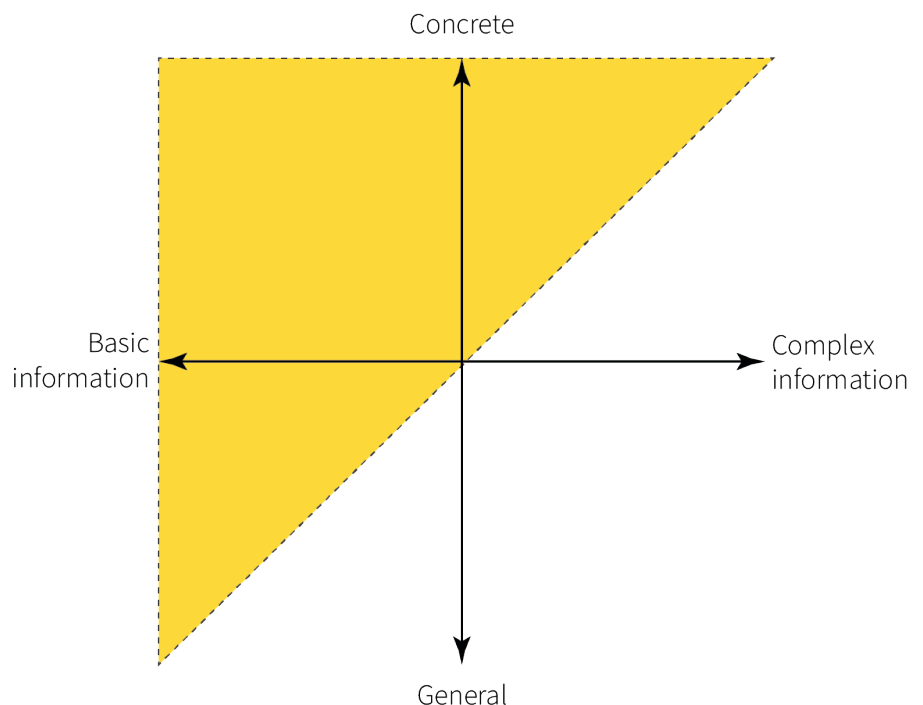


Figure A3.8: In order for a design to properly help people, it is important that the information it contains is more concrete than it is complex

How easy to understand should a design be?

As is to be expected, people prefer simpler instructions over more complicated ones (see Figure A3.9). Aside from that, though, a way to embed a large amount of information in the design without making it too complicated was found.

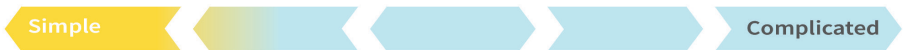


Figure A3.9: As long as the aforementioned minimum is reached, people prefer simpler instructions

Splitting up information

The information can be split into three categories: a catchphrase, the design itself, and the philosophy behind it (see Figure A3.10); this allows for the design to contain rich information without people feeling overwhelmed by it.

The catchphrase is just a short phrase that reminds people of the spirit of the design (an example of this would be Marie Kondo’s “does it spark joy?”). The design itself would contain more information: the minimum that is needed to interpret the catchphrase in the right way. The philosophy behind it could be explained to people before or as they receive the design, and is meant to give them something to hold on to when trying to understand what the design is meant to do. These three together allow people to understand the design properly, without overwhelming them.

What’s important to note is that this information does not have to be literal; it can also be embedded in the design in the form of use cues, or the design can force or nudge people to use it in a certain way. While explicitly displayed information is often the easiest way to design something, embedding the information in it implicitly allows for more elegant designs.



Figure A3.10: A good way to simplify instructions may be to split them into three parts; Catchphrase, Design and Philosophy

How pressing should a design be?

Lastly, it was found that the design should probably not enforce any rules upon people, or inadvertently force them to do anything. Forcing them to do things would make them dependent on the design for their happiness, and therefore doesn’t fit the goal of the design. Just giving suggestions, was found not to work well either: when it is not specified that people should change their lifestyle and when the design is just presented as a way to add some happiness to your life, people continue their hedonistic habits. Therefore, what seems to be best is to be as far as possible towards the “enforcing rules” side without crossing the halfway-mark (See Figure A3.11).



Figure A3.11: Enforcing rules upon people won’t lead to eudaimonia, but other than that as much force as possible seems to work best

A 3.6: Other learnings

Reflection

What times would be best for people to reflect and in which they would do it

- Conversations get people to be explicit in their reflection, which gets them to reflect more
- Having people reflect over a long period of time gives less useful results
- People don't always have time to reflect, flexibility in my design solves this
- People often forget things they reflected about during the night
- When people don't reflect upon eudaimonia daily, they cannot be as precise in determining what made them happy
- When people make reflection a daily ritual, they pick out more eudaimonic items than when they reflect on their entire life all at once
- Performing a daily ritual helps people keep things in mind
- Giving examples of eudaimonic actions to reflect on may not necessarily get people to find new actions

Learning 1: It seems best to give people a specific time, preferably at the end of the day, to reflect upon what they did that day. Aside from this, it's beneficial also help people reflect at other times, if they choose to reflect on their own accord.

Reminders

At which times people would be best reminded by the design, and which manner of reminding them is the most useful

- If people are reminded of eudaimonia at random times, they won't be able to apply it well
- The right time to remind people is at times where they do hedonic things, or when they make purchases
- Texts or apps aren't very effective as a reminder, as mobile phones are already cluttered enough
- When a reminder is carried at all times, people can take it out to reread specific information encapsulated in it
- Keeping items on them helps people keep things in the back of their mind
- Things that aren't kept directly on people are easy to forget about
- Reminders don't have to last forever; only until people don't need a reminder and do things by themselves

Learning 2: The best way to remind people seems to be to have them keep something small on their person, which they can take out to re-read part of the information encapsulated in design.

Eudaimonia

What would be the best way to communicate the concept of eudaimonia to people

- Vague instructions that aren't specifically about eudaimonia get people to think of utilitarian items rather than eudaimonic ones
- If the design makes people think only of the results of eudaimonic actions, people will start collecting those results rather than seeking tools for the actions
- If people think the purpose of the design is to make them appreciate the items that they have more, they may reduce consumption but they won't become more eudaimonic
- People understand what constitutes eudaimonic items better when it is explained in two parts: eudaimonic actions and items needed for those actions
- Giving examples of eudaimonic actions helps them identify what eudaimonic actions they already take
- People can be both thankful and resentful towards the same item

Learning 3: In order for people to become better at making themselves happy, the design may need to explicitly feature the concept of eudaimonia and explain to them how eudaimonic items differ from utilitarian ones.

Lifestyle change

Which mechanics could be used to change people's lifestyle

- If the design doesn't specifically get people to think of items necessary for an action, they'll also keep buying things that were just useful for or involved in the action
- If the behaviour change is presented as an everyday thing, rather than an exceptional thing, people are more likely to change their lifestyle
- Similarly, it helps when it is something that is done all day, rather than just as part of the day
- Writing down things makes people feel committed to them
- To get people to change their behaviour, it helps to give them a specific moment to start
- What the design asks of them at the start should then be something they can keep up indefinitely
- Performing a daily ritual helps people build up a habit

Learning 4: A useful mechanic for getting people to change their lifestyle seems to be to have people commit to the change from a hedonistic lifestyle to a eudaimonic one. The change would happen in such a way that eudaimonia becomes a regular, everyday thing for them, so that they can make it a habit.

Efficiency

How my design could best deal with the difference between efficiency and living for eudaimonia

- If eudaimonia is explained in a way that makes it seem inhumane or robotic, people are unlikely to accept it as a lifestyle
- If people are provided with do-goals directly, they perform them quite quickly and then need to get new ones
- If the design only helps people find do-goals that they don't enjoy, they will think of their own (sometimes non-eudaimonic) enjoyable actions

Learning 5: My design could give people the tools to be efficient if they wish to be, but if it presents a eudaimonic lifestyle as “being 100% efficient in your actions”, it does not make people as happy. It'd be useful to suggest ways to spend leisure time with eudaimonic actions as well.

Spreading the design

How the concept of eudaimonia could be spread between people

- Having things on public display makes for a good conversation starter
- Conversations can be used to spread my design

Learning 6: The design could be used to spark conversations about the topic of eudaimonia, which would spread the concept to more people.

Identity

What effects attaching an identity to the design might have

- Creating an identity around a certain behaviour makes it seem more human
- Creating an identity around a certain behaviour makes people feel more committed
- Wearing something for others to see makes people feel more committed to being eudaimonic

Learning 7: Getting people to identify themselves as ‘a eudaimonic person’ may help change their lifestyle.

Other

Other findings that may be useful

- Personifying items changes people’s relationship with those items
- Combining their ideals and strengths helps people set good be-goals
- If people are asked about ideals, it helps to be able to fill in something personal or mundane, not just grand things everyone agrees on
- Limiting people in how much they can choose makes them pickier
- People put more importance on social do-goals

A 4.1: Interview procedure

First interview

The first interview consists of five steps: introduction, explaining the procedure, interview using a form and cards, giving the prototype, scheduling a time

Introduction

In order for me to be able to (audio)record the interviews for later analysis, informed consent has to be given by the participant. They are explained what the goal of the interviews is, what the purpose of the recording is, and what data of theirs is kept and what is deleted. After this they are asked to sign a consent form (see Appendix 4.4).

Procedure

To make sure the participant understands what they should expect the interview to be like, and what is expected of them, they are explained the procedure. They are also told that what is being tested is not their personality or their ability to use the design, it is the design itself. This is done to put them at ease and get them to answer more truthfully in the interview.

Form and cards

The form and a set of cards are used to conduct a qualitative interview, to see to what extent the participant already thinks and consumes in a eudaimonic way. They aim to answer the three partial questions outlined in Section 4.1

Prototype

The participant is shown the prototype and told how they should use it. They are asked if they have any questions about how it should be used, to make sure that the prototype will be used in the intended way and to gain insight into what may not yet be clear about the design. The instructions they received with each prototype can be found in Appendix 4.6.

Scheduling

At the end, the participant is asked to schedule a specific time in the next week to conduct the next interview. They're thanked and sent on their way.

Second interview

Introduction

This time, the introduction is a lot shorter: people are told that the purpose of the interview is to find what effects the prototype has, and they are reminded that the prototype is experimental and that therefore anything they have to say about it can be useful, so that they don't feel afraid to give what they think of as 'negative feedback'.

Questions about the prototype

First of all, the participants are asked to explain how the use of the prototype went. They are asked if the prototype got them to change their attitude in life, if it got them to do certain things more or less, if it changed their view of the items they have, and if using the prototype gave them any revelations. These questions come before the form- and card-exercises because people are often excited to give feedback about prototypes. Seeing which aspects they were more excited about can even be an insight in itself.

