



## The mothers' role in prospering a mindful consumer in Sri Lanka

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### ABSTRACT

**Purpose:** This study provides new understandings of the socio-structural elements that support (or undermine) domestic daily mindful consumption behaviours of kids and young adults of Sri Lanka. The process of mindful consumption and its adoption at home has been explored with the aim to understand how mothers have influenced their children in becoming mindful consumers.

**Design/methodology/approach:** The findings presented are derived from 25 in-depth interviews with mothers and children in the context of Sri Lanka.

**Findings:** It was evident that the Sri Lankan mothers are encouraging their child's mindset and behaviour in terms of Limited Acquisitive consumption, Poor Aspirational consumption, Limited Repetitive consumption, caring for the community, caring for nature, and caring for self were found as the aspects of mindful consumption that were influenced by the mothers. Reducing, Reusing, Rejecting, Recycling and Redefining were the common mindful practices that were inspired by mothers which were highlighted by the respondents as shaped by mothers in terms of the child's mindful mindset and mindful behaviour.

**Originality:** This paper makes an important contribution to the field by studying the domestic mindful consumption practices adopted and taught to kids and young adults by their mothers.

**Implications:** Findings have practical implications for businesses that want to maximize stakeholder satisfaction through their corporate social responsibility activities and expand their opportunities for goodwill and company growth. Finally, this study implies the managerial and social aspects to improve mindfulness and thereby accomplish the goal of sustainability.

**Keywords:** Mindfulness, Mindful Consumption, Children, Mothers, Sri Lanka

### INTRODUCTION

Humans utilize more natural resources and services than nature can replenish through overfishing, overlogging, and releasing more carbon dioxide into the sky than

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trees can absorb (Global Footprint Network, 2017). As a result, a wide range of in the pursuit of sustainability are useless unless accompanied by internal adjustments. Whenever materialistic values like money, material possessions, recognition, power, and social prestige are prioritized, unsustainable habits emerge (Ulluwishewa, 2018). According to the Brundtland Report (1987), sustainability is defined as serving current requirements without jeopardizing future generations' demands (Brundtland Report, 1987).

Mindfulness on the other hand has become a subject of interdisciplinary research in recent years as per its ability to promote sustainable habits among individuals (Rosenberg, 2005). The recent studies of Ericson et al. (2014) and Bahl et al. (2016) have also proposed extended arguments on how mindfulness could transform one's consumption behaviours. Agreeing with Rosenberg (2005), the authors further stated that mindfulness could positively influence consumers' awareness of their habits of consumption and strengthen non-materialistic values in life, which leads to reduced aspirations for consumption purposes. In Western civilizations, patterns of individual and household consumption significantly contribute to the depletion of resources, the emission of greenhouse gases, and the generation of trash. Sustainable consumption includes routine water and energy use for heating houses, washing clothes, cooking, and transportation in addition to the selection of "green" products and engagement in pro-environmental behaviours (such as recycling and avoiding trash) (Groncow & Warde, 2001). According to Meulenberg (2003), environmentally harmful consumption has an adverse effect on both a society's collective and individual well-being and such behaviours highlight the need for change for the benefit of future generations (Sharma & Rani 2014). Due to consumers' adoption of sustainable purchase habits, the sustainability agenda can be effectively advanced (Sheth et al., 2011). Individuals' behaviour and mindsets must alter to address the issue of overconsumption at the individual level, and this can be done by promoting "mindful consumption" (Sheth et al., 2011). Consumer practices are social and cultural practices that have developed historically and are manifestations of both global and local associations of social interdependencies (Dolan, 2014). The implications of the historical development of consumer culture are quite challenging, from the position of prescribing programs of action to bringing about the cultural shift that would be necessary to accomplish sustainable consumption. This historical development in Europe as well as North America involved the emergence of a new ethic of self. Giddens (1991) describes this as reflexive self-identity, a modern project of the self, whereby the self is understood as something to be perfected, honed, and completed. The current consumption patterns based on traditional practices and commercial technologies are largely unsustainable. Europe consumes more resources than most other regions (European Environment Agency, 2019). Circular economic practices are now being highlighted by many nations as well as business organizations as a result of population growth and increasing consumption that has increased globally (Circle Economy, 2022) and is predicted to double in the decade that follows (World Economic Forum, 2022). The industrial sector, along with its role in society, has caused noticeable pollution and exploitation of the ecosystem around us. The rapidly growing industrialization of many nations in Asia and the consequent speedily

