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Sustainable Consumption Behaviour and Common Goods: Education, Culture, Rule of Law, Work, and Solidarity

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Abstract: It is increasingly imperative to foster consumption behaviours that are more environmentally responsible. In order to design impact and sustainable actions that promote a transition to a more sustainable society, it is crucial to understand the underlying motivators that drive this change. Within this framework, this study sought to demonstrate how the comprehensive experience of common goods (solidarity, work, rule of law, culture, and education) is linked to such consumption behaviours. In order to test this hypothesis, a hypothetical-deductive quantitative approach was utilised, employing the second-generation statistical technique of partial least squares structural equation modeling (PLS-SEM) for data analysis. The results revealed that only the common

good of Solidarity exhibits a significant relationship with Sustainable Consumption Behaviour. Additionally, Work and Education as common goods demonstrate a relationship of relative importance with this behaviour. Additionally, relationships were found between the common good, showcasing the interconnectedness rooted in cultural norms that strengthen individuals' experiences and, thus, cultivate a sense of community - an essential component for promoting consciousness and modifying behaviours. The novelty of this work is that it was not only focused on governing the commons, but also on how they are distributed and maintained for the long term. The theoretical basis was that natural resources are finite goods to which everyone should have access; however, not everyone enjoys them. That is why a limitation in agency impedes the experience of common goods and, therefore, in sustainable consumption. This study demonstrated that prioritising the welfare of others in addition to oneself, known as altruism, enhances the satisfaction derived from selfless consumption. The implications of this research include the development of instructional interventions incorporating motivational aspects to encourage sustainable consumption practices, ultimately supporting the shift necessary for the well-being of future generations.

Keywords: Sustainable consumption, common goods, sustainability, education for sustainability, sustainable behaviour.

Introduction

In recent years, there has been a concerning trend towards an escalating series of catastrophic events and widespread despair, leading to a sense of hopelessness and a perceived lack of prospects for the future. This trend highlights human limitations in addressing and mitigating challenges, revealing deficiencies in both adaptability and the motivation to drive meaningful change (Vélez-Vega, 2017). However, despite appearing as a utopia, the change is attainable through a decisive commitment, relinquishing complacency, and diligently working towards it with responsibility and dedication (Jiménez-Domínguez, 2016). Individuals play a pivotal role in the co-creation of genuine citizenship, fostering "positive relational attitudes of interpersonal and social affirmation" (Blanco de Di Lascio, 2018, p. 45). In order to foster active citizenship, it is necessary appealing to the shared human qualities: solidarity, tenderness, altruism, respect for others, and nature (Houtart, 2014), thereby putting a stop to systemic actions that harm both nature and society. In this context, the Common Good of Humanity is presented:

The concept sets itself apart from that of "common goods" because it is more inclusive, covering the basic aspects of humanity's shared existence on Earth: our connection to nature, the creation of life, community organisation (politics), and the understanding, assessment, and communication of reality (culture). It is not just an inheritance, like "common goods," but rather a condition (well-being, thriving) that arises from all the factors in the lives of all individuals, both male and female, on Earth. (Houtart, 2014, p. 261).

In this regard, the collective involves various factors. On one hand, Marín Ávila (2019) asserts that interaction with others enables a more rational approach, a practical philosophy for people's lives in a community, where practical possibilities multiply. Indeed, cooperation among individuals predates the emergence of language, and those who prioritise general happiness over individual gain are more benefited (Suárez-Ruiz, 2019). On the other hand, Houtart (2014) recognises four pillars of collective living: "1) the relationship with nature, 2) the production of the material basis of physical, cultural, and spiritual life, 3) social and political collective organisation, and 4) the interpretation of reality and the self-involvement of actors in its construction, i.e., culture" (p. 270). It is within these pillars, proposing a new paradigm, that the Common Good of Humanity takes place, seeking balance in social dynamics and harmony with nature while respecting its integrity. Thus, the common good manifests in the

harmonious coexistence of the community, based on mutual support and cooperation, making the community resilient and sustainable (Beretta & Nebel, 2020). Only those goods distributed among all community members can be considered common, posing a challenge as it requires everyone to comprehend the same common good and commit to its achievement (Montaudon-Tomas et al., 2021).

Common goods are defined as resources or assets that are collectively owned and managed by a community, as they are essential for the well-being and sustainability of the community over time.

Additionally, common goods are considered to have originated from collective creation or traditional knowledge, and they reproduce through the social cooperation that demands their rights from public authorities (Mayorga Muñoz & Treggiari, 2018). Thus, common goods must be accessible to all humans, ensuring their integration into society without any vital deficiencies (Kottow, 2022).

As expected, a complex structure of common goods coexists in society, making it impossible to address comprehensively. Following Nebel and Arbesu-Verduzco (2020), this study focused on a set of foundational common goods (a non-limiting and non-exhaustive list) linked to common basic human needs. These goods are essential for accessing one's humanity and are necessary for the existence of social fabric: culture, education, work, rule of law, and solidarity (Nebel & Arbesu-Verduzco, 2020).

Problem Statement

A significant amount of research has delved into the various factors, both internal and external, that influence sustainable consumption behaviours. Furthermore, foundational common goods (work, solidarity, culture, rule of law, and education) have been delineated. However, the nexus between the perception of common goods, encompassing internal and external elements of the individual, and sustainable consumption behaviour has only been superficially investigated by researchers, as evidenced in the literature review.

Some authors argue that the fundamental common good of culture is linked to adopting more environmentally responsible behaviours. They believe that a strong sense of self-hood helps individuals feel connected to both nature and others, leading to a greater awareness of environmental issues (Zhao et al., 2023). Similarly, Alejandro García (2022) concluded that the traditional knowledge of indigenous cultures promotes a more harmonious relationship between the community and resources, derived from the love and respect they feel for nature. However, there is no theoretical information establishing a direct relationship between culture and sustainable consumption behaviour. In the case of the foundational common good of education, authors have referred to education as a potential driver of sustainable consumption behaviours (Alejandro García, 2022; Cantú-Martínez, 2020; Javier et al., 2022). However, an empirical study was conducted in order to examine the correlation between individuals' experience of the fundamental common good of education and their behavioural tendencies, as education constitutes one of the essential common goods. On the other hand, establishing a theoretical connection between the experience of the rule of law and sustainable consumption behaviour was not possible. Conclusions were only reached regarding the need for regulating capital accumulation in order to prevent overconsumption (Campello & Trindade, 2023), the role of the state as a promoter of more democratic and participatory behaviours (Jiménez-Munive et al., 2022), and the creation of consumer protection policies (Houtart, 2014).

Although it has been argued that sustainable consumption is a solidarity right with future generations (Campello & Trindade, 2023), and the experience of solidarity is embedded in community life, ensuring a good life (Alejandro García, 2022), there are no direct conclusions about its impact on sustainable consumption behaviour.

Finally, while work was recognised as a source of income and consumption, as well as a key factor in maintaining a high quality of life (Perelman, 2020), no references could be found that demonstrated

the foundational common good of work has a direct impact on the generation of sustainable consumption behaviours.