The answers to these questions can then also be used to inspire further questions during the form- and card-exercises. Aside from this, they are also asked some general questions about how they used the prototype, as this can also sometimes lead to new findings about how the mechanics discovered through testing can actually be put to use in a design.

Form and cards

The form and cards are used again, though the focus now lies not on the answers given, but on the differences between those answers and the ones given last time. Participants are asked to explain any changes in their answers, and they are asked whether they think this had anything to do with using the prototype. While a lot of findings may already come from the previous step, this step assures that all the findings that are sought in this project come up in the interview.

Thanking

The participant is thanked for their participation and they are given bags of sweets as a sign of gratitude. Because there are several cookies in each bag, they can be shared with others. This means the reward can be used in a eudaimonic way, rather than just being a source of pleasure.

Details of the procedure

Looking for differences

Each of these the three parts of the interview (Being, Doing, Having) has an interviewing tool or some interview questions dedicated to it. In the first interview, a baseline is set for how good the participant is at making themselves happy. In the second interview, people are asked similar questions again, in order to see if there was any change.

Aside from being a baseline measurement, the answers from the first interview can also be used to identify more specific questions for the second interview. For example, instead of asking “What do you do to build or maintain relationships”, a participant could be asked “Have you started hanging out with friends in more one-on-one situations since last time?”

Order of the three parts in the interview

The order of the three parts of the interview is done so that the results of the interviews will be the most reliable:

Having is measured first, using a set of cards with items on them

Being comes after, and is explored using a form

Doing comes last, for this, some follow up questions to the form are used

The order may appear a bit backwards. This is on purpose: the goal is to assess people’s consumption behaviour in the most objective way as possible; if they are asked to explain their be-goals and do-goals first people may be influenced in how they answer the questions about what they would and wouldn’t buy, and they would appear to consume more eudaimonically.

A 4.2: Interview script

Initial interview for baseline measure

Thank you for helping me with my project. As you may already know, the goal of my project is to find out how I can make people happier with fewer possessions. In this part of my project I'm testing out some designs and see if they can influence how people make themselves happy.

First, I have to ask you if you're okay with me recording this interview. The recordings are only for me to be able to listen to the interview again afterwards; I'll put transcripts in my report, but they'll be fully anonymous.

Show consent form, have them sign it

So, the research will go as follows: first, I will ask you a couple of questions to gauge what you currently do to make yourself happy. Afterwards, I will give you my prototype so that you can use it for a week. After that week, we'll have another interview just like this one so I can see if my design had any effect.

For this interview, keep in mind that I am doing this as a researcher; I'm not here to judge your views or actions, I am just interested in what effect my design has. If my design somehow makes things worse, don't worry; that's my fault for not designing it right, not yours for using it in the wrong way.

Grab stack of cards

So I have a stack of cards here, with items on them. I'm gonna put them down on the table, and whenever I put one down that you don't own, put it in a stack over there.

Put them down

Now, imagine that you somehow lost all of these items. Can you divide them into items which you would want to replace, and ones you would be fine with not having?

Imagine the version of the item you have, so if there's an image of a car, imagine your car. Also, try not to worry about the money and effort you would have to spend to replace these things, pretend they just sort of show up at your house.

Ask about what they chose

I see you decided to replace...? Why?

Is ... important to you? Why?

Are there any things you wouldn't replace that you do own now? Why do you own it?

Grab a form

On this form, I listed seven life aspirations you may or may not have. Could you please indicate with a cross or a dot on these scales exactly how important each of these aspirations is to you? If it's not important, you put the cross more towards this side point, and if it is really important, you put it more towards this side point. If you need any explanation on what is meant, feel free to ask.

Let them fill it out

Ask about what they filled in: highest scoring ones, lowest scoring ones, why is each of them important or not important to them? What do they do to achieve the intrinsic ones?

That's all I have to ask for now: let me give you the prototype I made

Show them, explain how it works

Does that make sense? Is there anything you didn't quite understand yet? If at any point you have a question, or you're unsure about how to use the prototype, feel free to text me about it. That way I'll know what might need further clarification in the design, and you'll still get to use it in the intended way.

Thank you again for helping me, as I said I'd like to have another interview with you in about a week. Which moments would work best for you?

Plan a time and place together

Second interview

Thank you again for helping me. The purpose of this interview is for me to see if my design had the effects I expected it to have. As with last time, keep in mind that I am doing **experimental** design: it doesn't matter if you used the design in the way I intended it to be used, I can learn things from whatever happened.

How did you use it? How do you feel about it?

Ask follow up questions

- > Did you get any interesting insights about life as a result? Did your attitude change?
- > Is there any activity you have started doing more often since the last interview? Or is there anything you plan on doing more from now on?
- > Do you think the design had anything to do with this? What about things you've started doing less?
- > Has this changed your relationship with any of the items you own? Which items? How?
- > Have you become more aware of anything that you do? About your happiness?

Show them the cards

This exercise is the same as last time. I've already laid out the things you said you had last time. There are also a few new ones, so let's see if you have those. show new ones. Now, we'll separate them again, by which things you would replace and which things you wouldn't.

Let them choose some

- > You didn't need...? Why not? Why do you have it?
- > You changed your mind on ...? Why?

Grab a form

Then there is this form again. The scales are the same, you can indicate which aspirations are more or less important to you point.

Let them fill it out

- > Compare between last time and this time: what changed? Ask them why.
- > What do they do to achieve the intrinsic ones? (if they didn't have do-goals last time)
- > Are there any of these that you've started spending more time/effort on? Ones you started ignoring more?

That's all I had for questions; is there anything you still wanna talk about that you feel I didn't cover with my questions?

Thank you so much for your help! You can keep the prototype if you'd like, and I've also got this for you.

Grab bag of sweets

A 4.3: Interview form

Below is a list of 7 life aspirations. please indicate how important each of these aspirations is to you by putting a cross somewhere on the scale.

Not important at all

Very important

To achieve personal growth and autonomy, to accept myself for who i am



To look attractive in how my body and/or my clothes look



To be famous or well known, to have people admire me



To take action to improve the (future of the) world



To have satisfying relationships with my family and friends



To be wealthy and have a lot of prized possessions



To be healthy and free of illness



A 4.4: Consent form

Consent form

Purpose of the research

The study is part of my graduation project on the topic of how to make people happier with less stuff. The purpose of this specific study is for me to **test out what effects certain designs would have on people**. In order to do this, I've made some prototypes, one of which you will be using over the course of a week. I'll **interview** you **now**, as well as at the **end of the week** so that I can see if using the prototype made any difference.

Recorded data

The **interviews** are (audio)**recorded**, this recording is **only for me** to listen back to the interview; only the conclusions I draw from it will be put in my thesis, and I will **delete** the recordings when I finish my thesis in August. The **conclusions** I draw from the data will be **presented** in my thesis defense, which is a **public** event that anyone is allowed to attend. After my graduation, my **written thesis** will be **archived** in the TU Delft Education repository. This repository can be viewed by education staff, researchers and students of the TU Delft.

I also ask you to send to me some **pictures** of the prototype in use, though you are completely free to decide whether you want to do this or not. The images will be used to visualise the prototype in my written **thesis**, and may also be used in my **presentation** to show what research I did.

Withdrawal

At any point during the study, whether it be during the interviews or during the week in between, you are allowed to **withdraw** without any consequences. You are also allowed to **refuse to answer** any of the questions asked in the interview without having to provide a reason. The **prototype** you'll be using has an **intended use**, but you are allowed not to follow this intended use and use it in a different way, if you prefer.

If you need any more information about the study and the data that was collected or if you want to withdraw from participation, you can call or e-mail me at:

Phone: 06-48688911

Email: research@tutty.com

Website: www.tutty.com

Consent Form for Graduation project concept test

Please tick the appropriate boxes

Yes **No**

Taking part in the study

I have read and understood the information on the other side of this sheet or it has been read to me. I have been able to ask questions about the study and my questions have been answered to my satisfaction.

☐ ☐

I consent voluntarily to be a participant in this study and understand that I can refuse to answer questions and I can withdraw from the study at any time, without having to give a reason.

☐ ☐

I understand that taking part in the study involves two interviews (of which the audio is recorded) as well as use of a prototype during the time between the interviews.

☐ ☐

Use of the information in the study

I understand that information I provide will be used for the graduation project of the researcher

☐ ☐

I understand that personal information collected about me that can identify me, such as my name or where I live, will not be shared.

☐ ☐

I agree that any photos of the prototype and its use that I send the researcher can be used in:

The written thesis

The presentation of the project

☐ ☐

☐ ☐

Future use and reuse of the information by others

I give permission for the findings of my interviews to be archived in the TU Delft Education repository so they can be used for future education.

☐ ☐

Signatures

Name of participant

Signature

Date

I have accurately read out the information sheet to the potential participant and, to the best of my ability, ensured that the participant understands to what they are freely consenting.

Emiel Wolf

A 4.5: Evaluation of methods

As with any interview, there are some limitations to the insights drawn from these interviews. Below, the main points in which the methods may not be perfect are discussed.

Which designs I tested

When you use designs to gain insights, you only get out insights based on what design you put in. It is possible that there are more (or even better) design options that this project overlooks. However, while exploring different design options may have yielded more or different insights, the insights that this project did manage to get out would not be invalidated.

Only designs which could be used by individuals in their home or on their person were explored, as this allowed for tests to be conducted more easily and with a wider variety of people. It is possible that there are still new and different insights to be found in adjusting public spaces instead of giving people products to use.

The designs were only tested for one week. Within that week, the designs did often seem to have some impact, but it is hard to determine if that impact is scalable and will keep increasing with each week people use the design. Also, aspects of the design that worked for one week may not have worked when the design was used a month (EG it may get boring to stick medals on something) or vice versa (EG watering a plant and getting it to grow may be a longer process). Further testing for this may be interesting.

Sample biases

The kind of person who would agree to helping with a project that will cost them an hour without much of a reward beyond some sweets is generally intrinsically motivated; people who value being rich very highly may only say yes to such things if a monetary reward is offered. This means that getting people to be more intrinsically motivated may be more useful than the findings indicate, because those people that need help with changing their motivations did not participate in the project.

Because all of the people tested with live in the Netherlands and nearly all of them coming from western cultures, it is hard to say whether the conclusions of this project apply to all of humanity. In the literature evidence exists that psychological well-being works the same across cultures, but the practicality of how people are best taught to apply it may still differ.

Limited questions

The items shown to people in the Having-exercise may cause a bias because the set is quite limited. However, it wasn't really about which items get picked more but rather about what motivations people had to pick certain items. The fact that people gave quite varied answers shows that the card set was not too limiting for different insights to come out of it.