escalating levels of air, water, and land pollution have lifted concerns about the unsustainability of the current growth patterns. It was revealed that Asia has the potential to phase out resource-intensive consumption in favour of a climate-friendly and sustainable circular economy (Asian Development Bank, 2022). Thus, several changes must be incorporated into the existing policies, education and in corporate policies, processes, products and services that include exaggerated efforts at greening the supply chains, greenwashing, and increasing awareness of environmental responsibilities in the context of Asia. Recent economic growth in Asia has mostly been driven by the private sector, and global expansion has been maintained by regional growth. However, this growth also had an environmental sustainability cost that began to tremble the development procedure itself. Asian businesses and governments have been compelled to reevaluate their economic development strategy and promote green production and consumption patterns using strategies like voluntary initiatives as a result of growing public concern about the adverse environmental impacts and increased public awareness (Anbumozhia & Kanda, 2005). Customers in various cultures are expected to be motivated by distinct factors.

Family ties are crucial in transferring sustainable purchasing habits from one generation to the next, according to research in the environmental field (Wallenborn & Wilhite, 2014). Features of the relationship between the observer and the model also moderate observational learning effects. Observational learning of the children and its effects are likely to be greater when observers belong to the same “in group” as the model. As per the present study, the mothers play the role of a model, and the children are the observers. Family members and other intimates are more likely to serve as models than strangers. When the information was provided by adults the children are likely to change their behaviours (Braaksma, Rijlaarsdam, & Bergh, 2002). Researchers have seen empirically that parental and child environmental attitudes and concerns are positively correlated with pro-environmental behaviour (Wallenborn & Wilhite, 2014). As per the findings of Burningham and Venn (2020), motherhood has a significant influence with potential impacts on the sustainability of everyday consumption.

### **Problem statement**

As per Sheth, et al., (2011), more research studies are needed to discover factors that influence the sense of caring in mindset and temperance in behaviour. Parents play an important role in creating a mindful and sustainable child (Wallenborn & Wilhite, 2014; Braaksma, et al., 2002). Research studies conducted with the objective of understanding how Sri Lankan mothers influence their children to become mindful with respect to their consumption practices of consumer goods are still in their infancy stage. The majority of recent studies have been conducted in understanding the child's influence on consumption, the parent's influence on the child's vegetable consumption, and snack consumption More research needs to be conducted in these areas to ascertain the relationships between parental communication and child food consumption behaviour (Yee, Lwin, and Ho 2017) thus, there is an empirical research gap with respect to the role of the mothers especially in influencing the child's consumption practices. Therefore, there is an

expanding body of literature that seeks to comprehend this problem and subsequently recommend theoretical and practical solutions to address it.

Therefore, this article intends to contribute to the existing literature on mindful consumption from the perspective of mothers in a developing country, Sri Lanka, specifically, by recognizing their influence on the mindful consumption practices of their children.

### **Research Objectives**

RO1: To understand the Mindful consumption behaviours of kids and young adults in Sri Lanka.

RO2: To understand the role of Sri Lankan mothers in instilling mindful consumption practices within their children.

### **Research Questions**

RQ1: To what extent do the Sri Lankan kids, and young adults practice mindful consumption?

RQ2: How do Sri Lankan mothers are instilling mindful consumption practices within their children as they are kids and young adults?

## **LITERATURE REVIEW**

### **Mindfulness**

Mindfulness has become a widely studied and practised concept, especially in the fields of psychology, medicine, and neuroscience. It has its roots in ancient contemplative traditions but has gained substantial attention in modern scientific research over the past few decades. Over the past twenty years, a substantial community has turned its attention toward mindfulness, particularly in psychology. According to Brown and Ryan (2003), mindfulness is an innate state of consciousness that guides one's consumption habits. It is the process of paying close attention to "moment-by-moment experience" (Zinn, 1990). Accordingly, mindful consumption can be described as the moderation of acquisitive, repetitive, and aspirational consuming at the behaviour level, which is a result of and reinforced by a mentality that demonstrates a sense of caring for oneself, the community, and the environment (Sheth et al. 2010). Thus, Mindfulness has become a global focus in psychology, focusing on moment-by-moment experiences and leading to mindful consumption. This involves temperance in acquisitive, repetitive, and aspirational behaviours, resulting from a mindset of caring for self, community, and nature.