Therefore, the following research question were posited:

Is there a positive and significant relationship between the experience of foundational common goods and sustainable consumption behaviour?

This study aimed to establish that a positive perception of foundational common goods (culture, education, work, rule of law, and solidarity) significantly influenced sustainable consumption behaviours in individuals.

Research Aim and Research Hypotheses

The objective of this research was to demonstrate that experiencing these basic common goods, as the threshold of humanity, instilled in individuals a consumption behaviour committed to sustainability. Houtart (2014) asserts that in the face of the current environmental crisis, redefining the common good of humanity, considering its relationship with environmental balance, and fostering a new collective consciousness is necessary. While adopted by various social groups, this mindset remains a challenge for the rest of human groups. For instance, environmental education integrated into general education becomes a powerful tool to facilitate the transition towards sustainability, theoretically aimed at developing a common environmental consciousness (Alejandro García, 2022). Addressing the risks of the civilizational crisis, common goods are seen as an urgent need (Kottow, 2022), contributing to the shift towards sustainable consumption behaviour.

The hypotheses listed below arose from the assumption that a positive valuation of foundational common goods significantly influence decisions regarding sustainable consumption:

H1: The common good of cultural foundation is determinant in individuals' sustainable consumption behaviour.

H2: The common good of educational foundation determines sustainable consumption behaviours in individuals.

H3: The common good of the rule of law foundation is determinant in generating sustainable consumption behaviours in individuals.

H4: The common good of solidarity is determinant in generating sustainable consumption behaviours in individuals.

H5: The common good of work is a determining factor in shaping sustainable consumption behaviours in individuals.

These hypotheses derived from the notion that a favorable evaluation of foundational common goods significantly shapes choices in sustainable consumption.

Literature Review

As previously outlined, Earth is currently facing a crisis at the civilizational level, characterised by the erosion of established rights and profound, irrevocable environmental degradation that poses a significant threat to the viability of human existence on this planet (Dowbor et al., 2018). In this context, consumption is entangled in a production, sale, use, and disposal process that has environmental and socio-economic effects. Therefore, consumption must address ethical aspects and social and environmental responsibility inherent in sustainable consumption (Campello & Trindade, 2023). Based on these ethical and responsible principles, the aim was to achieve social balance, encompassing environmental and economic considerations, promoting a harmonious development that does not harm the environment and addresses societal issues. This, to a large extent, involves a shift in values regarding our consumption patterns (Acuña-Moraga et al., 2022). In such cases, it is assumed that consumption

always has an environmental impact, requiring limitations due to the finite nature of available resources (Campello & Trindade, 2023).

The first foundational common good proposed at the municipal level is culture. This common good can be understood as an expansion of opportunities for expression and knowledge acquisition through values and worldview (*Weltanschauung*). Cultural beliefs, practices, and values shape the attitudes and behaviors towards the environment, influencing our actions towards conservation and sustainability. By promoting a cultural shift towards environmental awareness and responsibility, we can work towards preserving and protecting our planet for future generations (Pascual i Ruiz, 2017). The relationship between culture and the environment is of utmost importance, as humans use and depend on natural resources through natural spaces and biological resources, contributing to the generation of culture by shaping identity through gastronomy, history, aesthetic values in natural landscapes or ecotourism, and resilience (Pascual i Ruiz, 2020).

Education is a common good wherein students, teachers, administrators, parents, and policymakers come together for knowledge transmission and the generation of new knowledge, particularly within higher education institutions (Roldán-de la Tejera & Gutiérrez-González, 2023). Considering education as a common good, rather than public or private, raises awareness that everyone is responsible and addresses administrative failures in providing quality education (Locatelli, 2018).

There are two main categories in which human activities can fall into: those lacking a certain morality and those with morality. Both, though distinct, aim for human excellence through the involvement of human conceptions of ends and goods. One such human activity subject to this distinction is work; indeed, humans seek human excellence through certain activities, and working in a company is also working in a moral community—a community seeking a specific common good, such as economic well-being (Oslington, 2023).

The concept of common good is used to help interpret laws, making them clear and fair for everyone. It aims to ensure equality and the happiness of individuals within a political community, which is the main goal of that community. Finally, the objective of the rule of law as a common good is to ensure that the ruler has both the authority and the duty to govern well (Larkin, 2023).

With a common origin, common dignity, and common destiny, each person and community can assist and contribute to others through solidarity (Gutián, 2020). To consider solidarity as a common good, beyond being a virtue, it is worth also considering the relational aspects that human beings have, especially cooperation and community. This helps conceive solidarity as a common good as we seek the well-being according to the needs of others. For this reason, Frémeaux et al. (2023) present six subgroups to conceptualise solidarity as a common good: taking care of those in need, helping the local community, giving and receiving managerial support, mutual aid among workers, solidarity with customers, and solidarity beyond customers.

On the other hand, sustainable consumption behaviour has been approached from various perspectives. Past models of responsible consumer behaviour define determinants, including individual factors like beliefs, concern for environmental and individual consequences, adherence to subjective norms, ecological knowledge, and values, among others (Maldonado et al., 2007). Currently, sustainable consumption is considered one of the goals of the 2030 Agenda for Sustainable Development, particularly Goal 12, which encourages consumer awareness through sustainability education, intending to foster ethical consumption decisions (Velázquez-Castro et al., 2020). This SDG advocates a tripartite participation where government, businesses, and consumers take actions for more responsible consumption behaviours: the government responds with policies promoting waste reduction, circular economy practices, and sustainable procurement; businesses are responsible for circular economy processes, offering durable, repairable, and recyclable products, minimising waste, and responsibly using resources. Consumers, in pursuit of a sustainable lifestyle, bear the responsibility

of consuming less, choosing environmentally friendly and local products, and managing daily activities to reduce their carbon footprint (United Nations, n.d.).

Another way to look at it is that research has connected various external factors like societal expectations, level of education, access to information, characteristics of products and services in the market, governmental policies, and others to the adoption of more responsible consumer practices (Figuroa-García et al., 2023; Franco Crespo, 2017; García-Machado et al., 2020; Goldman et al., 2020). The reality is that sustainable consumption is not only a duty but a right that emerges as an alternative to the current economic, social, and environmental crisis (Campello & Trindade, 2023).

As mentioned earlier, while education has been recognised as a significant determinant of transitioning to more environmentally responsible behaviours, there is no information supporting the assertion that there is a significant relationship between the experience of the foundational common goods of work, solidarity, culture, and the rule of law with sustainable consumption behaviour. Therefore, this research gained relevance in the quest to identify pathways that promoted individuals' transition towards sustainability.

Materials and Methods

This project was concluded with an empirical model based on a positivist approach of hypothetical-deductive design, particularistic, objective, and results-oriented (Ynoub, 2015). A quantitative research, employing second-generation statistical methods, was conducted in order to test the hypotheses and perform cause-and-effect analyses. This approach was applied sequentially, deductively, empirically, and by analysing the objective reality to generalise results and predict the behaviours under study.