Desirable answers

People may have been inclined to put more 'desirable' answers on the form with 7 life aspirations, as filling it in was not anonymous. While they were told to treat the questions as confidential, and that the purpose wasn't to evaluate them as a person, it is hard to say if they would not feel like a bad person for filling in they value money other things. It's possible people are more materialistic in their motivations than this project would indicate.

Different contexts

Interviews were not done in consistent locations, but rather wherever was most convenient to the participant, whether that be at their home, at my home, at the industrial design faculty, etc. All locations were shielded enough that they allowed people to express themselves freely without worrying about eavesdropping, but it is possible being around all of their possessions (when at home) biased people during the interview, as they could not look at their possessions with a fresh mind (they could only see it in the context of their home).

A 4.6: Use instructions

Happiness Harvest

When test participants are given the prototype:

- They are told to write their ideals on the sign; they are told these ideals are things that they would like to see more of in the world
- They are told to write their strengths on the sign as well; they are told these strengths are things that they are good at compared to others and knowledge that they have which many others don't
- They are told to combine these two things into a goal, something they can do for the world, and write this down on the sign as well
- If they need more explanation, I explain to them how my graduation project would fit into it: I would like people to have fewer possessions, I can design, so I'm designing something for people to have fewer possessions
- They are told to take as much care of the goal they wrote down as they take of the plant; whenever they water it, they think of what they did
- They are told that they should still try to keep the plant alive, even when they didn't do anything, as a dead plant would lose its impact
- They are given some tips on how to take good care of the plant
- They are told that if they have any questions, they can text me

Gratitude capsule

When test participants are given the prototype:

- They are shown the three parts of the prototype
- They are read the first side of the paper, and asked if they have a view of what a meaningful day would be
- If their answer is too unsure or too far away from the intended meaning, they are briefly explained about eudaimonia (Goals, Growth and People)
- If they work, they are told to also reflect at the end of the work day

- They are then read the other side of the paper, and shown the medals
- They are asked if they get on what kind of objects the medals belong. If they're not sure, I give them an example of what items I would have awarded them to today
- They are told to keep the capsule on them, both to remind themselves of what items they awarded medals to and so they have a place to store the medals when they're in the way
- They are told that if they have any questions, they should feel free to text me about them

Activity Bracelet

When test participants are given the prototype:

- They are show the sheet with the six do-goals
- They are explained that a key part of the do-goals is that they are about things that they care about
- They are asked if they understand each of the do-goals, and given further explanation if they don't
- They are told they can write down the activities they come up with, though they don't have to if they don't think it would help them
- They are show how the colours of the bracelet match up with the do-goals, and explained that they can use the bracelet as a trigger to think of things to do when they don't really have anything to do
- They are shown how you can pull the beads over the knot of the bracelet to count how many things you've done today
- They are told that if they have any questions, they should feel free to text me about the

A 4.7: Data interpretation

Data gathering

Through the methods described earlier, tests were conducted. 15 participants were given one of the three designs (5 participants per design) and they were interviewed before and after using the design for a week. The audio of the interviews was recorded, and some of the answers were also documented in forms and in photos of how each participant divided the card set.

Selection of data

Selection of data happened in two steps: note taking and making statement cards.

Note taking

The first thing that was done to make the data more manageable was listening to the audio and taking notes of things that may become relevant. What is relevant is then defined as anything that may give insight into **in which ways my designs influenced how good people were at making themselves happy**. This constitutes mainly:

Being - Making them less materialistic in their attitudes

Doing - Getting them to pursue more eudaimonic activities

Having - Getting them to view their possessions more as tools for those activities than as sources of pleasure

Additionally, notes were taken on how the design was used and how this made participants feel, as this can also offer insight into what form the final design should take in order to achieve the design goal.

Statement cards

After notes had been taken on all of the interviews, the information in the notes was selected again based on what was more relevant to this project, and abstracted so that it could be put on statement cards for clustering. The goal of abstracting the information was to make sure the statements would make sense outside of the context of the notes and be usable in clustering.

Clustering statement cards

The statement cards were clustered (Figure A4.1) in two steps. First, they were split into rough groups. Then, each group was reviewed and statement cards were clustered so that they could be combined into principles that actually say something substantial and more generalisable about how people can be made happier with fewer possessions. In the end, 26 principles could be found.



Figure A4.1: The data from the interviews was written on statement cards, and these cards were clustered

Further clustering

The principles were then clustered as well, and connected into one story (See Figure A4.2). From this story, six insights could be drawn (See Appendices 4.9 and 4.10). These insights were drawn quite literally from the combination of the principles, and as such they weren't quite usable yet. Because the point of this project is to make theory usable to designers, another step was needed: the insights were turned into three design principles and three minor insights that actually gave recommendations for what a designer should do.

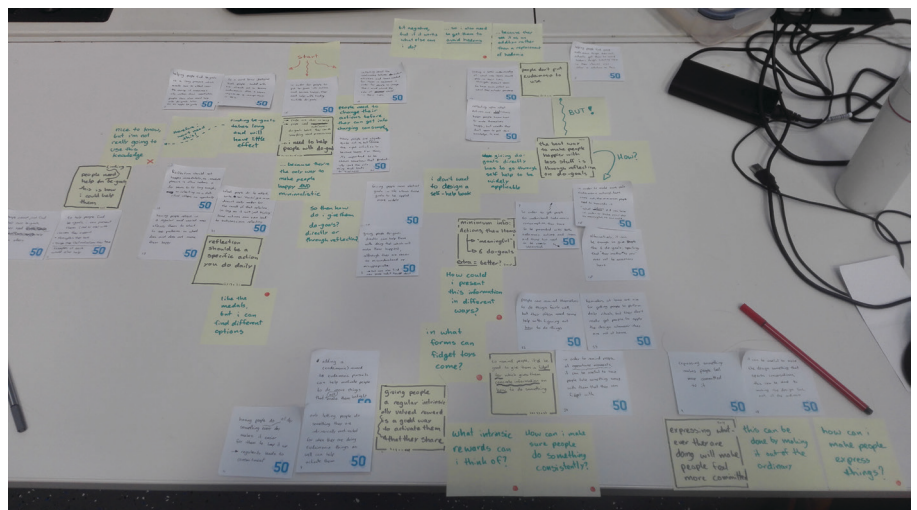


Figure A4.2: The principles resulting from the first clustering exercise were clustered again to yield deeper insights

A 4.8: Clustered findings

Principle 1: In order for people to put their be-goals into action and become happy, they need help with finding fitting do-goals first

- When people don't change what actions they take, they also won't change what items they feel they need
- People who already have a direction in life feel that when they look for goals to pursue they should be more concrete activities (do-goals)
- Setting more concrete goals, rather than finding a general direction, activates people more to actually start doing things
- Helping people split up larger goals into specific activities gets them to pursue the larger goals more easily

Principle 2: Helping people find be-goals is a long process which takes effect over the course of someone's life, not immediately

- Older people don't get as much benefit from finding more goals in life: they already chose a direction and would rather stick with it
- It can take rather long to come up with a eudaimonic goal in life; more than a week
- Some younger people feel like they still need to find a direction in life in order to become happy
- People need quite a lot of guidance in finding goals in their lives, they can't do it well themselves
- People are more likely to pursue do-goals than be-goals
- People don't feel the need to consciously pursue things that they find "happen on their own"

Principle 3: At a most basic ideological level, people are already set to live eudaimonically. Also it seems to be impossible to change their aspirations

- Changing people's aspirations is impossible within the span of a week
- Barely any aspirations were changed
- Aspirations people had were already quite eudaimonic

Principle 4: Many people are already quite active, but they don't choose eudaimonic activities. For them, it's important that they understand productivity isn't the only thing that makes a good life

- Sometimes, helping people be eudaimonic makes them less productive, while simultaneously making them waste less time
- Showing that things that make you happy are not just related to being productive can help people step away from productivity

- Changing people's aspirations is nearly impossible, but showing to them what actions they can take for each aspiration helps them assess which ones they are neglecting
- Some people already have a lot of things to do, but this doesn't always mean those things are eudaimonic or well balanced
- Changing people's aspirations in life is basically impossible, but it is possible to get them to balance their actions more with their aspirations

Principle 5: Reflecting about the relationship between eudaimonic activities and the items required for them is necessary for people to change their mind about the role of stuff in their lives

- When people think of items directly, without explicitly considering actions first, they don't change their mind about items at all
- Reflecting about eudaimonic actions can get people to realise they don't need nearly as many things as they have in their life
- Reflection upon the relation between items and what actions you can use them for can help people understand why they own certain items
- When people reflect about what eudaimonic actions they took and what items were needed for them, they realise that the items aren't at the forefront of those activities

Principle 6: People cannot just find their own be-goals, they need outside help to guide them through the process

- When trying to find life goals, it can help people to ask advice of those who are close to them and know them well
- It takes a lot of self-knowledge to be able to write down your ideals and strengths all on your own
- People feel like getting some examples of goals would help them in finding their own
- People may need more guidance in thinking of how they can improve the future of the world

Principle 7: To help people find be-goals you can present them (one by one) three things to combine into a goal: causes to support, personal strengths, and things they like/motivations they have

- When presented with the task "find yourself a goal", people have a hard time coming up with it if the task isn't broken up into smaller parts
- Combining ideals and strengths helps people find eudaimonic goals
- People won't want to pursue life goals that are just a way for them to be useful for the world: they also want the goals to be something they like
- "ideals" are too grand to fit into people's life goals; it would make more sense to have people think of the application of those ideals to the current world, IE "causes"
- Ideals are too grand for people to pursue, something smaller and more personal is easier for people to work with
- Giving some examples of more concrete ideals (IE causes) may help people understand that ideals don't need to be so grand

Principle 8: Giving people more abstract goals to put to use allows those goals to be applied more widely

- Setting more abstract goals allows people to keep pursuing them longer
- Setting more abstract goals allows people to find more varied activities, which allows them to find an activity that fits their current situation better

Principle 9: Giving people do-goals directly can help them with doing what will make them happy. However, they are easier to misunderstand than reflection people did themselves

- Giving people specific actions to do allows them to start right away
- Giving people do-goals directly can help them in not only valuing certain aspirations, but actually doing something about them
- Giving people eudaimonic do-goals directly makes them more aware of what actions they take and what role items play in those actions
- Giving people a sort of checklist can help make sure they don't just do one thing a lot, but balance out their actions

Activities are sometimes used just to keep people's mind busy

Principle 10: Helping people find more eudaimonic things to do or have does not actually get them to avoid hedonic things. Limiting them in their choices may offer a solution to this

- Becoming more aware of what actions are meaningful does not necessarily get people to avoid less meaningful actions entirely
- Helping people find eudaimonic activities does not deter them from also doing hedonic things
- Making people reflect on what they should do more does not always make them realise this means they will do other (hedonic) actions less
- Knowing which items are eudaimonic doesn't necessarily get people to understand which items are hedonic too
- Becoming aware of which items are more meaningful does not necessarily get people to avoid less meaningful items entirely
- Limiting the number of items people can reward makes them more picky, which gets them to pick more items that were actually necessary
- Very few changes happened to what people wanted to 'buy', but their explanations for buying things became more eudaimonic

