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On the Transformative Nature of Luxury Consumption and Consumer Well-Being: A Systematic Literature Review and Research Agenda

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ABSTRACT

Consuming luxury products and services has received little systematic attention as a potential pathway to consumer well-being, despite sporadic evidence suggesting that luxury experiences may catalyse self-transformational processes and happiness-related outcomes. Synthesising insights from 109 academic articles, we examine how and why luxury consumption contributes to short- or long-term well-being, with happiness as a key psychological dimension encompassing hedonic and eudaimonic forms. Findings suggest that the answer might differ for traditional/masstige luxury, which often prioritises temporal hedonic gratification, and for unconventional luxury (e.g., experiential, ethical, sustainable), which is more aligned with eudaimonic well-being. Our analysis identifies key socio-psychological, cultural, and contextual mechanisms that shape the luxury-induced well-being. We propose a dual-pathway conceptual framework that reconceptualises luxury as a driver of self-transformation, reconciling pessimistic views of luxury as illusory with optimistic perspectives on its transformative potential through intra-personal and sociomoral pathways. This framework extends extant consumer research's emphasis on affective and motivational dimensions, offering seven future-oriented research propositions to guide subsequent inquiry. Conclusively, the study provides pathway-specific design levers for managers to align luxury with sustainability and post-materialist values, while delineating critical methodological gaps for future research, specifically prioritising longitudinal assessments and meta-analytic validation to empirically weight transformative effects.

1 | Introduction

...there is only one true luxury, that of human relationships. When we work with the exclusive aim to acquire material goods, we build ourselves our prison.

—Antoine de Saint-Exupéry, *Terre des hommes* (1939)

The study of luxury consumption has a long intellectual lineage. Early economic thought already linked consumption to welfare

and social well-being. Pigou (1912) argued that individual consumption has spillover effects on collective welfare, foreshadowing later debates about the societal implications of luxury. Veblen (1899) famously conceptualized luxury as conspicuous consumption, a symbolic display of wealth and status. Duesenberry (1949) introduced the “demonstration effect,” suggesting that individuals’ consumption is strongly shaped by social comparison and relative income rather than by absolute standards of living. Building on these insights, Leibenstein (1950) theorized the “bandwagon,” “snob,” and

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“Veblen” effects in consumer demand, showing how individuals either imitate others to fit in, reject them to differentiate, or consume visibly to display prestige. Collectively, these perspectives established luxury as inherently tied to visibility, status, and interdependent preferences.

Historically, luxury consumption has been examined predominantly through an economic and sociopsychological lens, emphasizing its role in signaling wealth and status (Desmichel et al. 2020; Kastanakis and Balabanis 2012; Kastanakis and Balabanis 2014). According to this perspective, individuals spend economic capital to acquire luxury goods and services, which are then consumed as markers of prestige, social distinction, and superiority (Han et al. 2010; Shukla and Rosendo-Rios 2025). However, recent research highlights emerging forms of luxury consumption, such as experiential (Hennigs et al. 2012; Kim 2018; Thomsen et al. 2020; von Wallpach et al. 2020) and transformational (Cristini and Kauppinen-Räsänen 2020; Cristini et al. 2024) luxury, as well as the shift from conspicuous to inconspicuous luxury consumption (Eckhardt et al. 2014). More recently, the rise of “quiet luxury”—a minimalist, logo-free form of consumption—has illustrated consumers’ growing preference for authenticity and well-being over overt status signaling (Taylor et al. 2024). Together, these developments warrant a re-examination of luxury beyond material display.