### **Mindfulness and Sustainable consumption**

Mindfulness and sustainable consumption are interconnected concepts that can complement each other in promoting responsible and conscious consumer behaviour. Mindfulness has been recognized as a characteristic of consumers in terms

of mitigating negative the environmental effects of one's overconsumption (Helm & Subramaniam, 2019). According to Goleman and Davidson (2017), mindfulness is crucial for increasing prosociality and ethical behaviour in people. The regulation of thoughts and emotions for the benefit of oneself, others, and the environment is made easier by mindfulness (Schuman-Olivier et al., 2020). When making purchases, mindful people carefully consider the potential negative effects on themselves, their communities, and nature (Dhandra, 2019). The findings of Abbasi and Akhlaghi-fard (2021) that ecological behaviour is promoted by awareness and intent to buy eco-friendly products were corroborated by Dhandra's (2019) research. Geiger et al. (2018) supported the association between mindful consumption and the purchase of environmentally friendly clothes. On the other hand, Circular economic practices are now being highlighted by many nations and commercial organizations as a result of the population growth and the accelerated consumption that has expanded globally (Circle Economy, 2022) and is predicted to quadruple in the next ten years (World Economic Forum, 2022). Business organizations are performing more sustainably thanks to circular economic strategies (Dey et al., 2022). A circular economy is very supportive of reducing resource use. The majority of organizations are moving toward the adoption of circular economies, along with government legislation is at present promoting such practices at various levels around the world. However, organizations will incur several costs when implementing circular economic practices related to their clients and other stakeholders (Dossa, Gough, Batista, & Mortimer, 2022). To positively impact sustainable development, nations and commercial organizations can adopt circular economic principles in a variety of ways (Bodin, 2022). In summary, mindfulness can act as a catalyst for sustainable consumption by promoting awareness, conscious decision-making, and a deeper understanding of the interconnectedness between personal choices and their impact on the planet and society. Integrating mindfulness into consumer behaviour can support the transition towards a more sustainable and responsible consumption culture.

### **Mindfulness and Education for Sustainable Consumption**

The ability of mindfulness, on the other hand, to encourage individuals to form lasting habits has made it a topic of interdisciplinary research in recent years (Rosenberg, 2005). According to recent studies by Bahl et al. (2016) and Ericson et al. (2014), they have also put out lengthy justifications for how mindfulness could alter one's consumption habits. According to the authors, who agreed with Rosenberg (2005), mindfulness can help consumers become more conscious of their purchasing patterns and develop non-materialistic values, which lowers consumption-related desires.

Current sustainability strategies have three key flaws: they don't directly target the customer, they fail to acknowledge the impending dangers posed by expanding global overconsumption, and they don't adopt a comprehensive strategy (Sheth, Sethia, & Srinivas, 2011). The foundation of MC is a consumer mindset of self-care, community care, and environmental care, which behaviorally translates into mitigating the self-defeating excesses connected to acquisitive, repetitive, as well as aspirational purchasing (Sheth, Sethia, & Srinivas, 2011).

Motivation for sustainable consumption by way of identified regulation, motivation for sustainable consumption to feel good about themselves, motivation for sustainable consumption to achieve emotional and spiritual, personal growth and development, and the fulfilment of psychological needs are some of the drives that encourage consumers to become sustainable consumers (Quoquab & Abdulrazak, 2017).

### **Mindful consumption**

The concept of mindful consumption centres on awareness of the effects of consuming in both thought and deed. Additionally, mindful consumption assumes that one has the freedom to decide what and how much to consume (Sheth et al. 2011). In light of this claim, one can prevent unsustainable purchasing habits by engaging in mindful consumption that is motivated by genuine kindness and concern for others. This suggests that while materialists seek happiness, life satisfaction, and overall well-being through the acquisition of stuff, this is not necessarily the case (Fitzmaurice & Comegys 2006). Scholars have investigated various forms of mindful consumption to address the aforementioned question, including buying less rejecting and shunning services and goods they do not need, going vegan to reduce greenhouse gas emissions, downsizing, shifting from individual ownership of a consumer good to collectivity and sharing, buying used, eco-friendly or green products, buying local products, and practising zero waste. Different consumer types start such "anti-materialistic consumption behaviours."