Data Collection

The data collection instrument was a questionnaire designed based on the "Measurement of Common Good Dynamics. Municipal Questionnaire. Version XIX," developed by the Institute for the Promotion of the Common Good and the Autonomous Popular University of the State of Puebla (2019). Changes were made to some questions for contextual adaptation, utilising only those items corresponding to the measurement of base common goods dynamics, and adding questions related to the dependent variable. The survey was trialed on a cohort of 40 individuals with matching characteristics to guarantee easy understanding of the questions. The completed survey was distributed digitally, utilising a range of techniques to uphold data accuracy. This included advanced notice to key participants, multiple notifications, mandatory responses, simple language, and a concise questionnaire (Van Quaquebeke et al., 2022). Variables were measured using a five-point Likert scale, where "1 = completely disagree," "3 = neutral," and "5 = completely agree." Table 1 provides the definition of the variables included in the questionnaire.

Table 1

Indicators for the Measurement Model Constructs

| Indicator variable | Definition |
|-------------------------------------|---------------------|
| <i>Demographic values (DEM_VAL)</i> | |
| <i>DEMVAL_1</i> | Age |
| <i>DEMVAL_2</i> | Sex |
| <i>DEMVAL_3</i> | Municipality |
| <i>DEMVAL_4</i> | Socioeconomic Level |

DEMVAL_5 Educational level

Sustainable consumption behavior (SCB)

| | |
|-------|---|
| SCB_1 | I carry out daily activities to care for and preserve the environment. |
| SCB_2 | I participate with some action to support the less favored, at least once a month. |
| SCB_3 | To meet my needs, I buy most of my products in small stores in my area (markets, butchers, groceries, greengrocers, etc.) |
| SCB_4 | Most of the time, I only consume what I need. |
| SCB_5 | I seek to be informed about what to do to have a more responsible behaviour with my community. |

Rule of law (RUL_LAW)

| | |
|---------|---|
| RULAW_1 | I believe that in my locality, the rights of each person are respected. |
| RULAW_2 | In my town, we feel protected by the police. |
| RULAW_3 | In my town, we have confidence that the authorities act honestly. |
| RULAW_4 | I believe that in my locality, when a person is detained, the authorities respect their human rights. |
| RULAW_5 | I believe that in this locality the municipal administration is at the service of the majority. |

Work (WORK)

| | |
|--------|---|
| WORK_1 | In my town, work is valued. |
| WORK_2 | I consider that in my locality, most of them have a job. |
| WORK_3 | I take pride in talking about my work with others. |
| WORK_4 | I enjoy discussing my work with others. |
| WORK_5 | I think that in my locality, the government makes an effort so that the workers have better working conditions. |

Education (EDUC)

| | |
|--------|---|
| EDUC_1 | I think that in my town, it is important that everyone has the opportunity to study. |
| EDUC_2 | I am convinced that in my town, anyone can study if they so choose |
| EDUC_3 | I think it is important to have gone to school to participate in the social life of the locality. |
| EDUC_4 | I believe that in my locality, the government makes an effort so that everyone finishes high school or high school. |
| EDUC_5 | I think that in my town, the government supports those who want to study. |

Culture (CULT)

| | |
|--------|---|
| CULT_1 | I consider that the cultural traditions of my locality are respected by the majority. |
|--------|---|

| | |
|---------------|--|
| <i>CULT_2</i> | I think that in my town, proverbs are understood by the majority. |
| <i>CULT_3</i> | I am proud of the culture of my community. |
| <i>CULT_4</i> | I believe that my local government actively promotes the maintenance and creation of public spaces such as parks, squares and streets. |
| <i>CULT_5</i> | I consider that in my town the majority take care of public spaces such as parks, squares and streets. |

Solidarity (SOLID)

| | |
|----------------|---|
| <i>SOLID_1</i> | I think that in my town, if someone has a bad time, we organise ourselves to help them. |
| <i>SOLID_2</i> | I believe that in my town, there are places where people can go to receive help (DIF, Red Cross, Churches, etc.). |
| <i>SOLID_3</i> | When I or a family member seeks help from a local institution, we are treated with respect. |
| <i>SOLID_4</i> | I think that the government creates the necessary conditions for effective solidarity to exist among the citizens of my locality. |
| <i>SOLID_5</i> | I think that in my locality it is the government that organises the community to help in case of disasters. |

Source: Author's development.

Sample and Participants

The study included male and female participants, aged 18 and older, who were residents of the municipalities of Querétaro, Corregidora, and El Marqués in the state of Querétaro, one of the 32 federal entities of Mexico located in the central region of the country. The municipalities included in the study represent 63.07% of the total population of the state, amounting to 1,494,012 inhabitants (Poder Ejecutivo del Estado de Querétaro, 2021), with 65% being individuals over 18 years old (Instituto Nacional de Estadística y Geografía, 2021).

A simple random probabilistic sampling for infinite populations was conducted with a 95% confidence level and a 5% error margin, resulting in 314 surveys and a dataset comprising 10,990 entries.

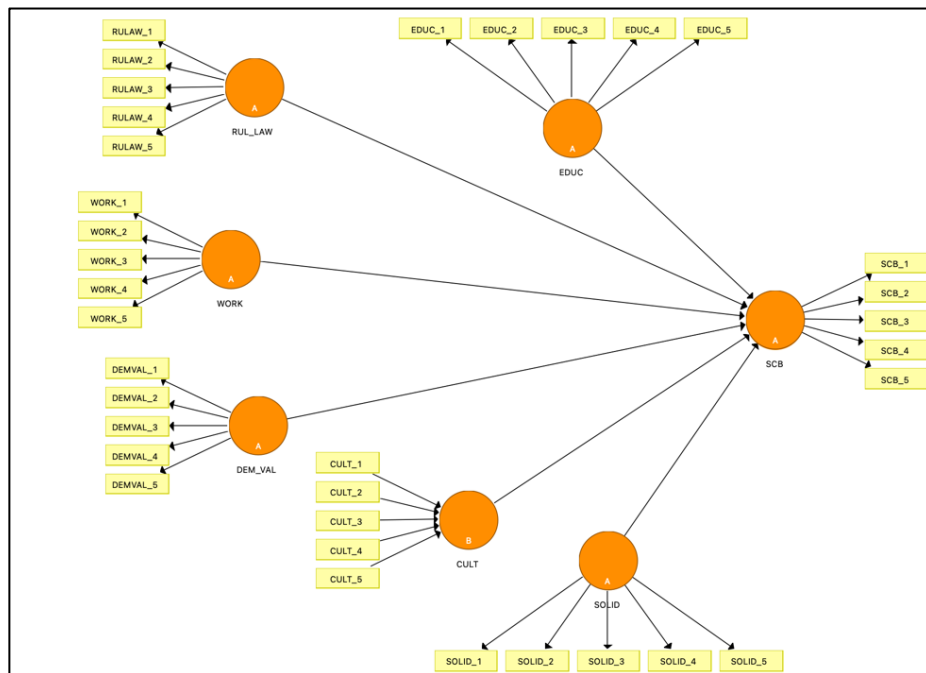
For data analysis and evaluation of the proposed theoretical model, the second-generation statistical technique of Partial Least Squares Structural Equation Modeling (PLS-SEM) was employed. PLS-SEM allowed a simultaneous testing of measurement models (relationships between indicators and constructs) and the structural model (relationships between constructs) (Hair et al., 2017).