This paradigm shift calls for a reconsideration of luxury’s relationship with consumer well-being: luxury has long been examined as a conspicuous display of status and indulgence, but has received much less systematic attention as a source of self-transformation and happiness. Scholars have increasingly advocated for “consumer-centric approaches” (Seo and Buchanan-Oliver 2019, 414) to explore the transformational qualities of luxury. According to Arnould et al. (2017), luxury brands enlist magical principles to generate awe that might transform people’s lives. In a way, all successful luxury brands “exhibit transformative qualities,” as for example, in the case of

“Manolo Blahnik shoes and Chanel dresses that can magically transform females into stunning queens; or Audi cars that make young professionals feel like successful entrepreneurs” (Hemetsberger et al. 2012, 35). Similarly, von Wallpach et al. (2020) suggest that moments of luxury offer a transformation toward personal growth, bliss, and eudaimonia. Luxury brands use transformational appeals by offering hedonic and symbolic benefits that elevate people towards their ideal selves (Naylor et al. 2008) and by constructing personas and role models with transformational qualities in people’s lives (Leban, Thomsen, et al. 2020).

Motivated by these discussions, we adopt consumer well-being as the focal outcome in this review. Following Martela and Sheldon (2019), we conceptualize well-being as a broader, multidimensional construct encompassing both subjective, often short-lived and context-dependent evaluations of happiness and objective indicators of life quality, including longer-term assessments of functioning and flourishing over time (see also Folk and Dunn 2024). Within this framework, happiness is treated as a psychological component of well-being consisting of two core dimensions: hedonia and eudaimonia. Hedonia is rooted in the ancient Greek philosophy of Aristippus, who concluded that people seek as much pleasure as they can and avoid as much pain as they can, outlining the pleasure component of consumer well-being (McLean et al. 2024). Eudaimonia stems from the work of Aristotle, who suggested that the ultimate life goal of humans is their growth and the realization of their potential, representing meaning, self-actualization, and purpose (Ryan and Deci 2001). Table 1 summarizes the definitions, conceptual distinctions, and inclusion rules for these core constructs, ensuring terminological consistency across the search strategy, analysis, and synthesis.

After traversing the many, and at times contradictory, perspectives on luxury, this review examines whether luxury consumption, historically dismissed as “anything unneeded” (Sekora 1977, 23), can indeed transform consumers in ways that

TABLE 1 | Definitions, distinctions, and inclusion rules for core constructs.

Construct	Definition	Distinctions/relations	Inclusion rules in review
Well-being	Multidimensional construct including subjective (hedonic/eudaimonic happiness, life satisfaction) and objective (social, environmental) components (Martela and Sheldon 2019)	Umbrella for all outcomes; encompasses happiness as a psychological dimension	Focal outcome: All studies addressing the impact of luxury on well-being were included
Happiness	Psychological state within well-being; hedonic (short-term pleasure) vs. eudaimonic (long-term meaning) (Lyubomirsky 2001; Ryan and Deci 2000)	Subset of well-being; hedonic = temporal, eudaimonic = enduring	Included if linked to luxury; negative states (e.g., guilt) are treated as barriers
Eudaimonia	Long-term well-being is rooted in self-actualization, virtue, and purpose (Martela and Sheldon 2019)	Overlaps with eudaimonic happiness; focuses on flourishing	Studies on meaning/purpose derived from luxury
Transformation	Process of self-change facilitated by luxury, leading to identity shifts (Hemetsberger et al. 2012; Llamas and Thomsen 2016)	Mechanism leading to well-being; bidirectional relationship with happiness	Included when transformational effects are explicitly noted

enhance their well-being, including happiness. Transformation is conceptualized here as a process of self-change facilitated by luxury, through which consumption experiences lead to identity shifts, self-understanding, and well-being outcomes (Hemetsberger et al. 2012; Llamas and Thomsen 2016). Importantly, transformation is not treated as an outcome of consumption but as a mechanism that may link consumption practices with consumer well-being. Proponents (Thomsen et al. 2020; von Wallpach et al. 2020) believe that luxury consumption can indeed positively transform people, elevate them, and make them happier. Critics highlight that the initial euphoria-type of purchasing luxury quickly wears off (Belk 2003) and that luxury overpromises a positive personal transformation in a ‘supernatural’ way (Arnould et al. 2017) as if it were an instant, illusory cure (Dion and Arnould 2011). Figure 1 presents a conceptual map that portrays well-being as the focal outcome, happiness as a psychological dimension, and transformation as a process linking luxury consumption to well-being.