### **Mothers, Children and Mindful Consumption**

For children to learn and form good eating habits, the family is an important social setting. Parents specifically affect how their children think about and choose what to eat by serving as educators, role models, and health advocates in their life (Yee et al., 2017). Young consumers are impacted by their peers, family, and social circles, and as a result, they are adopting sustainable behaviours (Zahid, Khan, & Tao, 2022). Studies have been conducted in understanding various Mindful eating practices and how they encourage paying purposeful attention on purpose to the body's sensations, thoughts and emotions in terms of food and eating (Pierson et al., 2019). Young people are encouraged to adopt this new consumption model of reuse and recycling based on the environmental benefits to society (Zahid, Khan, & Tao, 2022).

### **Household dynamics, Green identity and Mindful consumption**

Green foods and other goods have a nuanced symbolic value. There are consumers who are more concerned with developing a green identity, as well as a clear question arises regarding the significance of developing a green identity by buying ecologically friendly products while maintaining current consumption levels (Gibson, et al., 2011). Although mindfulness alone is insufficient to promote sustainability, mindful thinking has been shown to affect self-conscious feelings like pride and remorse of behaviours toward oneself, society, and also the environment.

As a result, people are more likely to make sustainable purchase decisions (Zahid, Khan, & Tao, 2022).

## **METHODOLOGY**

This study qualifies as fundamental qualitative research. It makes the "how" and "why" of a specific situation clear (Yin, 2014). As a result, it offers in-depth explanations for why moms oppose encouraging their kids to start their businesses and instilling an entrepreneurial spirit in them. Regarding the qualitative research study approach, various sorts of research designs are accessible. For this study, a case study approach was carefully selected in order to effectively accomplish the study's objectives. Individuals (both Mothers and children) were the unit of analysis of the investigation as a whole. This study is aimed at identifying the Mindful consumption behaviours of kids and young adults in Sri Lanka and the role of Sri Lankan mothers in instilling mindful consumption practices within their children. Therefore, the nature of the study requires an in-depth analysis (Yin, 2014). Accordingly, this study gathered data through semi-structured in-depth interviews. The sample size was twenty-five and it was deemed appropriate to halt conducting further in-depth interviews as it was understood that the findings were similar and quite repeating among the respondents. Both mothers and children in Sri Lanka were investigated as mothers influence the adoption of mindful consumption of their children in their homes. The sample consists of mothers (10), as well as children (15) who were young entrepreneurs, professionals, employees of the corporate sector, graduates and undergraduates who have started up their businesses. The entrepreneurs, professionals and full-time students were interviewed having them recognized as individuals who were playing the role of "a child" and they were questioned to understand how their mothers taught them to be mindful of their consumption practices during their childhood days when they were kids and young adults. As per Ritchie and Lewis (2013), the location of the study is limited to a small number of geographical communities or organizational locations. The present study was conducted in Colombo, Sri Lanka.

Researchers obtained oral permission to digitally record each interview before beginning. The collected materials were subjected to a thematic analysis. The data for the current study is based on interview transcripts. In this inquiry, the six-step data analysis technique recommended was employed (Clarke & Braun, 2013). The first step was repeatedly reading and reviewing interview transcripts to look for "recurring consistencies." The researchers underlined quotes and phrases from the interviews. Using the constant comparison strategy, the researcher compared transcripts repeatedly until distinct but recurrent groups emerged as well. In the initial stages of data analysis, the qualitative data collected from the interviews was transcribed from sound recorders to a written sheet. In the second phase, we analyzed the respondents' statements to generate initial codes and collate them into potential themes as recommended by Braun and Clarke (2006). First codes were created and assigned initially to create the full list of codes that aligned with the questions asked in the interviews. To easily reference all the codes were recorded manually in one sheet,