Model Specification

Based on a literature review, the theoretical model to be tested was constructed (Figure 1), where the exogenous latent variables Education (EDUC), Rule of Law (RUL_LAW), Work (WORK), Demographic Values (DEM_VAL), Culture (CULT), and Solidarity (SOLID) are considered potential predictors of the endogenous latent variable Sustainable Consumption Behaviour (SCB). Through a Confirmatory Tetrad Analysis for PLS-SEM (CTA-PLS), the measurement approach of constructs is presented: reflective models or Type A and formative models or Type B. Figure 1 shows that only the construct (CULT) was assessed as formative, while the others are reflective models.

Figure 1

Theoretical Model with CTA-PLS Analysis



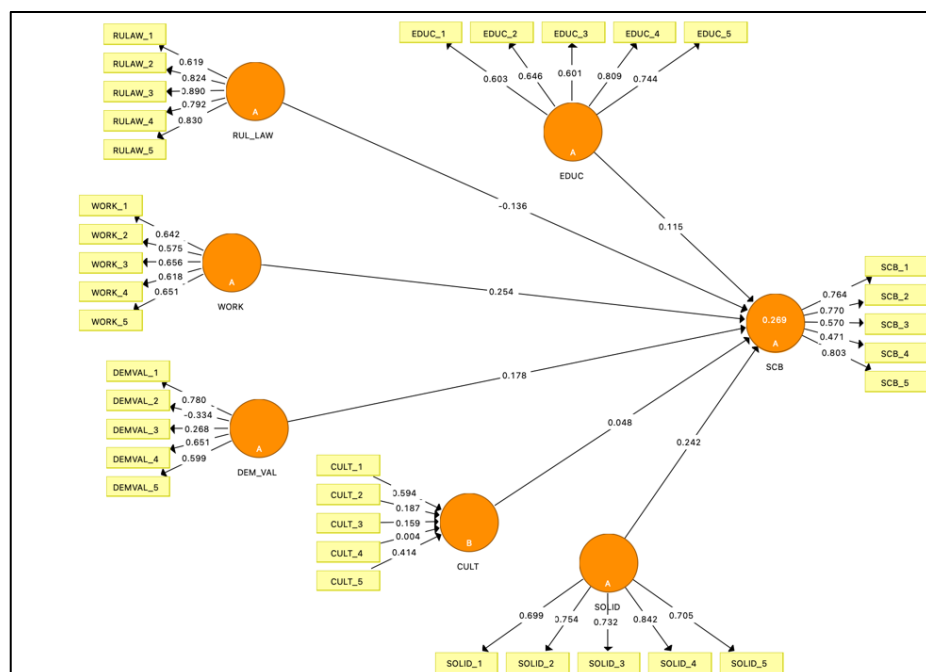
Source: Author's development. SmartPLS (Ringle et al., 2015).

Results

The initial results generated by the PLS model are illustrated in Figure 2, indicating that 26.9% of the variance in the sustainable consumption behaviour (SCB) construct is explained by the independent variables outlined in the theoretical model. Additionally, it is evident that the strongest relationships with SCB are attributed to the foundational common goods SOLID (0.242) and EDUC (0.115).

Figure 2

First Results

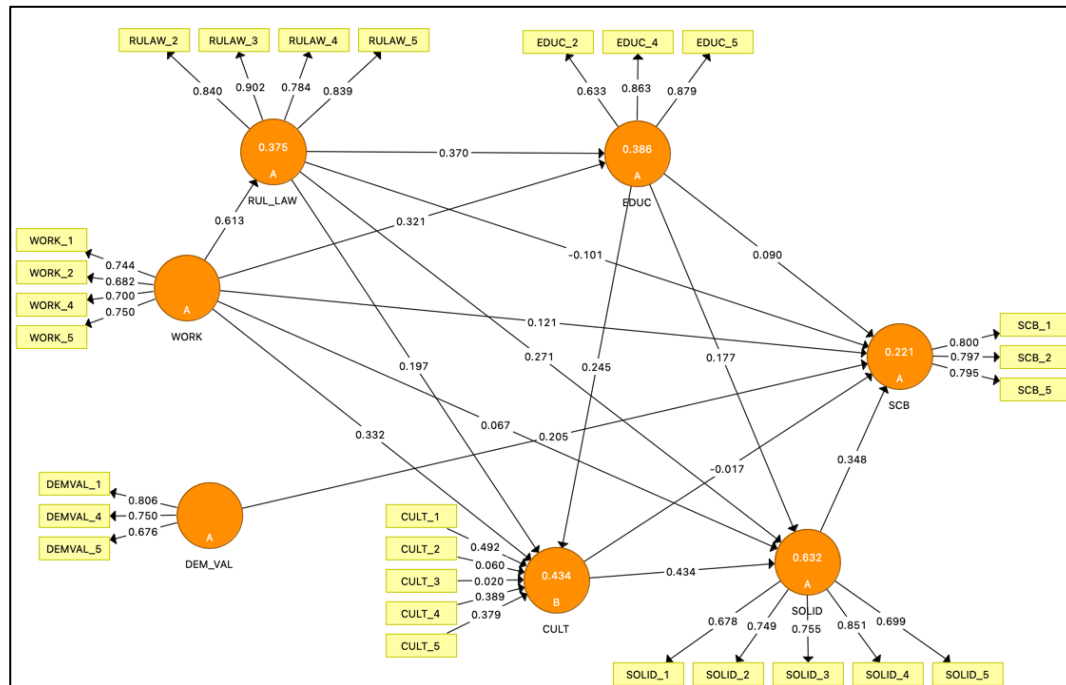


Source: Author's development SmartPLS (Ringle et al., 2015).

Subsequently, as the initial results were refined, it became necessary to remove 8 out of the original 35 indicators due to not meeting the threshold value of loadings or showing collinearity issues. The final model, shown in Figure 3, reflects these adjustments and also includes new hypotheses formulated to consider the relationships of common goods, which are detailed in Table 2.

Figure 3

Definitive Model



Source: Author's development. SmartPLS (Ringle et al., 2015).

Table 2

Hypothesis of the Study

Hypothesis

- H₁: CULT → SCB
- H₂: CULT → SOLID
- H₃: DEM_VAL → SCB
- H₅: EDUC → CULT
- H₆: EDUC → SCB
- H₇: EDUC → SOLID
- H₈: RUL_LAW → CULT
- H₉: RUL_LAW → EDUC
- H₁₀: RUL_LAW → SCB
- H₁₁: RUL_LAW → SOLID
- H₁₂: SOLID → SCB

H₁₃: WORK → CULT

H₁₄: WORK → EDUC

H₁₅: WORK → RUL_LAW

H₁₆: WORK → SCB

H₁₇: WORK → SOLID

Source: Author's development.