This review aims to contribute to this ongoing debate by offering a comprehensive, state-of-the-art synthesis of the luxury consumption literature. Specifically, it seeks to (1) *identify the contextual factors that allow luxury to become a source of well-being*, and (2) *reconcile diverging perspectives to illuminate how, why, and for whom luxury consumption fosters deeper, more meaningful experiences*.

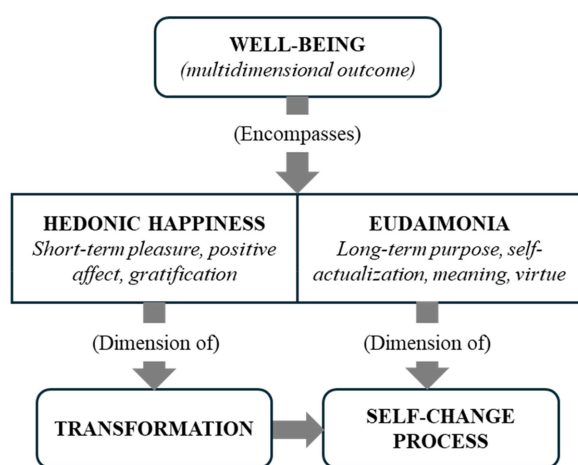


FIGURE 1 | Conceptual map illustrating the interrelations among well-being (as the focal outcome), happiness and eudaimonia (as psychological dimensions), and transformation (as a self-change process) (adapted from Folk and Dunn 2024; Hemetsberger et al. 2012; Martela and Sheldon 2019). *Note:* Facilitated by luxury; it leads to identity shifts and multi-level well-being.

While previous literature reviews have tackled numerous aspects of luxury—from value perceptions (e.g., Bharti et al. 2021) and sustainability (e.g., Gasulla Tortajada et al. 2024) to sector-specific dynamics in fashion (e.g., Aleem et al. 2022), tourism (e.g., Iloranta 2022), or hospitality (e.g., Luna-Cortés et al. 2022)—very few have systematically addressed luxury's emotional and psychological consequences. Some studies have mapped broad conceptualizations and niche areas no systematic review to date has explicitly examined the interplay between luxury consumption and happiness. For instance, Akarsu et al. (2024) provide a meta-analytic synthesis of 64 studies on perceptions of luxury value, demonstrating how functional, social, emotional, epistemic, conditional, and financial values shape consumer attitudes and behaviors. Similarly, Gupta et al. (2022) and Kyrousi et al. (2022) addressed well-being only as a secondary subtheme within broader reviews.

This paper responds to that omission. By systematically reviewing 109 peer-reviewed studies that explicitly or implicitly address the intersection of luxury consumption and well-being, we aim to construct a cohesive, integrative framework. In doing so, this review makes three distinct contributions. First, it organizes existing insights into thematic clusters that clarify the psychological and contextual mechanisms behind the luxury–well-being link. Second, it reframes luxury not merely as a site of consumption, but as a potential catalyst for well-being and self-transformation. By doing so, the paper complements existing syntheses such as Akarsu et al. (2024), which illuminate value-based drivers of luxury outcomes, by focusing explicitly on well-being as an outcome and by theorizing the conditions under which luxury can facilitate self-transformation. Third, it identifies underexplored theoretical and empirical gaps, setting the agenda for future research into one of the most complex consumer phenomena: the link between luxury consumption and eudaimonia through self-transformation. Table 2 compares this review's focus, method, and scope with the closest prior systematic reviews on luxury consumption.