Principle 11: Getting a better understanding of what role items should play in their lives strangely does not seem to have much effect on what they actually purchase

- Reflection may not change what people want to have, but it will make them more aware of why they need those things
- Changing people's perspective on what items they need in life doesn't necessarily get them to buy fewer things
- Helping people find new eudaimonic actions will also get them to realise which items they can use for them

Principle 12: Reflecting upon what actions are eudaimonic helps people know how to make themselves happy, but they don't put this to use

- Getting people to reflect on what meaningful activities they partake in makes them more aware of how they can make themselves happy
- Having people reflect upon their aspirations in an explicit and specific way helps them find do-goals to go with them
- Reflecting upon what actions they take to become happy can help people find do-goals that fit with the be-goals they already have
- Reflecting upon actions makes people more aware of what they are doing
- Showing people the variety of eudaimonic actions can help them reflect on which ones they are neglecting at the moment
- People don't always turn their realisations about happiness into actions, because sometimes their actions are already what makes them happy
- Understanding which actions are eudaimonic does not always get people to change their actions

Principle 13: What people do to reflect (write, say “thanks”, give awards, etc) doesn’t really matter for the result of that reflection, so long as it’s not just ‘thinking’. Some actions can even lead to subconscious reflection

- When people save the conclusions of their reflections, they’re able to learn more from them in the long run
- “it’s the thought that counts”: it doesn’t matter how reflection is done, it has a similar impact
- Reflecting upon eudaimonic actions and items in itself is enough; how this reflection is done does not have much effect on the result
- Showing gratitude towards objects makes people appreciate the objects more, even if they don’t fully understand their relationships with them
- Giving rewards to items turns the reflection into a more conscious process, which makes people more aware of which items are eudaimonic

Principle 14: Having people reflect regularly and in a way that gets varied results allows them to see patterns in what makes them happy, which allows them to understand it better

- Giving people a daily ritual gets them to reflect regularly
- Adding some variety into people’s reflection allows them to find a larger number of eudaimonic items/actions
- Reflecting about eudaimonic actions consistently can help people see patterns in what does and does not make them happy
- Finding more different things that make you happy allows you to understand eudaimonia better

Principle 15: Reflection that is done immediately after the act of ten mistakes hedonic pleasure for lasting happiness. A day is long enough for people to reflect properly at the end

- A daily ritual is a good way to get people to reflect upon what they did during each day
- While being reminded at random moments in the day may help people change their actions, it may also bias their thoughts towards hedonic actions

Principle 16: In order to make sure only eudaimonic actions/items come out of the reflection, the minimum people need to do is think of “what actions they took to make this day as meaningful as they could”, and then consider which items were necessary for this

- When people reread the instruction on the paper more times, they followed the instruction closely and have better results
- People have to follow the instruction rather exactly in order to get the right results
- When people followed the instructions more precisely, they got better results out of it
- Reflecting upon what actions are meaningful helps people understand whether an action is eudaimonic or not
- “Actions you took to make your day as meaningful as you could make it” is a good way to get people to think of eudaimonic actions
- The instruction should specify what kind of actions are meant precisely, otherwise the design can end up having the opposite effect of what is intended
- The wording of what actions are eudaimonic (making the day meaningful) helps people select eudaimonic actions almost all of the time

Principle 17: Alternatively, it can be enough to give people the 6 do-goals from the Activity Bracelet. Specifying that the do-goals should “be something you care about” is not necessary though

- The 6 Do-goals get people to think of eudaimonic actions
- People who don’t use the paper with do-goals much come up with less eudaimonic actions

Principle 18: In order to get people to consume eudaimonically, they have to be presented with both eudaimonic actions and items needed for them; these two aspects need to be clearly separated

- When the design does not specifically connect eudaimonic actions with items needed for them, people won’t make this connection by themselves
- While people gain more of an understanding of what actions are meaningful, they don’t always realise which items were necessary, and which were just present
- Being committed to their goals helps people be less easily distracted
- When people consider actions first, and only then the item related to those actions, they will find eudaimonic items
- Separating actions and items needed for those items changes people’s relationships with those items

Principle 19: Attaching a (eudaimonic) reward to eudaimonic pursuits can help motivate people to do more things that will make them lastingly happy

- If people already have a direction in life, attaching something to the pursuit of that goal can still reassure them that their efforts were worth it.
 - Taking care of a plant is a good way to motivate yourself to pursue a goal
- When people aren’t invested enough in the design itself, it hardly changes their behaviour

Principle 20: Only letting people do something that they are intrinsically motivated after actively pursuing eudaimonia can help activate them to do things

- When people see how much they have done in a day, they feel proud
- Doing a specific thing every time you have done something eudaimonic will make people more aware of how much they have already done
- Having people keep track of how many things they have done, rather than how many things they have yet to do, makes them feel more satisfied

Principle 21: Having people do something all day, every day makes it easier for them to keep it up. Regularity also makes people feel more committed

- Giving people a small ritual to perform each day makes it easier for them to keep doing it
- When people are only told to pursue one specific goal, that won’t cover their entire life. As a result, it’ll make them happier but it likely won’t make them consume less

Principle 22: It could be useful to make the design something that sparks conversation between people. This could be done by making it look out of the ordinary

- In order for something to spark conversation, it has to look out of the ordinary
- The designs were rather inconspicuous. This meant that nobody would ask about what the design was or what purpose it served
- People can be inspired by friends to take certain actions

Principle 23: Expressing things makes people feel more committed to continuing with doing that thing

- Writing down goals of any kind makes people feel more committed to actually pursuing those goals
- Telling others about the design will make the user remember it more
- When people reflect on the value of items based on momentary pleasure, they often select more hedonic items as well
- When people show gratitude to items immediately, they're more likely to be reacting to momentary pleasure
- Giving people some sort of trigger for reflection helps them find moments to reflect

Principle 24: People can remind themselves to do something fairly well, but they often need some help with figuring out how to do it

- Abstracted information isn't very useful as a reminder, as you're basically asking people to remember it themselves
- More abstract information does not help remind people, as they can remind themselves of this themselves
- Just getting people to reflect about their goals and their happiness isn't enough to make them change behaviour: they need to be offered help in how to reflect as well
- More concrete information is more useful, as it allows people who already reminded themselves to do something of what exactly they should do
- More concrete information can help people guide their thoughts after they have already reminded themselves to think
- More concrete instructions help people apply the results more easily to new subjects, such as what they should and shouldn't consume

Principle 25: In order to remind people at opportune moments, it's useful to have people take something with them to fidget with

- Reminding people randomly will mean they're not always reminded at the right times
- When people are reminded of eudaimonic activities at random times, they start doing them at unusual times, which adds variety to their lives
- Even when things don't stand out enough to spark conversation, they still serve as a reminder for those people who already know their meaning
- Making a design something people fidget with can be useful for reminding them to take eudaimonic actions at times where they are doing nothing
- The designs were rather inconspicuous. Sometimes this meant that people weren't reminded very well by them
- Keeping something on them gives people a more constantly present reminder than when they leave it at home
- Being reminded more often does not necessarily get people to change their behaviour more or less

Principle 26: Reminders at home are nice for getting people to perform daily rituals, but they don't really get people to apply the design when they are not at home

- People find it hard to change their behaviour based on reflection when they are not reminded of that reflection
- When people have a reminder at home, they start forgetting to remind themselves when they are not home.
- Having a reminder at home helps people be reminded of something whenever they look at it
- People forget what they are supposed to do during the day when the reminder is left at home

A 4.9: 26 Principles

In the previous clustering step, 26 principles about how to design things that help people become happier with less stuff were discovered. Here, I list all of them under several categories. These categories are then used in the next step to turn the principles into insights.

Being, Doing or Having?

On which part of the overarching strategy people need more help with

- 1:** In order for people to put their be-goals into action and become happy, they need help with finding fitting do-goals first
- 2:** Helping people find be-goals is a long process which takes effect over the course of someone's life rather than immediately
- 3:** At a most basic ideological level, people are already set to live eudaimonically. Also it seems to be impossible to change their aspirations
- 4:** Many people are already quite active, but they don't choose eudaimonic activities. For them, it's important that they understand productivity is not the only thing that leads to a good life
- 5:** Reflecting about the relationship between eudaimonic activities and the items required for them is necessary for people to change their mind about the role of stuff in their lives

Be-goals

On helping people find be-goals

- 6:** People cannot just find their own be-goals, they need outside help to guide them through the process
- 7:** To help people find be-goals you can present them (one by one) three things to combine into a goal: causes to support, personal strengths, and things they like/motivations they have

Direct do-goals

On giving people do-goals directly

8: Giving people more abstract goals to put to use allows those goals to be applied more widely

9: Giving people do-goals directly can help them with doing what will make them happy. However, they are easier to misunderstand than reflection people did themselves

Avoiding hedonia

On getting people to avoid hedonia

10: Helping people find more eudaimonic things to do or have does not actually get them to avoid hedonic things. Limiting them in their choices may offer a solution to this

11: Getting a better understanding of what role items should play in their lives strangely does not seem to have much effect on what they actually purchase

12: Reflecting upon what actions are eudaimonic helps people know how to make themselves happy, but they don't seem to put this to use

Reflecting on eudaimonia

On how to get people to reflect on eudaimonia

13: What people do to reflect (write, say “thanks”, give awards, etc) doesn't really matter for the result of that reflection, so long as it's not just 'thinking'. Some actions can even lead to subconscious reflection

14: Having people reflect regularly and in a way that gets varied results allows them to see patterns in what makes them happy, which allows them to understand it better

15: Reflection that is done immediately after the act often mistakes hedonic pleasure for lasting happiness. A day is long enough for people to reflect properly at the end

Minimum information

On what the minimum amount of information is that a design should contain

16: In order to make sure only eudaimonic actions/items come out of the reflection, the minimum people need to do is think of what actions they took to make this day as meaningful as they could, and then consider which items were necessary for this

17: Alternatively, it can be enough to give people the 6 do-goals from the Activity Bracelet. Specifying that the do-goals should “be something you care about” is not necessary though

18: In order to get people to consume eudaimonically, they have to be presented with both eudaimonic actions and items needed for them, and these two aspects need to be clearly separated

Motivating change

On how people can be motivated to actually change their lifestyle

19: Attaching a (eudaimonic) reward to eudaimonic pursuits can help motivate people to do more things that will make them lastingly happy

20: Only letting people do something that they are intrinsically motivated after actively pursuing eudaimonia can help activate them to do things

21: Having people do something all day, every day makes it easier for them to keep it up. Regularity also makes people feel more committed