Evaluation of Measurement Models

To assess the measurement models, reflective models (Type A) and formative models (Type B) were analysed separately. The analysis was conducted at two levels: at the latent variable level and at the indicator level. In the review of Type A models, at the latent variable level, measures of internal consistency, discriminant validity, and convergent validity were observed, the latter through the average variance extracted (AVE). At the indicator level, the convergent validity was analysed. Table 3 confirms the internal consistency of all latent variables, using Cronbach's Alpha and composite reliability, considering the former as the lower limit and the latter as the upper limit of internal consistency (Hair et al., 2017). Additionally, all reflective constructs explained more than half of the variance of their indicators, as they had AVE values greater than 0.5, indicating convergent validity (Hair et al., 2017).

In relation to the indicators, some loadings fall below the threshold value of 0.708. Nevertheless, these indicators were kept in the model as removing them did not enhance the composite reliability beyond acceptable levels. Additionally, all loadings are above 0.40, indicating their significance in establishing the construct's content validity (Hair et al., 2019).

Table 3

Summary of Results for the Reflective Measurement Models

| | | Convergent validity | | | Internal consistency | |
|---------|------------|---------------------|-----------------------|-------|-----------------------|------------------|
| | Indicators | Loadings | Indicator Reliability | AVE | Composite reliability | Cronbach's alpha |
| DEM_VAL | DEMVAL_1 | 0.806 | 0.650 | 0.546 | 0.789 | 0.614 |
| | DEMVAL_4 | 0.750 | 0.562 | | | |
| | DEMVAL_5 | 0.676 | 0.460 | | | |
| EDUC | EDUC_2 | 0.633 | 0.401 | 0.640 | 0.839 | 0.709 |
| | EDUC_4 | 0.863 | 0.745 | | | |
| | EDUC_5 | 0.879 | 0.773 | | | |
| RUL_LAW | RULAW_2 | 0.840 | 0.706 | 0.709 | 0.907 | 0.863 |
| | RULAW_3 | 0.902 | 0.813 | | | |
| | RULAW_4 | 0.784 | 0.615 | | | |
| | RULAW_5 | 0.839 | 0.704 | | | |
| SCB | SCB_1 | 0.800 | 0.640 | 0.636 | 0.840 | 0.714 |
| | SCB_2 | 0.797 | 0.635 | | | |

| | | | | | | |
|-------|---------|-------|-------|-------|-------|-------|
| | SCB_3 | 0.795 | 0.632 | | | |
| SOLID | SOLID_1 | 0.678 | 0.460 | 0.561 | 0.864 | 0.802 |
| | SOLID_2 | 0.749 | 0.561 | | | |
| | SOLID_3 | 0.755 | 0.570 | | | |
| | SOLID_4 | 0.851 | 0.724 | | | |
| | SOLID_5 | 0.699 | 0.489 | | | |
| WORK | WORK_1 | 0.744 | 0.554 | 0.518 | 0.811 | 0.700 |
| | WORK_2 | 0.682 | 0.465 | | | |
| | WORK_4 | 0.700 | 0.490 | | | |
| | WORK_5 | 0.750 | 0.563 | | | |

Source: Author's development.

According to Table 4, in the assessment of the Hetero-Trait-Monotrait (HTMT) the ratio of correlations, all reflective constructs demonstrate a discriminant validity, meeting the acceptance rule, which requires values below 0.90. This indicates that each construct is unique and captures phenomena not represented by other constructs in the model (Henseler & Schuberth, 2020).

Table 4

Discriminant Validity (HTMT Criteria)

| | DEM_VAL | EDUC | RUL_LAW | SCB | SOLID | WORK |
|---------|---------|-------|---------|-------|-------|------|
| DEM_VAL | | | | | | |
| EDUC | 0.185 | | | | | |
| RUL_LAW | 0.197 | 0.721 | | | | |
| SCB | 0.330 | 0.449 | 0.341 | | | |
| SOLID | 0.140 | 0.788 | 0.767 | 0.545 | | |
| WORK | 0.218 | 0.733 | 0.756 | 0.408 | 0.734 | |

Source: author's development.

For the formative models, two measures were examined for indicators: collinearity and statistical significance and relevance. Collinearity was assessed using the Variance Inflation Factor (VIF). Table 5 shows that none of the indicators in the formative construct exhibit collinearity issues, with all VIF values below 3.3, which is considered the threshold for concerns (Diamantopoulos & Siguaaw, 2006, cited in Martínez Ávila & Fierro Moreno, 2018).

Table 5

Collinearity Diagnostic Assessment. VIF Tolerance Values for the Measurement Model

| | Predictors | VIF |
|------|------------|-------|
| CULT | CULT_1 | 1.642 |
| | CULT_2 | 1.365 |

| | |
|--------|-------|
| CULT_3 | 1.446 |
| CULT_4 | 1.717 |
| CULT_5 | 1.556 |

Source: author's development.

To assess statistical significance and relevance, the weights and external loadings of the indicators were analysed. A non-parametric method, specifically bootstrapping in PLS-SEM, was employed to assess the significance of coefficients. Tables 6 and 7 present the results, revealing that indicators CULT_2 and CULT_3 lack statistical significance in their relative contribution to the indicator (Table 6). Nonetheless, their external loadings demonstrate an absolute contribution of the indicator to the construct (Table 7), justifying their retention in the model. This decision is based on the assumption that each indicator, while not relatively important, holds absolute importance (Hair et al., 2017).

Table 6

Significance and Relevance of Path Coefficients (External Weights)

| | Original sample (O) | Sample average (M) | Bias | Lower Bound | Upper Bound |
|---------------|----------------------------|---------------------------|-------------|--------------------|--------------------|
| CULT_1 → CULT | 0.492 | 0.483 | -0.009 | 0.327 | 0.669 |
| CULT_2 → CULT | 0.06 | 0.058 | -0.002 | -0.088 | 0.249 |
| CULT_3 → CULT | 0.02 | 0.027 | 0.007 | -0.181 | 0.179 |
| CULT_4 → CULT | 0.389 | 0.389 | 0 | 0.257 | 0.513 |
| CULT_5 → CULT | 0.379 | 0.373 | -0.005 | 0.238 | 0.522 |

Note. The bootstrapping results were obtained using accelerated bias-corrected bootstrap approach (BCa), 10000 sub-samples, no sign changes, bilateral test, 95% confidence interval.

Source: Author's development.

Table 7

Significance and Relevance of Path Coefficients (External Loads)

| | Original sample (O) | Sample average (M) | Bias | Lower Bound | Upper Bound |
|---------------|----------------------------|---------------------------|-------------|--------------------|--------------------|
| CULT_1 → CULT | 0.753 | 0.746 | -0.007 | 0.65 | 0.848 |
| CULT_2 → CULT | 0.459 | 0.455 | -0.003 | 0.303 | 0.606 |
| CULT_3 → CULT | 0.535 | 0.531 | -0.004 | 0.365 | 0.673 |
| CULT_4 → CULT | 0.790 | 0.783 | -0.007 | 0.702 | 0.865 |
| CULT_5 → CULT | 0.751 | 0.742 | -0.009 | 0.643 | 0.839 |

Note. The bootstrapping results were obtained using accelerated bias-corrected bootstrap approach (BCa), 10000 sub-samples, no sign changes, bilateral test, 95% confidence interval.