2 | Methods

To consolidate the fragmented literature on luxury consumption and consumer well-being, we conducted a systematic literature review (SLR) guided by the PRISMA 2020 framework (Page et al. 2021), which enhances transparency and replicability through its 27-item checklist and flow diagram (Figure 2). As Snyder (2019) and Vrontis and Christofi (2021) argue, an SLR is particularly appropriate for addressing clearly defined research questions in domains where empirical evidence is dispersed across disciplines, findings are inconsistent,

TABLE 2 | Comparison of this review to the closest prior systematic literature reviews (SLR).

References	Focus	Method	Articles	Key gaps addressed here
Akarsu et al. (2024)	Luxury value perceptions	Meta-analysis	64	Adds well-being as outcome; transformation mechanisms
Gupta et al. (2022)	Luxury experience and consumer behavior	SLR	130	Explicit luxury–well-being link; framework for self-transformation
Kyrousi et al. (2022)	Marketing communication in luxury	SLR	150	Psychological pathways: Propositions on conditional eudaimonia

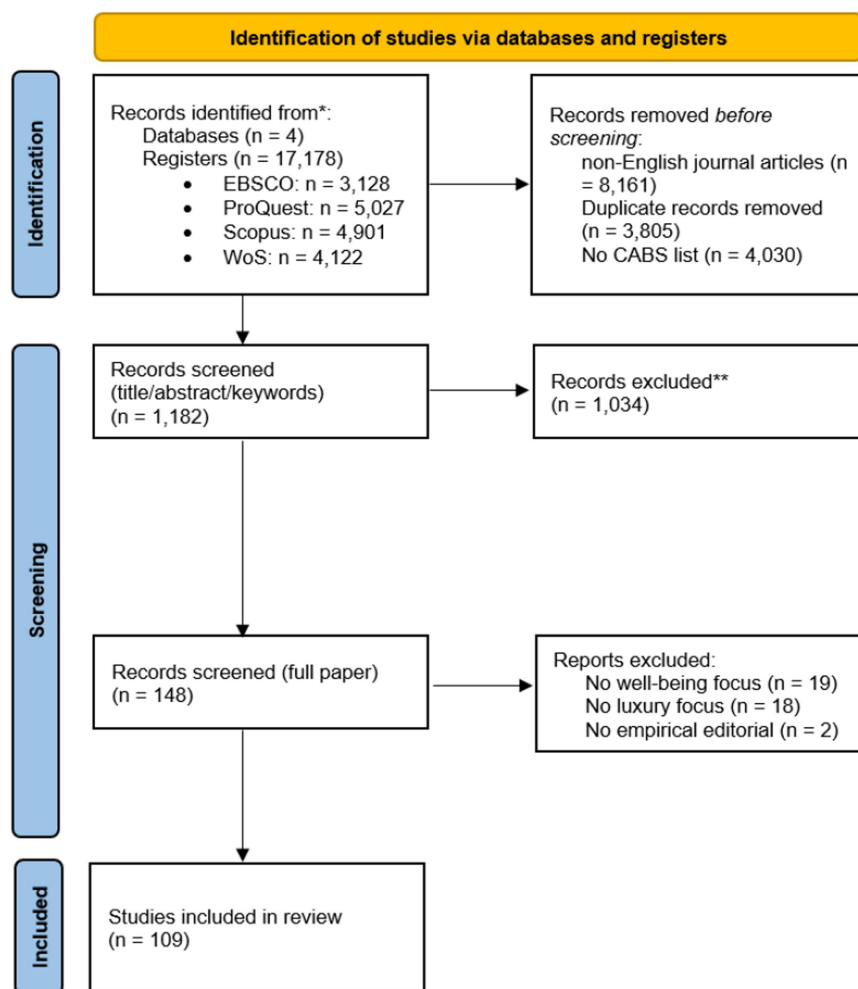


FIGURE 2 | PRISMA flow diagram of the literature review search and data pool creation.

and theoretical development is still emerging. These conditions characterize the luxury–well-being literature: despite growing scholarly interest, evidence remains scattered, conceptually fragmented, and at times contradictory. An SLR, therefore, enables us to systematically identify, evaluate, and synthesize findings into a coherent framework while ensuring methodological rigor, transparency, and replicability. Moreover, given our aim to contribute to theory development rather than mere aggregation of effect sizes, we implemented a *domain-based review aiming at theory development* (Paul and Criado 2020), which is designed to advance conceptual understanding by integrating diverse perspectives and uncovering underlying mechanisms. Our approach follows established methodological principles (Hurmelinna-Laukkanen and Yang 2022; Kastanakis et al. 2024; Pickering and Byrne 2013), as detailed in the sections that follow.