22: It could be useful to make the design something that sparks conversation between people. This could be done by making it look out of the ordinary

23: Expressing things makes people feel more committed to continuing with doing that thing

Reminders

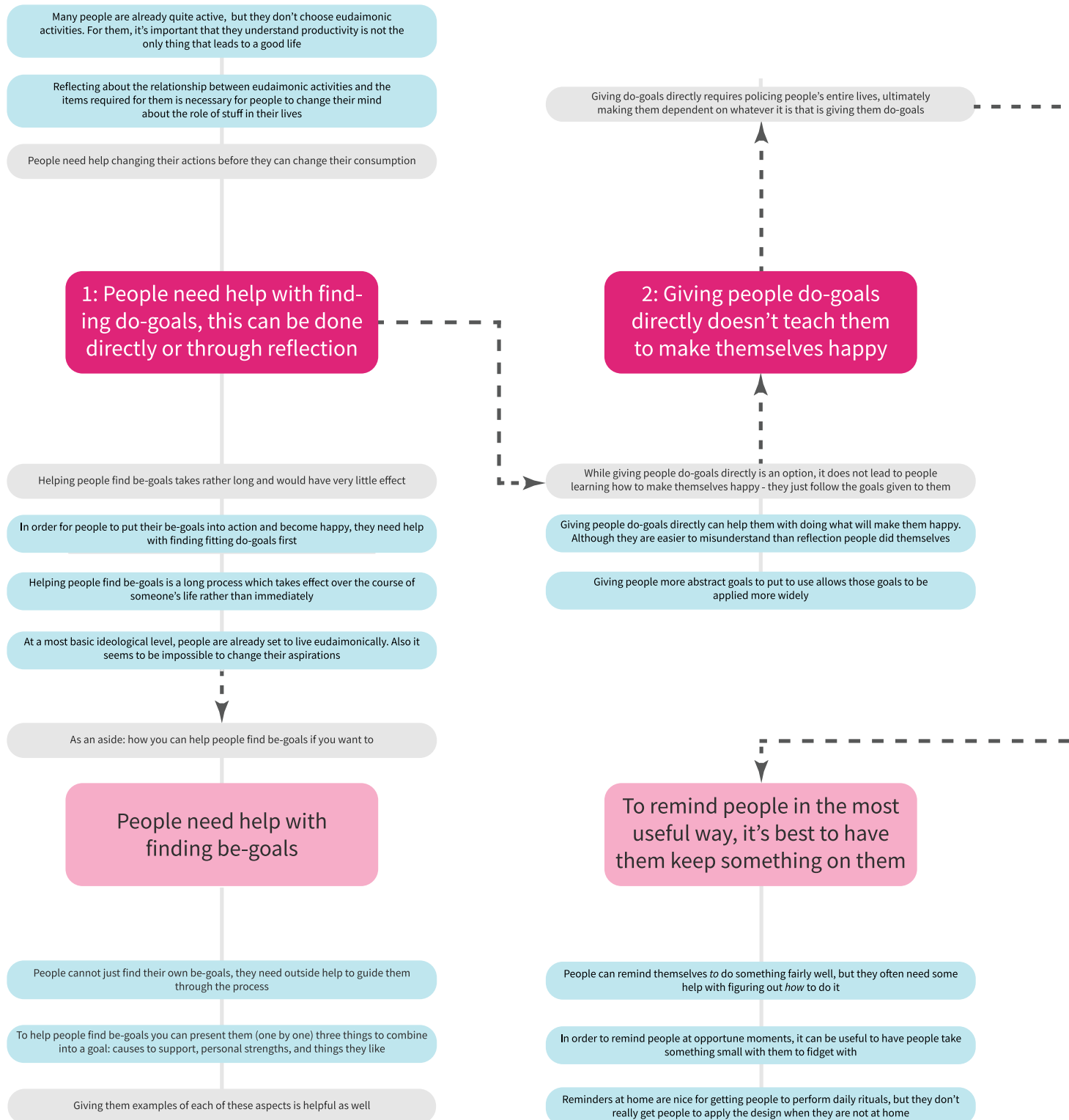
On what kind of reminders the design could offer people

24: People can remind themselves to do something fairly well, but they often need some help with figuring out how to do it

25: In order to remind people at opportune moments, it can be useful to have people take something small with them to fidget with

26: Reminders at home are nice for getting people to perform daily rituals, but they don't really get people to apply the design when they are not at home

A 4.10: Clustered principles



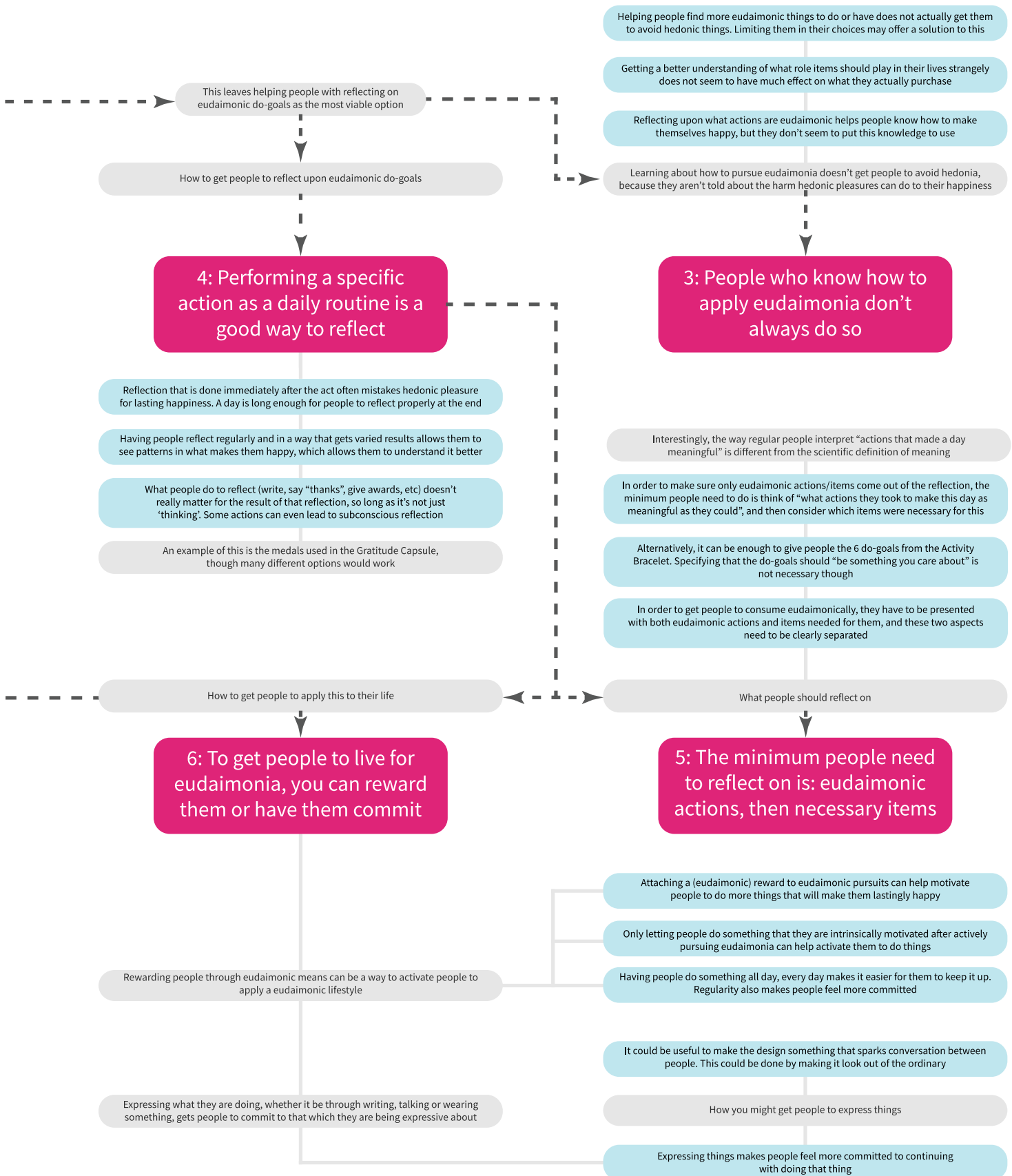
Legend

Final insights

Connecting text

Principles

Minor insights

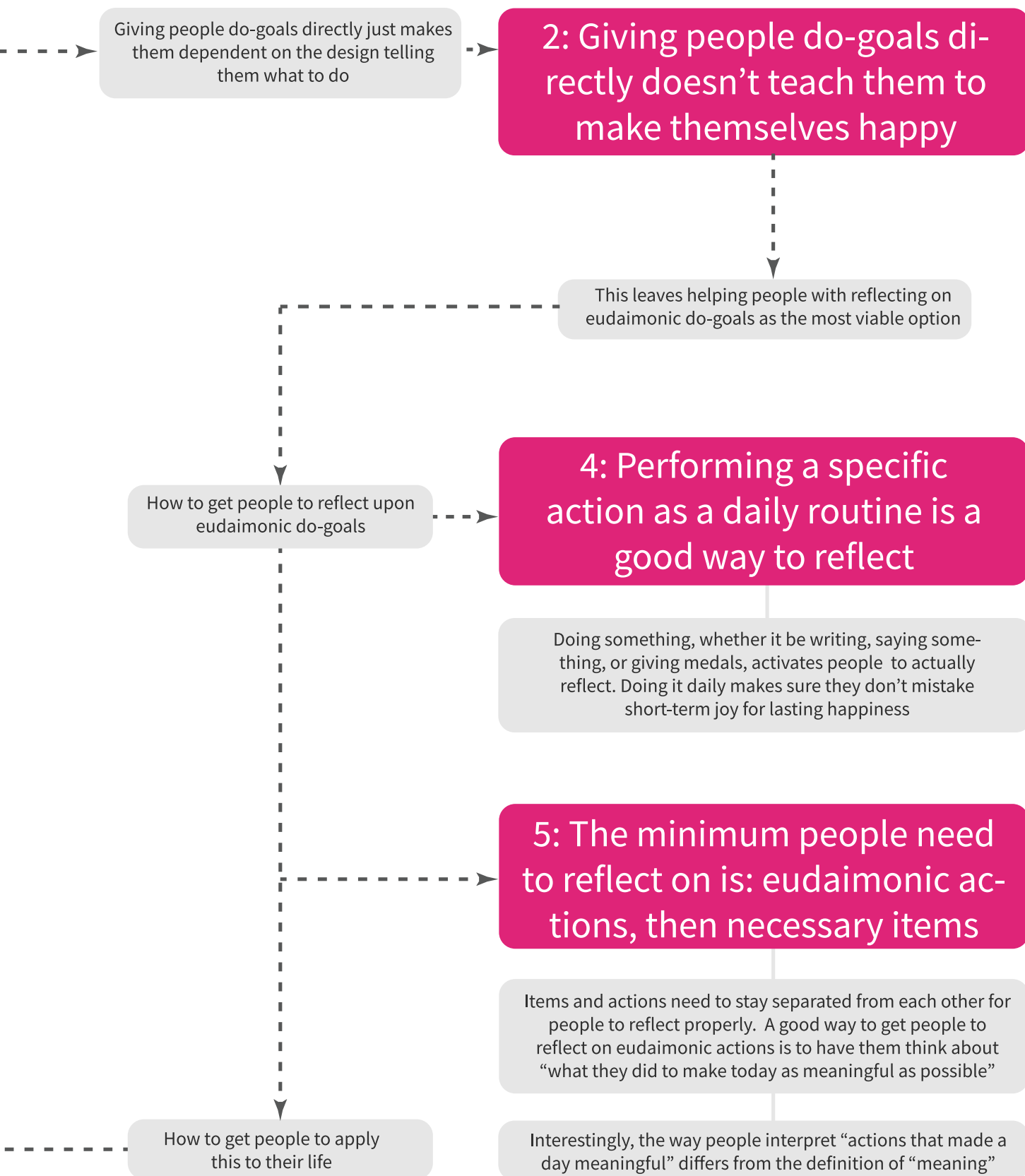


Condensed version

Because the full version of the clustered principles is a bit overwhelming, I've made this condensed version which shows only the most important parts to show how everything connects to each other.