and the editing which was done manually made the revision a much easier task. Many of the phrases and sentences were recorded under the same code therefore sub codes were created by breaking them down under a parental code. The search for the themes began once the initial sorting of data was completed. In the final stages, the themes were reviewed, defined, and named as presented in the following findings and discussion section. To ensure the quality, validity, and relevance of the data the respondents were provided with sufficient space with minimal disruptions. Additionally, every situation was handled in an ethical manner. Also, informed consent is obtained at every stage of the research procedure including informed consent and confidentiality. Sections were arranged in folders with clear labels to reflect each category, and the categories were given names. The transcripts were also categorized and indexed. Second, the researcher merged the coded interviews and looked for relationships both inside and across the different data sets. A table was made so that different coded interviews could be compared. Once the concepts were obvious, the researcher integrated and enhanced the categories. Additionally, every circumstance was handled morally. Additionally, informed consent, including confidentiality, is sought at every stage of the research method. Prior to the conduct of the in-depth interviews, verbal consent was received from all the respondents in terms of taking part in the interview as well as getting their interview recorded. The respondents were facilitated with the opportunity to withdraw from the interview anytime they felt that the questions were too personal or inducing their vulnerabilities.

## **FINDINGS**

This section aims to answer the research questions: To what extent do the Sri Lankan young consumers practice mindful consumption? And What is the role played by Sri Lankan mothers in instilling mindful consumption practices within their children?

Many insights and full findings were received from the point of view of a mother about their child's mindful consumption practices. The findings enlighten the understanding of not only how mothers have influenced their children in becoming mindful consumers but also about the Mindful consumption behaviours of kids and young adults in Sri Lanka in the household. Thus, this research indicates that mothers act as drivers of mindful consumption behaviour in the home. The practices are summarized into the main themes of Repetitive, Acquisitive, and Aspirational consumption under Mindful Behavior. Caring for the community, caring for nature, and caring for self under a Mindful mindset.

### **Mindful Behavior:**

#### ***Limited Acquisitive consumption***

It is understood that the majority of parents discourage excessive consumption of their children. They seem to be encouraging children to buy only to fully feel their needs. Respondent 02 (a 45-year-old), who is a mother of two with Diplomas in English and human Resource Management stated,

*"I have advised them to switch off the lights whenever they are not using their rooms. They also do not watch the television unless it is needed. They have a good understanding about not being wasteful as I have told them repeatedly. Also, they don't ask for things that are not essential. Even back clothes they don't ask to work unless they are required. I have addressed them not to buy whenever and wherever they felt like buying or just because some other children have. They seem to have an understanding of buying the most needed things."*

#### **Poor Aspirational consumption**

It is understood that even though the parents are high income-earning they are not trying to keep up with other people of similar socio-economic standing. Many descriptive insights were received as to how parents practice mindful consumption within their families in order to teach their children indirectly. Accordingly, Respondent 02 who is also a wife of a chief executive officer of a renowned Company in Sri Lanka stated,

*"I, as a habit, do not go shopping whenever my husband gets his salary. I buy only the essential most needed clothes only. Sometimes even though the price is high I buy it because I know that I can use it for a longer time. I still have clothes that are about 10/12 years old. I wear it to maintain the level needed but I never try to show off. My husband is the opposite he tends to spend more. His mother advised me that he does it whenever his friends need money. And even for our parents for their birth, I buy them the most required gifts. I always look at what they need. We do not spend unnecessarily for consumption in the home as well. our Children eat without picking vegetables. We have made them eat anything that we prepare. Four of us can survive rice with one curry. We also go to the market to buy vegetables and fruits we have been buying from a small shop. We don't usually go to supermarkets only when it is needed. We have made children go to the market to buy the Essentials. We don't show them that just because their father is a CEO, everything comes to their hands easily. Like I said my husband says yes to anything when it comes to buying. Even though he gives me the money and asks me to buy anything that I like I do not do that. I keep practising it to teach our children also. Sometimes they ask their father to get things done when I say no. For example, to go on an outing or to order out. But I have advised my husband not to do that. And I have made it in the house that my decision is the final decision."*

### **Limited Repetitive consumption**

Respondent 01 (a 52-year-old), who was a teacher of Speech and Drama and has three children where one is a graduate (27 years), an undergraduate (23 years), and a schooler (19 years) stated,