Guided by our conceptualization of consumer well-being as the focal outcome (Table 1; Figure 1), and well-being (hedonic and eudaimonic) as a key psychological dimension within well-being, the search strategy was designed to capture both short-lived affective/pleasure-related outcomes and longer-term meaning-, purpose-, and flourishing-related outcomes. Acknowledging the fragmented conceptualization of well-being within luxury literature, we intentionally constructed a broad outcome-related search block. To mitigate the risk of capturing

studies where well-being was merely incidental, our screening protocol strictly distinguished between well-being-focal and well-being-adjacent research. While specific emotions such as guilt and anxiety (not directly relevant to luxury consumption) were initially included in the search strings to ensure comprehensive coverage, final inclusion required these emotions to be explicitly linked to well-being outcomes rather than commercial metrics and, therefore, was limited to studies that conceptualized these emotions as central, focal components of consumer well-being. For instance, studies that treated emotions solely as control variables or as mediators of purchase intention were excluded (e.g. Shayganmehr and Bose 2024; Yu and Talukdar 2025). In contrast, we retained studies analyzing emotions as direct indicators of psychological relief or barriers to emotional well-being (e.g., Khan et al. 2024). Furthermore, recognizing self-transformation as a key mechanism linking luxury consumption to well-being, we explicitly incorporated transformation-related terms (e.g., transform*, self-transformation, self-growth) into the search strategy. Lastly, to address product- and service-based luxury consumption, we included keywords capturing experiential and service/hospitality contexts.

A combination of these keywords using Boolean operators constitutes the final search query. Specifically, the AND operator connected keywords across luxury, consumption, and well-

being thematic dimensions, while the OR operator accounted for variations within each theme. This search string was applied to the title, abstract, and author keyword fields. The query was executed across four widely cited academic databases frequently used in prior literature reviews—Scopus, Business Source Complete (EBSCO), Web of Science (WoS), and ABI/INFORM Complete (ProQuest) (Hurmelinna-Laukkanen and Yang 2022; Kastanakis et al. 2024). Detailed search strings for each database are provided in Appendix A.

In the second stage, we systematically identified all the relevant academic publications of the four aforementioned databases up to December 2025. We also adhered to established guidelines from prior studies and applied first-round inclusion and exclusion criteria to refine our results (Figure 2). Specifically, we selected only English-language, peer-reviewed journal articles for our data pool (Christofi et al. 2017; Paul and Criado 2020). Then, we aggregated results across all databases and removed duplicates (Hurmelinna-Laukkanen and Yang 2022).

In the subsequent phase, we employed second-round inclusion and exclusion criteria based on journal/source screening. We included only articles published in journals listed in the CABS' Academic Journal Guide (2024) to enhance academic rigor and credibility. In the next selection round, we reviewed the abstracts to ensure that only papers contributing to all three dimensions of luxury, consumption, and well-being were included. A total of 148 manuscripts advanced to full-text assessment. During this stage, exclusions were applied to studies in which well-being was incidental rather than focal ($N = 19$), those lacking a distinct luxury orientation ($N = 18$), and non-empirical editorials ($N = 2$). This multistep approach yielded a sample of 109 articles, resulting in a high-quality dataset for the systematic review.