In Appendix 4.11 the full version is separated into the six main insights, to show exactly which principles lead to which insights.



A 4.11: Six insights

Insight 1

People need help with finding eudaimonic do-goals, this can be done directly or through reflection

People don't need to change much when it comes to be-goals: their life aspirations are already quite fitting with eudaimonia. However, the activities they partake in often don't fit with these aspirations. This means something that can be done to help them is to help them find more fitting activities. For example, every participant valued relationships with friends and family highly, but not all of them actually did much to maintain them.

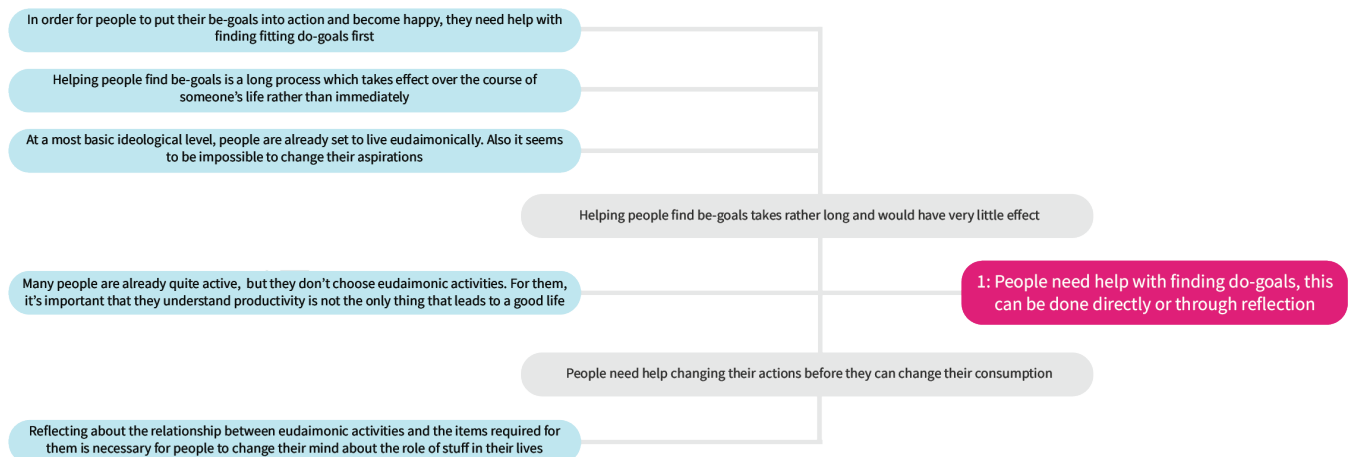


Figure A4.3: Insight 1 consists of a culmination of several principles, here you can see how they fit together

Insight 2

Giving people do-goals directly doesn't teach them to make themselves happy

When people are given eudaimonic do-goals directly, they can apply them and become happier but they don't actually learn how to find these actions themselves. As a result, they just become dependent on the design to help them become happy, instead of learning it themselves. Reflection about do-goals, however, actually allows people to become independent - start finding ways to become happy by themselves.

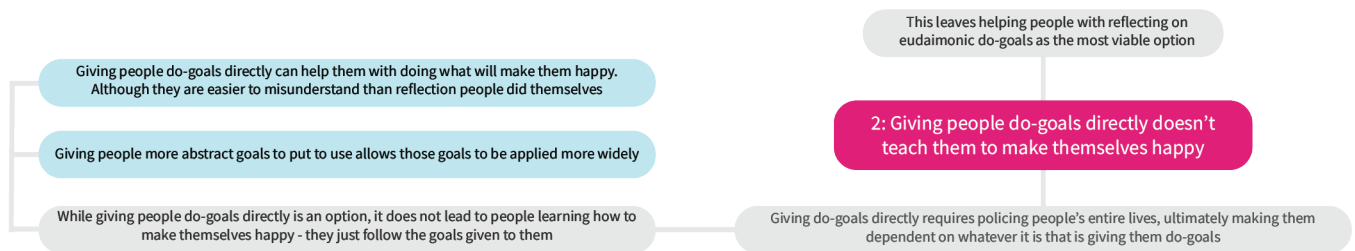


Figure A4.4: Insight 2 consists of a culmination of several principles, here you can see how they fit together

Insight 3

People who know how to apply eudaimonia don't always do so

One might assume that knowing how to make themselves happy is enough for people to actually start doing, but if they are unaware that they have this knowledge or if they don't know how or why to put it to use, they don't actually change their behaviour using their new-found skill.

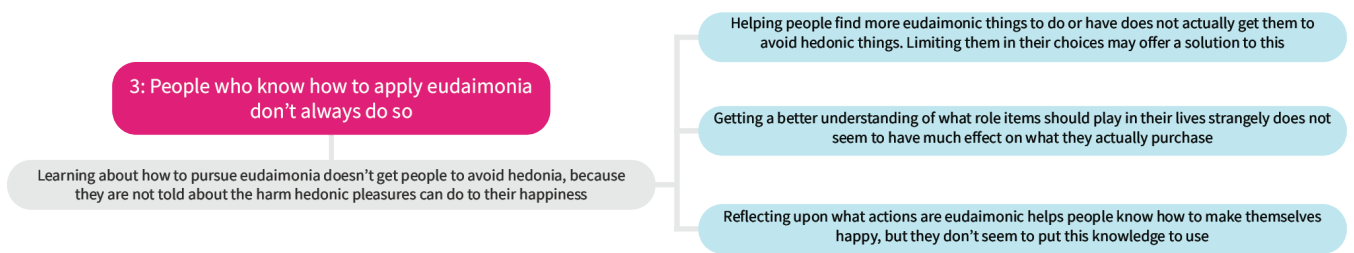


Figure A4.5: Insight 3 consists of a culmination of several principles, here you can see how they fit together

Insight 5

The bare minimum people need to reflect on is: eudaimonic actions, then necessary items

When people think of an item they used first, the eudaimonic action they attach to the item just becomes a justification for possessing the item, resulting in hedonic items being seen as eudaimonic. Having people think of eudaimonic actions first and of the role of items later gives them a fresh view of what they need.

A good way to get people to do this is to have them think of “what things they did to make today as meaningful as they could”. Interestingly, the way people interpret this doesn't fit the scientific definition of meaning, but rather encompasses all eudaimonic actions.

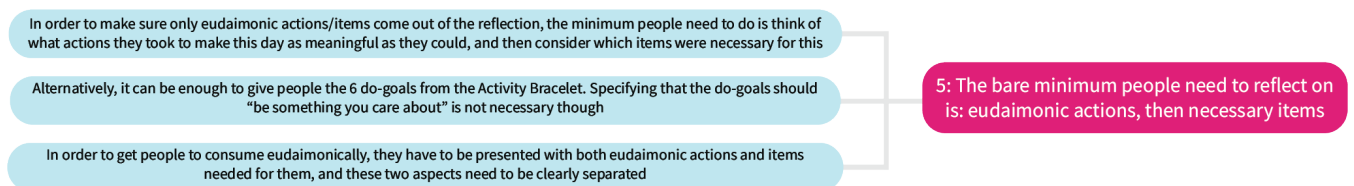


Figure A4.7: Insight 5 consists of a culmination of several principles, here you can see how they fit together

Insight 4

Performing a specific action as a daily routine is a good way to reflect

When people are given a specific action to take in order to reflect (EG writing, saying something, awarding medals), they tend to reflect better because they can't just wave it away with "yeah I guess I thought about it a bit". Reflecting immediately does not work, because people will mistake hedonic pleasure for lasting happiness, and reflecting on a large period of time makes it hard for people to think of specific activities and how happy those activities made them. Daily reflection is a good middle ground between these two.

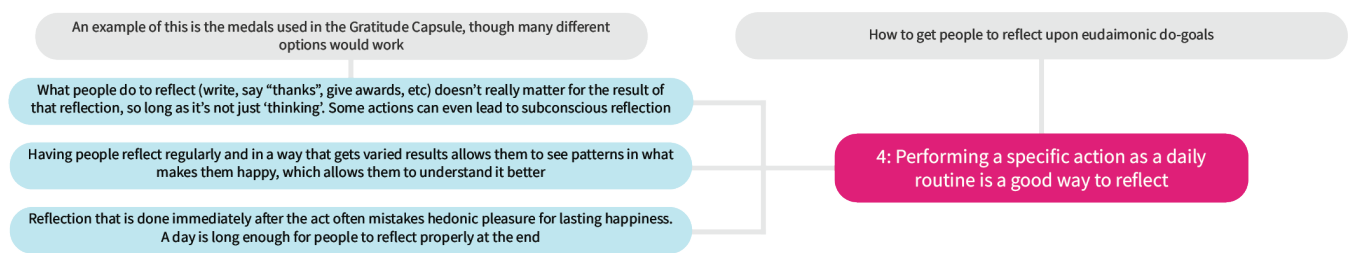


Figure A4.6: Insight 4 consists of a culmination of several principles, here you can see how they fit together

Insight 6

To get people to live eudaimonically, it is useful to reward them or get them to commit

Three ways were found to motivate people: giving them a eudaimonic reward (EG growing a plant or giving people gifts), getting them to commit by having them do something regularly and having them commit by expressing what they are doing, for example by writing it down or by telling people around them.