*"My eldest daughter used to buy clothes from a secondhand shop which I did not discourage. She is also very careful about her things than her two younger sisters. My youngest daughter is into using the same clothes for a very long time, but she is not very careful about her clothes. All three of my children do not tend to buy Fancy stuff just because they like them. My eldest is very conscious about the prices which sometimes drives me crazy."*

Respondent 08 (a 44-year-old) is an Assistant manager in a renowned company with a BSc. In Biology and a mother of three daughters stated,

*"They don't have a good sense about not wasting. Now when we were small our parents used to give us a pencil and once it is all used, we will get another pencil. But for our children out of love and because they like to have beautiful things, we buy them many. I think it is of all it also. Right now, I have started to teach them that we have to be conscious of our possessions, food, power and water."*

### **Mindful Mindset:**

#### **Caring for Community**

Respondent 03 (a 44-year-old) who is a professor in textile with a PhD in intergraded design (2012), has an only son who goes to an international school stated,

*"Now of course he has zero knowledge about reducing. I taught him one thing. Not to waste the water. I have taught him to what degree he must open the tap when washing his plate. I made him memorize and whenever I ask, "For whom this water is for?" he replies to the "Future Generations". I always remind him that if you protect the water now you will be able to use it in the future. That is the only thing that I have taught him up to now regarding not being Wasteful."*

#### **Caring for Nature**

The majority of the parents are encouraged to reuse until the clothes or other appliances cannot be further used. Accordingly, Respondent 07 (a 40-year-old), with a Postgraduate Diploma and who is a mother of one daughter and her father and husband from the forces stated,

*"We don't use paper Serviettes at home. We use a napkin to wipe our hands. I think the use of paper Serviettes is a waste of paper. Paper is made out of trees. And it is a waste of trees. So, we have decided not to use paper Serviettes. Other than that, we try our maximum to save water and electricity."*

### **Caring for Self**

Caring for oneself is not about being selfish but the devoting oneself to others. According to the findings, it is evident that the majority of the children are caring and sharing with other children around them, and they are willing to help whenever their friends need help, and such actions are encouraged by the Sri Lankan parents as well. Respondent 10 (a 49-year-old) who is a Former Accountant in the construction industry and currently a Housewife with three children stated,

*"I have never asked my children to compete against other students. But for the advanced level examination, I advised my eldest to study well because it is a very competitive exam, and it determines her higher education. But I have always told them to help other students with their studies. And they are also very helpful to others. Sharing all the notes by putting effort and time whenever their friends ask for notes."*

### **The mindful consumption practices of kids and young adults in Sri Lanka**

It was evident with the guidance of the mothers the kids and young adults of Sri Lanka have adopted several mindful consumption practices. Saving electricity, saving water, careful consumption of clothes and other possessions, purchasing only to fulfil the needs, feeding animals and birds, being kind to two friends and family, reusing, reducing consumption, and rejecting the consumption of several products such as paper, and polythene.

It was evident that caring for others as a part of a Mindful mindset was practised by the Sri Lankan young consumers. Proving that, Respondent 18, who is a Professional photographer with two brands and is 22 years old stated,

*"We never label our customers as they are high income or low income. We provide our service to all the customers who reach us despite their income or social status. Sometimes when couples request price reductions, we try to provide them with the full service at minimum cost without compromising the quality of the service because it is a lifetime moment for them."*

Respondent 19, who is an undergraduate of 23 years with the intention of starting a new business as two of his businesses were currently on hold stated,

*"Our parents never discourage us from helping others. I think my actions and thoughts to help my friends is a habit that I have gained from my parents."*

In addition to caring for the community, young consumers also care about nature too. According to the response shared by respondent 5 who was a Former Admin secretary of a Buying and selling company, it is understood that teenagers admire the beauty of nature and care for nature as well.

*" Whenever they have free time, they help me with my gardening. And every evening they water the plants and take care of them very well."*

Respondent 02, who is a mother of two daughters also stated,

*"My youngest daughter loves to spend time with nature. The backyard of our house is faced with a forest-like area. My daughter always goes to the balcony to study where she can enjoy the wind. Sometimes I have seen her talking with the trees as well. She is also very active in gardening with me. The reason why We moved to Kiribathgoda is also to stay close to nature. Away from the busy cities and the streets."*

It can be also concluded that the young consumers of Sri Lanka are guided by their parents to move away from impulsive purchases and to buy only what is needed from a very young age. The majority of the wrong consumers, according to the parent's point of view practice very limited Acquisitive consumption. Young consumers are also into reusing their possessions and trying to reduce their waste. The very small children aged between 5 and 10 are also taught by their parents, especially by the mothers, about the value of their possessions and the cap consumption of resources such as water, electricity, clothes, food and stationery. The cities evidence that the young consumers of Sri Lanka are guided by their mothers toward mindful consumption practices. Always it is evident that majority of The Young consumers a currently practising mindful consumption practices at a moderate level that can be improved for the betterment of the country and its economy.