After completing the selection phase, we compiled a database of 109 research papers and organized the information in an Excel table. This table included citation details (i.e., author[s], document title, year, journal title) as well as information pertaining to the articles (i.e., purpose, research questions, main theories, methodology, key findings, and focal well-being outcomes). Subsequently, we moved on to the coding process, employing the three-level coding method established by Gioia et al. (2012), as referenced by Hurmelinna-Laukkanen and Yang (2022). This approach entails transforming text into first-order terms, categorizing them into broader synthesized themes, and ultimately grouping these themes into higher-level dimensions (as illustrated in Appendix B). To ensure a thorough selection of codes, we meticulously reviewed key themes identified in prior literature reviews and conceptual studies pertaining to luxury (Ko et al. 2019) and well-being (Martela and Sheldon 2019). Additionally, during the paper review process, we incorporated any emerging codes deemed significant (Kastanakis et al. 2024). During the coding phase, we used a “lead-coder” approach (Beresford et al. 2022). The lead coder collaborated with team members in this method to address any coding or thematic synthesis disagreements. We discussed until a consensus was reached (Kastanakis et al. 2024).

To mitigate interpretive bias (De Ruyter et al. 2022), we employed a dual-validation strategy that combined bibliographic coupling (Appendix C) with a systematic risk-of-bias assessment (Appendix D). To objectively map the intellectual

structure (van Eck and Waltman 2010), we conducted a document-based coupling analysis using VOSviewer on the 109-article sample. Retaining the largest connected component ($N = 101$) with node sizes proportional to total link strength, the analysis yielded eight distinct clusters (each $N \geq 2$) at a resolution of 1.00.

To assess the robustness of the thematic structure with respect to inclusion criteria (Christopher Christopher Frey and Patil 2002), we conducted a sensitivity analysis. Acknowledging this as a partial check based on a subsample, we randomly selected 22 articles (equivalent to 20% of the size of our main data pool) from the initial search results across the four databases that had been excluded due to CABS list criteria. Upon screening titles, abstracts, and keywords, eight articles met the criteria for topical inclusivity. Re-running the bibliographic coupling analysis with these additions yielded eight clusters with 89% membership stability, corroborating the resilience of the core themes (see Appendix C). Complementing this structural mapping, we appraised the evidentiary strength of the literature through a risk-of-bias assessment (Whiting et al. 2016). Studies were categorized (strong/moderate/emerging) based on design rigor, sample characteristics, and generalizability, highlighting critical quality indicators such as methodological balance and potential Western-centric biases.

3 | Descriptive and Thematic Analysis

The final data pool comprised 109 peer-reviewed articles published between 1998 and 2025, across 38 unique academic journals. Notably, these outlets include leading CABS-ranked outlets across marketing (e.g., *International Journal of Research in Marketing* [$N = 3$], *Journal of Consumer Psychology* [$N = 9$], *Journal of Retailing* [$N = 8$], *Journal of Consumer Research* [$N = 4$]), sector studies (*Tourism Management* [$N = 2$]; *Annals of Tourism Research* [$N = 1$]), psychology (*Journal of Personality and Social Psychology* [$N = 1$]), and economics-related research streams (including an additional article in *International Journal of Research in Marketing* [$N = 1$]). The *Journal of Business Research* emerged as the primary outlet ($N = 27$).

From a historical standpoint, Chaudhuri (1998) work represents the earliest known exploration of the link between luxury consumption and (un-)happiness. The year 2022 marked a notable peak in scholarly interest, with 18 publications—comprising 20% of the total data set—appearing that year. Several thematic milestones emerged during the review period. Bian et al. (2016) first examined counterfeiting and (un-)happiness, while Llamas and Thomsen (2016) published the inaugural study on unconventional luxury and well-being in the same year. Fifita et al. (2020) pioneered the investigation of sustainable luxury consumption and its connection to long-term well-being, and in the same year, Kumar et al. (2020) introduced the first study linking masstige consumption to subjective well-being. Within services and hospitality, initial evidence linking luxury to well-being emerged in experiential contexts. Hwang and Han (2014) were among the first to demonstrate that brand prestige in the luxury cruise industry enhances consumers' perceived well-being. Building on this foundation, Iloranta (2019) qualitatively showed that Finnish experiential luxury tourism cultivates both hedonic and eudaimonic well-being. Complementing these

insights, Holmqvist, Wirtz, et al. (2020) found that luxury services facilitate hedonic escapism by enabling temporary psychological detachment from everyday routines.