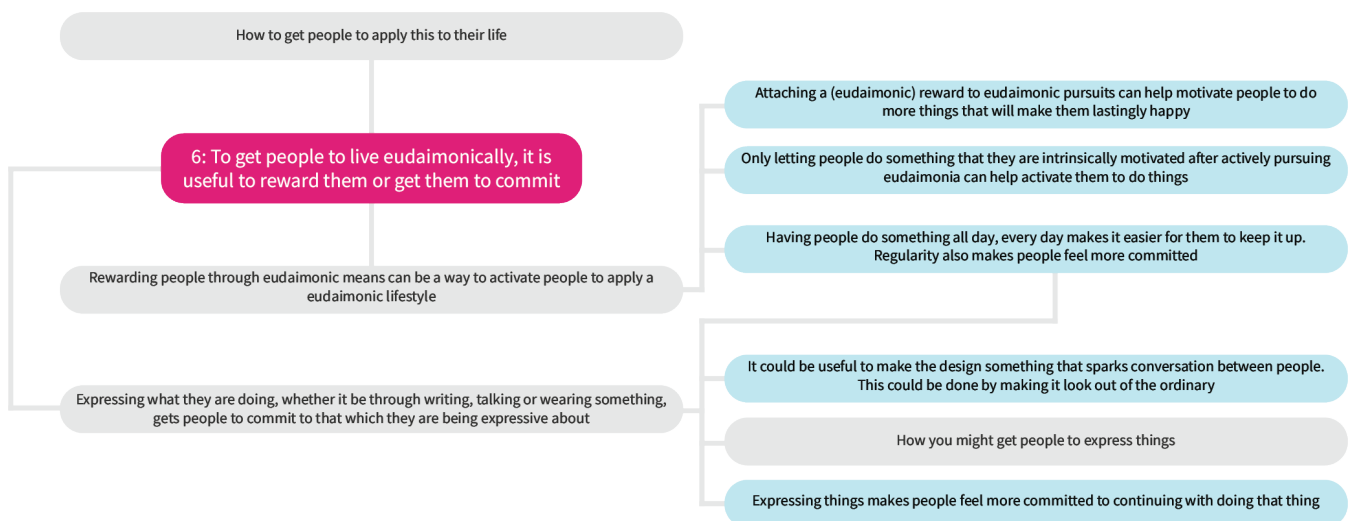


Figure A4.8: Insight 6 consists of a culmination of several principles, here you can see how they fit together

A 4.12: Partial answers

A byproduct of my tests

Partial design questions were used to make sure the designs would be testing all the interesting variables. While the purpose of these questions wasn't necessarily to get answered, but rather to serve as a starting point for the designs, it can still be interesting to see if the principles found through testing can be used to find the answers.

| | |
|------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Question: Which part of the overarching strategy should the design cover? | Answer People need help finding do-goals, and giving those do-goals to them directly won't work. Reflection on do-goals is therefore the way to go |
| Question: How concrete should the instructions the design gives be? | Answer More concrete instructions (like putting medals on something) were followed more closely, and as a result yielded more appropriate results |
| Question: How much information should the design contain? | Answer The minimum of information people appear to need is that they should reflect on "actions that allowed you to make your day as meaningful as you could" |
| Question: How should that information be presented? | Answer Summarising it into "actions, then items" seems to work best, as it gets people to consider items as tools for actions rather than sources of pleasure |
| Question: How forceful should the design be in how it changes lifestyles? | Answer Not being forceful at all is best, so long as you also make people aware of the potential harms of hedonia, aside from teaching them how to live eudaimonically |

| | |
|----------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Question: What is the best time to reflect? | Answer Reflecting as a daily routine works best, as it allows people to start to see patterns in their reflections. Time of day does not seem to matter |
| Question: What reminders are most effective? | Answer When people leave the design at home, they may forget about it when they're out. Having them carry a reminder with them can remedy this |
| Question: What should the design remind people of? | Answer People are pretty good at reminding themselves of things, but the ones who read the instructions more often did follow them better. A reminder on how to reflect may help |
| Question: What is the best way to get people to commit to a change? | Answer When people express that they are doing to something, they feel more committed to it. Doing something regularly can help with this as well |
| Question: How should the design treat the concept of efficiency? | Answer It appears as though this doesn't matter - so long as people are allowed to make their own choices of what to do and what not to do they don't feel pressured |
| Question: Can i spread my design through conversations? | Answer The research doesn't show if this is possible, and how well it could be spread. However, it was found that making the design look out of the ordinary sparks conversations |
| Question: Does attaching an identity to the design make it work better? | Answer Whether an identity helps could not be asserted using the data I gathered. However, it was found that expressing themselves helps people commit |

A 5.1: Design details

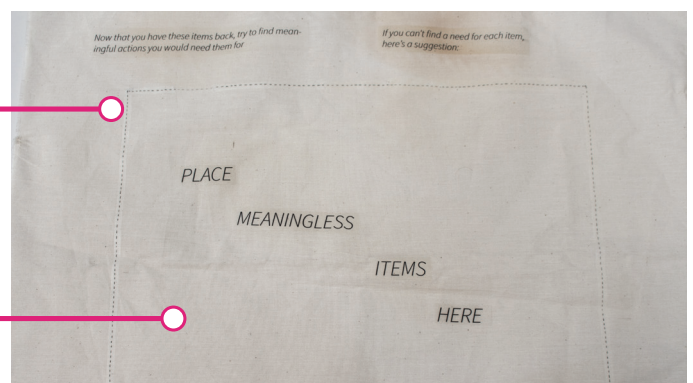
In the main body of the report, I show off the main aspects of the stand-alone design - the ones that pertain to the principles that I found in this project. However, I actually added a lot more detail to the design to make it work better - either practically or by applying the less important test findings. These details are outlined in the next pages.

One large rectangle

The blanket has one large space for people to put items, so that there is no limit to how many they can give away

Dotted line

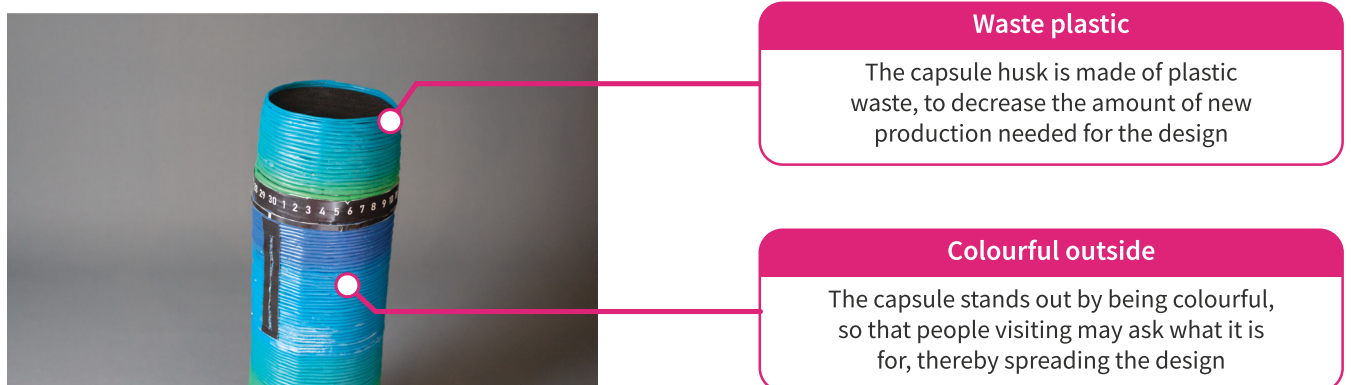
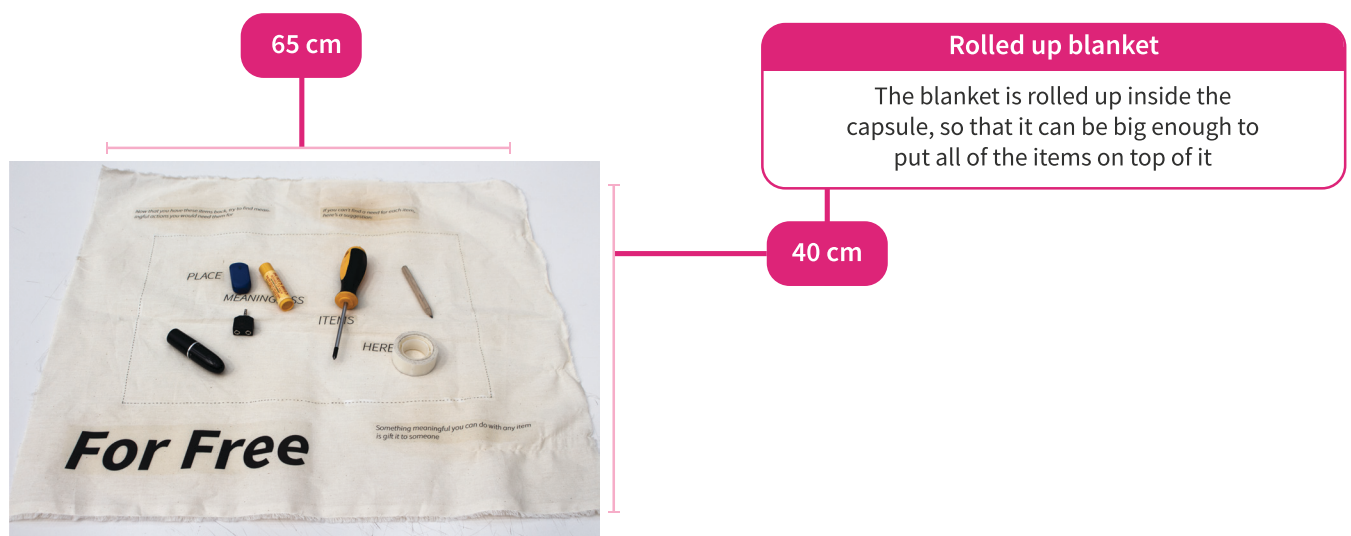
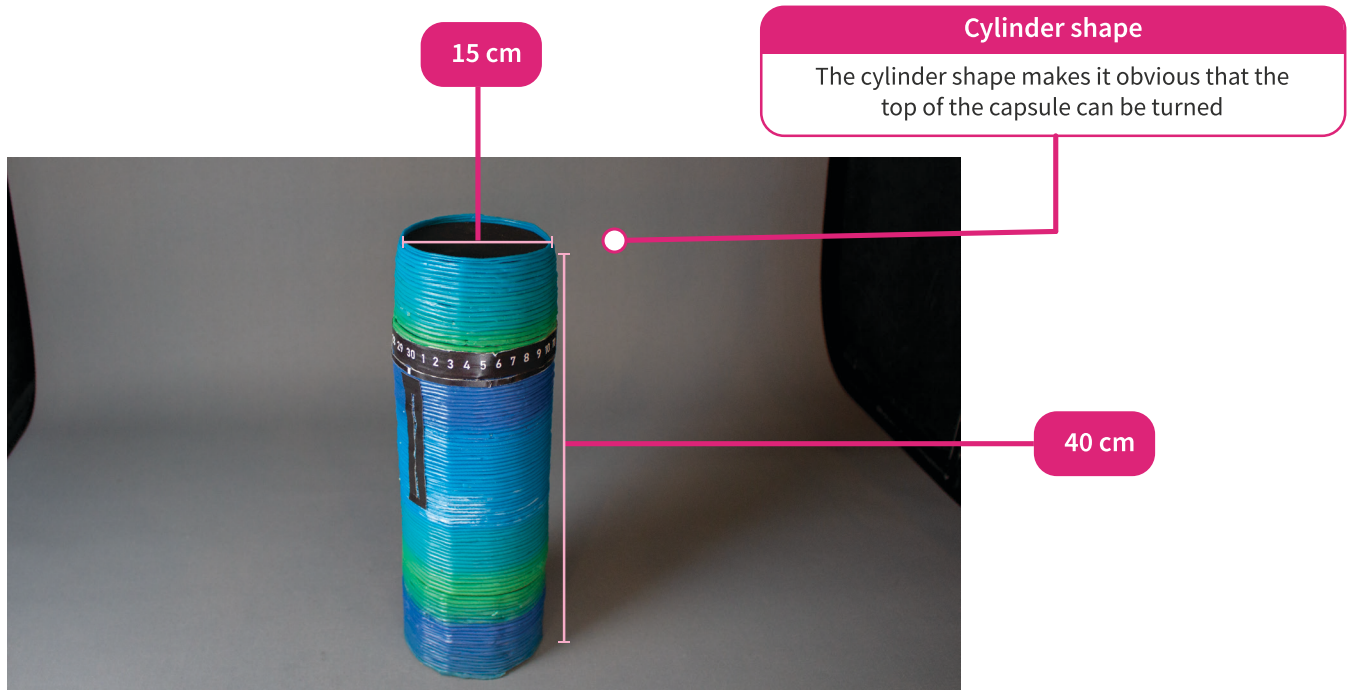
To make them feel like they don't have to fill the whole rectangle, a dotted line is used, as it feels more like a suggestion than a border