## DISCUSSION

A revolutionary idea, mindful consumerism is crucial in the present digital world as customers make snap decisions about their clothing, phones, cars, and other purchases. Despite their greater costs, customers still prefer to use disposable products in underdeveloped nations. Nowadays, mindful consumption is even more important because everything gains aspirational value when it is advertised on major media platforms employing celebrities and on social media. According to the findings of the study, it is evident that the majority of the Sri Lankan young consumers, as well as teenagers, are currently practising various mindful consumption practices at the individual level that has been inspired by their family and most importantly by their parents.

According to authors Sheth, Sethia, and Srinivas, mindful consumption is avoiding aspirational consumerism and buying less in order to care for oneself, the community, and the environment. The first attentive practice is classified as acquisitive consumption by Sheth et al. To fulfil their requirements, people purchase commodities and services. Overconsumption not only abuses the environment but also generates more trash that is dumped back into it. Refusing and saying no to goods and services that one does not need is the first change in consumer behaviour.

The current study was intended to understand the role of Sri Lankan mothers in instilling mindful consumption practices within their children and it can be concluded that mothers of playing a significant role in encouraging their children to be mindful of their consumption practices before and during the economic crisis that the country is currently facing in terms of encouraging their mindful consumption behaviours. It was evident that mothers do encourage their children to buy less, to refuse, and to say no to products and services that they do not need (Respondents 02, 03, 08) and that the children also practice such consumption behaviours related to the use of energy, food, transportation, and products. Buying used reduces the need for new products, which reduces the ongoing extraction of raw materials and the energy required to produce new things. Additionally, purchasing used goods keeps them out of landfills (Ballantine et al., 2010). The use of secondhand clothing (SHC) helps the environment and benefits society as a whole. It is also evident that some young adults are buying secondhand products rather than going for new products (Respondent 01). The nine mindful consumption habits are: spending less, avoiding repeating purchases, downsizing, eating vegan, collecting possessions, buying used, buying locally, buying eco-friendly, and leading a waste-free lifestyle. Saving money, improving one's well-being, meeting social needs, and going through a personal transition are all benefits that consumers will personally experience. By lowering their carbon and ecological footprints during a period of ecological crisis, consumers will indirectly have a positive impact on the environment (Gleba, 2018). Thus, it is

evident that such mindful consumption practices can be also improved with the proper knowledge being shared among the young consumers of Sri Lanka through the education systems of the country in addition to the mothers. It is evident that mothers are trying to teach their children mindful practices from a very young age, but it must be supported by the education system as well.

## **CONCLUSION**

The need to instill mindful consumption in the minds of children is essential and the call for additional research in this area is not new. Mothers, on the other hand, are role models, who do have a significant impact on a child developing mindful consumption practices from their childhood days. Thus, the primary objectives of this article have been to understand the role of Sri Lankan mothers in instilling mindful consumption practices within their children and to understand the Mindful consumption behaviours of kids and young adults in Sri Lanka. What is new in this article is the depiction of the mother's influence on the children's adoption of mindful practices under the main aspects of mindful consumption, the mindful mindset and mindful behaviour along with the distinctive mindful consumption practices adopted by the kids and young adults of Sri Lanka. This paper emphasized the significance of the function of the mother's influence and the transmission of embodied practices to their children in order to guarantee more sustainable consumption patterns in the future. Accordingly, it was evident that Sri Lankan mothers are encouraging their child's mindset and behaviour in terms of Limited Acquisitive consumption, Poor Aspirational consumption, Limited Repetitive consumption, caring for the community, caring for nature, and caring for self were found as aspects of mindful consumption that were influenced by the mothers. Reducing, Reusing, Rejecting, Recycling and Redefining were the common mindful practices that were inspired by mothers which were highlighted by the respondents. It was identified that the factors manipulating them were the sense of caring in mindset and temperance in behaviour with respect to mindful consumption. Thus, the inspiration behind such practices was proven as the human values, spirituality and universal love taught by the mothers and observations of the children made on their mothers.