Source: Author's development.

Assessment of the Structural Model

The structural model was assessed in order to understand its predictive capacity for the SBC construct and the relationships among constructs. The initial step involved confirming the absence of critical collinearity issues in the model, ensuring unbiased path coefficients. Table 8 displays the results of the collinearity test, revealing no issues as all values of inter-construct relationships are below 3.0 (Henseler et al., 2009, as cited in Hair et al., 2019).

Table 8

Diagnosis of Collinearity. VIF Tolerance Values for the Structural Model

| Endogenous latent variables | | | | | | | |
|-----------------------------|-------|---------|-------|---------|-------|-------|------|
| | CULT | DEM_VAL | EDUC | RUL_LAW | SCB_ | SOLID | WORK |
| CULT | | | | | 2.330 | 1.766 | |
| DEM_VAL | | | | | 1.050 | | |
| EDUC | 1.629 | | | | 1.821 | 1.735 | |
| RUL_LAW | 1.825 | | 1.601 | | 2.131 | 1.893 | |
| SCB_ | | | | | | | |
| SOLID | | | | | 2.733 | | |
| WORK | 1.769 | | 1.601 | 1.000 | 2.004 | 1.964 | |

Source: Author's development.

The following analysis pertains to the estimations of hypothesised relationships between constructs (path coefficients). As evident in Table 9, the relationships of the foundational common goods—Culture, Education, Rule of Law, and Work—with Sustainable Consumption Behaviour are not statistically significant. Similarly, the relationship between the foundational common goods of Work and Solidarity is not significant. However, the remaining relationships proposed by the hypotheses are statistically significant at a confidence level of 99%.

Table 9

Significance Test Results for the Path Coefficients of the Structural Model

| Paths | Path coefficients | Significance levels | p Value | Standard error | Bias-corrected confidence intervals | |
|--------------|-------------------|---------------------|---------|----------------|-------------------------------------|-------------|
| | | | | | Lower Bound | Upper Bound |
| CULT → SCB | -0.017 | NS | 0.851 | 0.092 | -0.205 | 0.157 |
| CULT → SOLID | 0.434 | *** | 0.000 | 0.056 | 0.316 | 0.534 |

| | | | | | | |
|-----------------|--------|-----|-------|-------|--------|-------|
| DEM_VAL → SCB | 0.205 | *** | 0.000 | 0.051 | 0.100 | 0.300 |
| EDUC → CULT | 0.245 | *** | 0.001 | 0.071 | 0.101 | 0.377 |
| EDUC → SCB | 0.090 | NS | 0.277 | 0.082 | -0.071 | 0.254 |
| EDUC → SOLID | 0.177 | *** | 0.002 | 0.057 | 0.069 | 0.291 |
| RUL_LAW → CULT | 0.197 | *** | 0.004 | 0.068 | 0.062 | 0.331 |
| RUL_LAW → EDUC | 0.370 | *** | 0.000 | 0.06 | 0.247 | 0.48 |
| RUL_LAW → SCB | -0.101 | NS | 0.232 | 0.084 | -0.257 | 0.075 |
| RUL_LAW → SOLID | 0.271 | *** | 0.000 | 0.05 | 0.175 | 0.370 |
| SOLID → SCB | 0.348 | *** | 0.001 | 0.108 | 0.134 | 0.555 |
| WORK → CULT | 0.332 | *** | 0.000 | 0.065 | 0.204 | 0.461 |
| WORK → EDUC | 0.321 | *** | 0.000 | 0.064 | 0.192 | 0.441 |
| WORK → RUL_LAW | 0.613 | *** | 0.000 | 0.036 | 0.532 | 0.677 |
| WORK → SCB | 0.121 | NS | 0.176 | 0.09 | -0.047 | 0.305 |
| WORK → SOLID | 0.067 | NS | 0.230 | 0.056 | -0.042 | 0.176 |

Source: Author's development.

To assess the model's ability to predict outcomes, the coefficient of determination (R² value) displayed in Table 10 was taken into account.

Table 10

Explained Variance

| Endogenous latent variables | R ² |
|-----------------------------|----------------|
| CULT | 0.434 |
| EDUC | 0.386 |
| RUL_LAW | 0.375 |
| SCB_ | 0.221 |
| SOLID | 0.632 |

Source: Author's development.

The R² values of the endogenous latent variables are deemed high, particularly in studies analysing consumption behaviour, even with SCB displaying the weakest value (Hair et al., 2021; Henseler et al., 2009, as cited in Hair et al., 2019).

Table 11 displays the f^2 values for all combinations of endogenous constructs and their corresponding exogenous constructs. This value enables an analysis of the contribution level of a construct to the R² value of the dependent constructs in the structural model. According to the criteria defined by Hair et al. (2019), large effects are observed: CULT on SOLID (0.290) and WORK on RUL_LAW (0.601); moderate effects: RUL_LAW on EDUC (0.140) and on SOLID (0.106), and WORK on CULT (0.110) and on EDUC (0.105); and small effects: DEM_VAL on SCB (0.051), EDUC on CULT (0.065), on

SOLID (0.049), and SOLID on SCB (0.057). Additionally, there are exogenous constructs that do not have an effect on their endogenous constructs.

Table 11

f² Values

| | CULT | DEM_VAL | EDUC | RUL_LAW | SCB_ | SOLID | WORK |
|---------|-------|---------|-------|---------|-------|-------|------|
| CULT | | | | | 0.000 | 0.290 | |
| DEM_VAL | | | | | 0.051 | | |
| EDUC | 0.065 | | | | 0.006 | 0.049 | |
| RUL_LAW | 0.038 | | 0.140 | | 0.006 | 0.106 | |
| SCB_ | | | | | | | |
| SOLID | | | | | 0.057 | | |
| WORK | 0.110 | | 0.105 | 0.601 | 0.009 | 0.006 | |

Source: Author's development.

For hypothesis testing, an empirical t-values was used, which was greater than critical values at a certain confidence level (Ritchey, 2008). As observed in Table 12, concerning foundational common goods, only Solidarity has a significant, positive, and causal relationship with Sustainable Consumption Behaviour, confirmed at a 99% confidence level. In this regard, it could not be demonstrated that Culture, Education, Rule of Law, and Work have a significant relationship with SCB, leading to the rejection of the corresponding hypotheses (H₁, H₅, H₉, and H₁₁). On the other hand, regarding hypotheses generated using the links between common goods (H₂, H₄, H₆, H₇, H₈, H₁₀, H₁₂, H₁₃, and H₁₄), it can be observed that, with the exception of the relationship between Work and Solidarity (H₁₆), all relationships derived from these links are significant, and the hypotheses are accepted with a 99% confidence level.