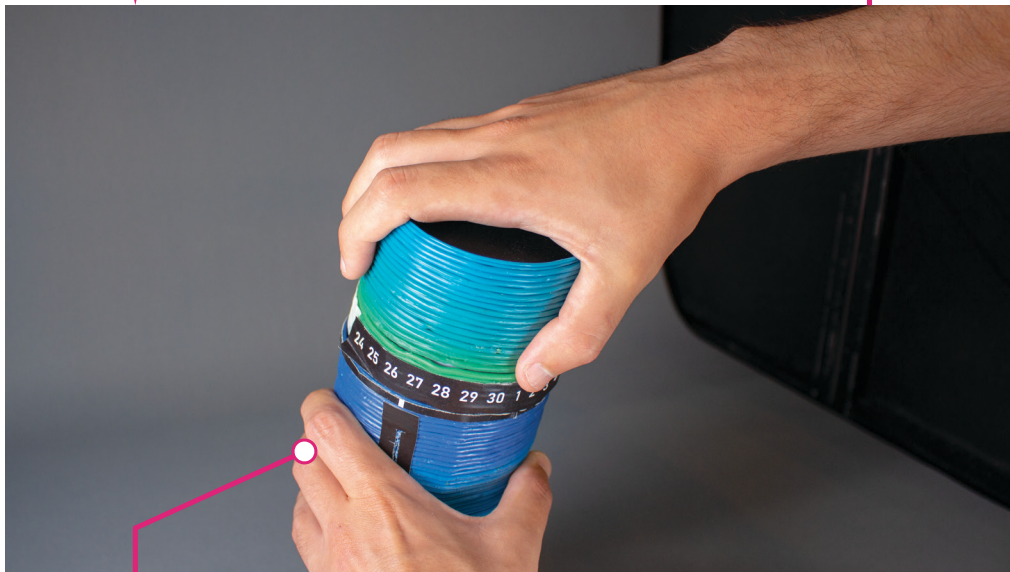


Free items

To make it clear the blanket is not a free gift to the user of the capsule, but it's a tool for gifting, an arrow points to the square where people can put unneeded items





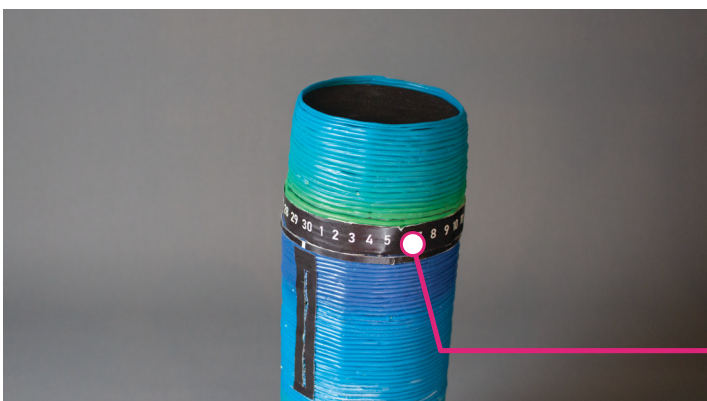


Turning the capsule to put in a card

Whenever you put in a card, you turn the top of the capsule to make it fall in. This makes reflection a more deliberate action

One day further

Turning the top of the capsule also progresses the mechanism one step; once it's been turned 30 times the capsule opens up

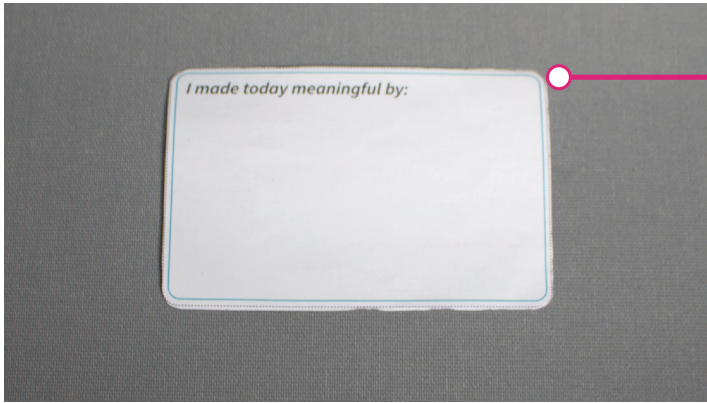


Commitment

People commit to using the capsule for at least 30 days - some of their possessions are locked in there until they finish

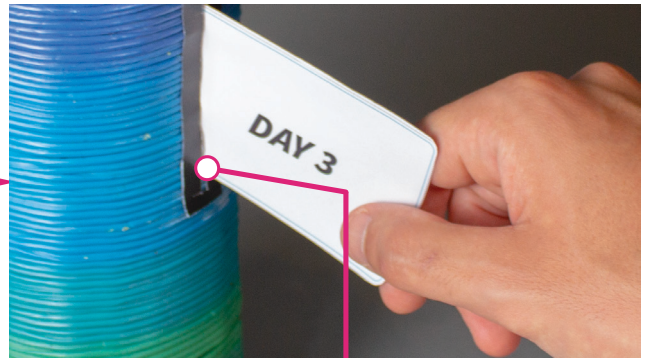
30 days

A band indicates how many days have passed since the capsule has been closed



Reminder of how to reflect

The cards remind people of how to reflect on which activities make them happier



Card falls out

When you put a card in the capsule, a new empty card falls out. Because you only have to use it a day later, you may be inclined to keep it on you for the day

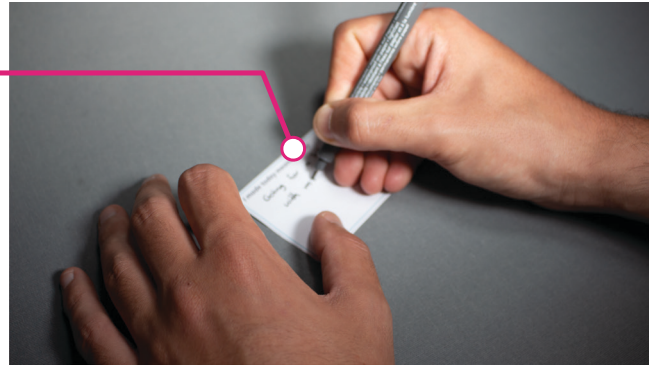


Keep it in your wallet

The card has the same shape and size as a bank card, to get people to keep it in their wallet

Expressing yourself by writing

Writing the actions down gets people to commit through having them express themselves



First day

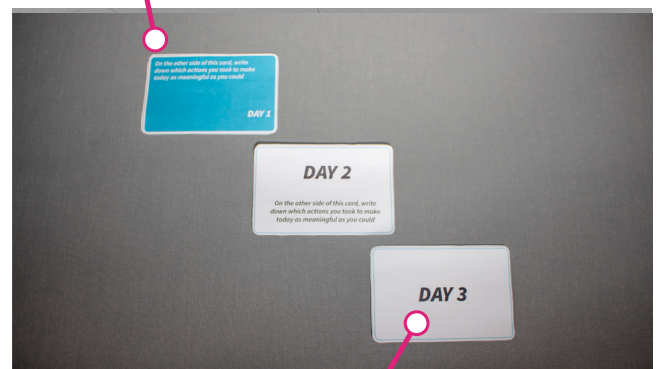
The first card falls out when you lock the capsule. It contains an instruction for what to do with the cards

Daily routine

The daily routine also makes people more committed to the design, as it is something they do regularly

Day numbers

The backs of the cards say which day it is, so that people understand writing on them is meant to be a daily routine



Making today meaningful

People have limited space to write, so they have to think of which actions were the most relevant

Self sufficiency

The card specifically asks *what you did* to get people to consider actions they took rather than outside factors that gave them pleasure



SUSTAINABLE HAPPINESS

Why do we feel as though making sustainable choices has to be a sacrifice? I argue that this has to do with the fact that we're addicted to consumption: we depend upon the act of buying things to make ourselves happy, and so buying less would mean less happiness.

The best way to get ourselves out of this addiction is to relearn how to make ourselves happy. Instead of deriving joy from objects, we can find happiness in Eudaimonia, by finding a purpose in life, growing as a person and building meaningful relationships with people we care about. In this project, I explored how designers can help people do this. I found that a design should do three things to get people less addicted to consumption:

- Help you reflect on which eudaimonic activities they already partake in
- Get you to connect these actions to the items necessary for them
- Urge you to avoid non-eudaimonic actions and items

These three things together help people understand which items they should and should not buy, and what they can do to become happy. I applied these findings to a design of my own: a time capsule which helps people figure out which items they need in their life.