## **IMPLICATIONS**

### **Theoretical contributions**

This article began by highlighting the need to understand mothers' influence on their children in becoming mindful consumers. Accordingly, the study was conducted to seek out mothers' real-world attempts in teaching mindful consumption practices to their children and thereby understand the different mindful consumption practices of the children by adopting an exploratory qualitative research design. The findings of this study thus contribute to the literature on mindful consumption, in terms of, developing a mindful mindset and mindful behaviours at the individual level and identify mothers' influence as a major factor that influences the inspiration of the sense of caring in mindset and temperance in behaviour.

### **Practical implications**

Saving electricity, water and stationery was common teaching that was thought by the mothers according to the findings. Accordingly, it is important to enlighten mothers about new and systematic ways of mindful consumption. It is evident that even though the mothers teach the children to be mindful of their consumption practices they are exposed to unsustainable consumption practices conducted by other children in schools and classes. The education of system of Sri Lanka must support the development of bind-to-consumption practices for children from a young age.

The results highlight the significance of mindfulness as a state or trait that can be developed through the practice of mindfulness meditation. As a result, policymakers in Sri Lanka should focus on establishing such relationships with all of the country's religious leaders as spirituality can be attained in both religious and non-religious ways.

In this way, these findings also contribute to a better understanding of how practical understanding regarding the role mothers play in Sri Lankan consumers' sustainable consumption behaviour. Sustainable businesses should host family-focused events or lectures on sustainability (for example, tree-planting events, field trips and organic factory or farm visits that involve family members participating together, or talks about sustainable practices in households, etc.). Mothers should be the target of sustainable marketing initiatives to encourage them to spread the word about and use good sustainable products among their families.

The outcomes of this study emphasize innovative social marketing initiatives that promote mindful consumption, which is thought to strengthen pro-environmental behaviour. The Buddhist teaching on mindfulness is profoundly ingrained in the idea that authorities execute social marketing campaigns to appeal to the hearts and minds of people from all walks of life. Developing the concept of mindfulness promotes social cohesion and encourages sustainable consumerism.

Mothers' role in prospering as mindful consumers has significant implications for the corporate sector. Embracing ethical practices, sustainability, and social responsibility is no longer just an option for businesses but a strategic necessity to thrive in the changing consumer landscape.

### **LIMITATIONS OF THE STUDY**

It is critical to acknowledge the research study's limitations, and there were a few important limitations in the current investigation that limited the conclusions. The current study's sample was primarily made up of women (mothers and children). Another significant drawback of the current study was that the sample was restricted to the Sri Lankan district of Colombo. Colombo is regarded as one of the most populous cities in the world. All of the respondents have a strong educational foundation, even though only a small percentage of them are housewives. Most of

them also have middle- or upper-middle-class incomes. The majority of respondents worked in a variety of professions. Future research may focus on figuring out how women with limited educational backgrounds and employment experience in entrepreneurship, as well as lower-income earners from rural Sri Lanka, fit into this picture. As a consequence, the conclusions of the present study cannot be extended to Sri Lanka as a whole.

## **FUTURE RESEARCH**

Future research studies should provide a more diverse sample that included both parents, mother, and father. It is also suggested that the sample size be increased. Moreover, the research here was conducted exclusively on Sri Lankan consumers playing the roles of a mother and child. A similar study could also be extended to a cross-national context, where researchers could determine if the same influence is made on their children by the mothers in their respective countries. Future research studies can be conducted in order to understand how the parents are driven toward mindful consumption and also to understand the various challenges they faced in adopting such mindful consumption practices. Search insights will be useful for business organizations and marketers to facilitate the parents with more sustainable products and services. Quantitative research designs can be used in future research studies. Further research is needed to determine whether the findings of the research are generalizable to the international context.

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## **CONFLICT OF INTEREST**

The authors declared no competing interests. The work explained in this research paper is original work and hasn't been presented nor did the work was accepted elsewhere.

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