Table 12

Hypothesis Testing

| Hypothesis | Suggested effect | Path Coefficient | t-Value (Bootstrap) | Confidence intervals | | H Accepted? |
|--------------------------------|------------------|------------------|---------------------|----------------------|-------------|-------------|
| | | | | Lower bound | Upper bound | |
| H ₁ : CULT → SCB | + | -0.017 | 0.187 | -0.205 | 0.157 | No |
| H ₂ : CULT → SOLID | + | 0.434 | 7.758 | 0.316 | 0.534 | Yes*** |
| H ₃ : DEM_VAL → SCB | + | 0.205 | 3.979 | 0.100 | 0.300 | Yes*** |

| | | | | | | |
|----------------------|---|--------|--------|--------|-------|--------|
| H4: EDUC → CULT | + | 0.245 | 3.427 | 0.101 | 0.377 | Yes*** |
| H5: EDUC → SCB | + | 0.090 | 1.088 | -0.071 | 0.254 | No |
| H6: EDUC → SOLID | + | 0.177 | 3.127 | 0.069 | 0.291 | Yes*** |
| H7: RUL_LAW → CULT | + | 0.197 | 2.891 | 0.062 | 0.331 | Yes*** |
| H8: RUL_LAW → EDUC | + | 0.370 | 6.159 | 0.247 | 0.48 | Yes*** |
| H9: RUL_LAW → SCB | + | -0.101 | 1.195 | -0.257 | 0.075 | No |
| H10: RUL_LAW → SOLID | + | 0.271 | 5.403 | 0.175 | 0.370 | Yes*** |
| H11: SOLID → SCB | + | 0.348 | 3.228 | 0.134 | 0.555 | Yes*** |
| H12: WORK → CULT | + | 0.332 | 5.133 | 0.204 | 0.461 | Yes*** |
| H13: WORK → EDUC | + | 0.321 | 5.040 | 0.192 | 0.441 | Yes*** |
| H14: WORK → RUL_LAW | + | 0.613 | 16.805 | 0.532 | 0.677 | Yes*** |
| H15: WORK → SCB | + | 0.121 | 1.354 | -0.047 | 0.305 | No |
| H16: WORK → SOLID | + | 0.067 | 1.200 | -0.042 | 0.176 | No |

Note: ***t (0.01) = 2.57; **t (0.05) = 1.96; *t (0.10) = 1.65; (+) = Positive relationship.

Source: Author's development.

In order to assess the importance of the significant relationships in the model, the total effects were analysed. These effects represent the combination of both direct effects of constructs and indirect effects through mediating constructs, providing insight into the relative significance of these relationships (Hair et al., 2017). Table 13 affirms all the originally accepted hypotheses, and additionally, it is observed that the foundational common goods of Education and Work, whose relationship with SCB could not be demonstrated in the hypothesis analysis, proved to be significant in this test. The same applies to the relationship between Work and Solidarity, which could now be demonstrated. This stems from the fact that indirect effects are indeed significant, and when summed in total effects, they alter the previous condition, highlighting their relative importance in the relationships.

Table 13

Results of the Significance Test of the Total Effects

| Phats | Total effects | t Value | Sig. level | p Value | Standard error | Confidence intervals | |
|------------------|---------------|---------|------------|---------|----------------|----------------------|-------------|
| | | | | | | Lower Bound | Upper Bound |
| H1: CULT → SCB | 0.134 | 1.536 | NS | 0.124 | 0.087 | -0.046 | 0.291 |
| H2: CULT → SOLID | 0.434 | 7.758 | *** | 0.000 | 0.056 | 0.316 | 0.534 |

| | | | | | | | |
|-----------------------------------|-------|--------|-----|-------|-------|--------|-------|
| H ₃ : DEM_VAL → SCB | 0.205 | 3.979 | *** | 0.000 | 0.051 | 0.100 | 0.300 |
| H ₄ : EDUC → CULT | 0.245 | 3.427 | *** | 0.001 | 0.071 | 0.101 | 0.377 |
| H ₅ : EDUC → SCB | 0.184 | 2.297 | ** | 0.022 | 0.08 | 0.026 | 0.337 |
| H ₆ : EDUC → SOLID | 0.283 | 4.499 | *** | 0.000 | 0.063 | 0.158 | 0.404 |
| H ₇ : RUL_LAW → CULT | 0.288 | 4.433 | *** | 0.000 | 0.065 | 0.154 | 0.406 |
| H ₈ : RUL_LAW → EDUC | 0.370 | 6.159 | *** | 0.000 | 0.060 | 0.247 | 0.480 |
| H ₉ : RUL_LAW → SCB | 0.088 | 1.179 | NS | 0.239 | 0.075 | -0.057 | 0.239 |
| H ₁₀ : RUL_LAW → SOLID | 0.462 | 9.457 | *** | 0.000 | 0.049 | 0.364 | 0.557 |
| H ₁₁ : SOLID → SCB | 0.348 | 3.228 | *** | 0.001 | 0.108 | 0.134 | 0.555 |
| H ₁₂ : WORK → CULT | 0.588 | 13.181 | *** | 0.000 | 0.045 | 0.482 | 0.664 |
| H ₁₃ : WORK → EDUC | 0.548 | 11.345 | *** | 0.000 | 0.048 | 0.436 | 0.631 |
| H ₁₄ : WORK → RUL_LAW | 0.613 | 16.805 | *** | 0.000 | 0.036 | 0.532 | 0.677 |
| H ₁₅ : WORK → SCB | 0.302 | 5.307 | *** | 0.000 | 0.057 | 0.183 | 0.408 |
| H ₁₆ : WORK → SOLID | 0.586 | 15.457 | *** | 0.000 | 0.038 | 0.501 | 0.653 |

Note: ***t (0.01) = 2.57; **t (0.05) = 1.96; *t (0.10) = 1.65; (+) = Positive relationship.

Source: Author's development.

Additionally, in the structural model analysis, the predictive relevance (Q² value) of the model was assessed through the blindfolding procedure, which operated with the prediction error of reflective constructs. Table 14 presents the Q² values.

Table 14. Predictive relevance of the Model Q²

| | SSO | SSE | Q ² (=1-SSE/SSO) |
|---------|------|----------|-----------------------------|
| CULT | 2125 | 1755.501 | 0.174 |
| DEM_VAL | 1275 | 1275 | |
| EDUC | 1275 | 967.479 | 0.241 |
| RUL_LAW | 1700 | 1259.713 | 0.259 |
| SCB | 1275 | 1125.762 | 0.117 |
| SOLID | 2125 | 1397.143 | 0.343 |
| WORK | 1700 | 1700 | |

Source: Author's development.

The fact that all Q² values for endogenous variables are greater than 0 implies predictive validity of the model. The variable SOLID (0.343) exhibits the highest predictive relevance, followed by RUL_LAW (0.259) and EDUC (0.241).

Finally, for the goodness-of-fit analysis of the model, the Standardised Root Mean Square Residual (SRMR) was employed, comparing the variance-covariance matrix of empirical indicators (observed

correlations) with the matrix of correlations implied in the estimated model. According to Hair et al. (2021), values below 0.08 ensure a good fit (Table 15).

Table 15

Goodness of Overall Model Fit Measures

| | <i>Original Sample (O)</i> | <i>95%</i> | <i>99%</i> |
|------------------------|--------------------------------|------------|------------|
| SRMR | | | |
| Saturated Model | 0.071 | 0.054 | 0.057 |
| Estimated Model | 0.073 | 0.057 | 0.060 |

Source: Author's development.

Discussion

The hypotheses originally proposed to examine whether perceptions of foundational common goods influenced sustainable behaviour were largely disproved, with the exception of the hypothesis related to the common good of solidarity. This hypothesis was confirmed to be a driving force behind sustainable consumption behaviours. In this regard, it is important to note that this result can be explained from various theoretical perspectives. For example, it can be argued that change directed towards achieving any goal is enhanced through collective and solidarity-based construction rather than individual efforts (Pascual Galafassi, 2018). Additionally, community management, which involves the solidarity of its members, leads to the production of goods through more efficient and sustainable processes (Montañez Pico, 2020). Similarly, Jiménez-Munive et al. (2022) affirm that solidarity practice is necessary for a better life. Considering that solidarity is an implication of community life and is considered a desirable condition in the transition towards more sustainable behaviours, such as love for nature and collective work in harmony with its resources (Alejandro García, 2022), it is natural to assume that this foundational common good generates sustainable consumption behaviours.

Although the other relationships between foundational common goods and sustainable consumption behaviour could not be demonstrated, a relative importance was found between the foundational common goods of labour and education and sustainable behaviour, as measured by their total effects (as observed in detail in the results). In the case of education, it is not surprising that this hypothesis was confirmed to some extent, as there were already elements indicating its importance. Theory supports this significance by asserting that, in the case of education, pedagogical exercises will empower individuals to become active and engaged citizens who contribute to the growth and well-being of their communities (Jiménez-Munive et al., 2022). Additionally, it is claimed that, as education has the responsibility of forming conscious citizens, it needs to undergo a comprehensive transformation to maintain the validity of its role (Mejia González et al., 2022). Likewise, education has been considered the only possibility to lead humanity to a transformation ensuring ethical commitment to the survival of future generations (Javier et al., 2022). Furthermore, as part of a virtuous circle, education as a social good, by fostering a strong identity among individuals, has the ability to integrate a new society and contribute to its progress (Cantú-Martínez, 2020). Thus, the development of collective awareness through education makes the transition to sustainability possible (Alejandro García, 2022).

Regarding the foundational common good of labour, as it represents a communal action, it constitutes a generator of solidarity, collaborative, and collective well-being-seeking behaviours based on equity, which implies improving people's living conditions and their willingness to transform for sustainability (Kasparian & Rebón, 2020). Thus, the foundational common good of labour may be related to sustainable consumption behaviours in the population from two perspectives: on the one hand, it

improves individuals' living conditions and promotes their dignified subsistence, and on the other hand, it is an element to which access to consumption, particularly sustainable consumption, is subordinated (Grassi, 2003, as cited in Perelman, 2020). Therefore, perceiving labour as a right, a generator of dignified subsistence forms, translates into more environmentally responsible behaviours.

It is important to mention that currently, transnational companies are gaining more capital while the state's influence on the economy and social relations is decreasing (Campello & Trindade, 2023). In this sense, greater regulation by the state to prevent capital accumulation in a single economic entity, thus promoting a balance in the participation of different economic entities to influence sustainable consumption, should prevail. Likewise, the importance of the government's role as a promoter of social organisations, companies, and citizens towards more democratic and participatory behaviour, facilitating the common good, prosperity, and social justice, has been discussed (Jiménez-Munive et al., 2022). Similarly, it has been concluded that the state, through social policies that protect citizens from market aggressions and seek to satisfy their most basic needs, will promote the transition to sustainability (Houtart, 2014). Despite all these claims, there is still no evidence that individuals being subjected to full rule of law leads to sustainable behaviours.

However, upon further analysis of the data, new hypotheses emerged connecting fundamental common goods. All these new connections turned out to be significant, and their hypotheses were accepted. This is not surprising, as theory maintains that common goods are a "social construction, inherently related to the social practices that sustain them" (Helfrich, 2012, as cited in Nebel et al., 2022, p. 12), and in this sense, they generate a social dynamic that links different common goods, complementing, co-creating, and reinforcing each other, which has been called "common good nexuses" (Nebel et al., 2022). Therefore, these hypotheses elucidate the mechanistic underpinnings of relationships, highlighting their non-spontaneous nature and evolutionarily-necessitated origins. These relationships are imbued with an inherent cultural and historical significance, shaped by the actions of our predecessors and continually redefined by our contemporary behaviour. The intricate web of interconnectivity between individuals is a reflection of our evolutionary past and ongoing adaptation to environmental stimuli, underscoring the dynamic nature of human relationships (Nebel et al., 2022).

As limitations of the study, the geographical scope can be observed, as the study was conducted in the metropolitan area of the state of Querétaro, which only involves three municipalities. Although a probabilistic sampling was performed and a representative sample was obtained, the research results are specific to the particular geographical context and, therefore, may not be generalisable to other geographical areas. This can reduce the applicability and relevance of the findings to a wider audience.

Conclusions

The research findings suggest that there is a strong correlation between foundational common goods such as solidarity, education, and work, and sustainable consumption behaviour. However, this correlation was not found to be significant for common goods like culture and the rule of law. The study also hypothesised that the interconnectedness of these common goods plays a crucial role in facilitating social interactions within a community and promoting sustainable consumption behaviours.

The findings of this research demonstrated that the experience of common goods, in general, was related to sustainable consumption behaviours. Instead, theory, even in its early stages, suggests that acknowledging the importance of common goods can inspire individuals to prioritise well-being, resulting in more responsible consumption habits.

While it is true that not all hypotheses could be tested with the methodological proposal of this research, it is a reality that sustainable consumption behaviours are already an urgent necessity, and it is imperative to conduct research that generates knowledge to construct ways that promote new

behaviours based on what truly motivates individuals to transition to better, more respectful, and harmonious lifestyles with the community and nature.

Suggestions for Future Research

As mentioned above, the theory of the dynamics of common goods has a non-exhaustive and non-limiting list of common goods at the municipal level. In this paper we have seen how Solidarity is one of the common goods that contributes most to sustainable consumption. This paper explores the role of common goods, specifically Solidarity, in promoting sustainable consumption at the municipal level. It suggests that Education may be a crucial factor in shaping individuals' consumption patterns towards sustainability. Future research could investigate the impact of different educational models on sustainable consumption behaviours, as well as the potential benefits of integrating sustainable virtues into educational curricula. Additionally, the relationship between the common good of Work and sustainable consumption could be examined, particularly in the context of companies transitioning to circular economies and consumers' environmental responsibilities.

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Conflict of Interest

None.

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