In terms of methodological orientation, most papers in our sample were empirical ($N = 95$ articles, 87%), with a clear predominance of quantitative approaches ($N = 70$, 74%), followed by qualitative ($N = 18$, 19%) and mixed method designs ($N = 7$, 7%). Only a small portion of the literature was conceptual ($N = 14$, 13%).

Moreover, a range of theoretical lenses has been employed to examine different forms of luxury consumption (Table 3). The literature draws primarily on conspicuous consumption theories ($N = 28$), followed by psychological well-being frameworks ($N = 24$) and transformational luxury theories ($N = 21$). Self-oriented perspectives were also prominent ($N = 19$), while masstige and brand theories appeared less frequently ($N = 8$).

The bibliographic coupling analysis produced eight distinct clusters (Figure 3), which capture the intellectual structure of current

luxury-well-being scholarship. The mapping analysis revealed a paradigmatic bifurcation within the literature: an emerging transformative stream (Clusters 1 and 2) and an established hedonic-traditional stream (Clusters 3, 4, 7, and 8). The transformative stream is characterized predominantly by qualitative and conceptual inquiries that reposition luxury from a mechanism of self-enhancement to one of self-transcendence, emphasizing eudaimonic well-being, holistic flourishing, and unconventional ethical contexts. Conversely, the traditional stream relies largely on quantitative empirical designs, anchoring well-being in hedonic emotions, tangible ownership, service experiences, and masstige consumption. Situated alongside these streams, Cluster 5 addresses macro-sociological paradoxes of conspicuous consumption and wealth, whereas Cluster 6 distinctively diverges from the field's predominant well-being focus by placing greater emphasis on unhappiness and identity-related distress within the context of self-authenticity. Remaining uncategorized studies highlight niche existential and moral contexts.

TABLE 3 | Theories used in the reviewed studies.

Theory category	Key theories/concepts	Examples of studies
Conspicuous consumption theories ($N = 28$)	Conspicuous consumption (Veblen 1899); Bandwagon/Snobish Effects (Kastanakis and Balabanis 2012; Kastanakis and Balabanis 2014; Leibenstein 1950); Status Signaling (Han et al. 2010)	Brown and Gathergood (2019); Jaikumar et al. (2018); Kapur (2005); Shukla et al. (2022)
Masstige relating to brand theories ($N = 8$)	Masstige (mass prestige) (Paul 2015); brand happiness/evangelism (Kumar et al. 2021; Mansoor and Paul 2022b)	Boisvert et al. (2023); Nobre et al. (2022); Purohit et al. (2023); Rodrigues et al. (2023)
Transformational luxury theories ($N = 21$)	Transformation luxury research (Batat 2020, 2022); unconventional/experiential (Cristini et al. 2017; Thomsen et al. 2020); Moments of Luxury (Holmqvist, Diaz Ruiz, et al. 2020; von Wallpach et al. 2020)	Batat (2021, 2022); Cristini and Kauppinen-Räsänen (2020); Iloranta (2019); Iloranta and Komppula (2021); Malone et al. (2023); Pai et al. (2022); Wirtz et al. (2020)
Psychological well-being theories ($N = 24$)	Hedonic/eudaimonic well-being (Lyubomirsky 2001; Martela and Sheldon 2019); subjective well-being (Diener et al. 1999; Sirgy et al. 2011); psychological well-being (Ryff 1989); Broaden-and-Build Theory (Fredrickson 2001); possession-based happiness (materialism; Richins 2004); Easterlin Paradox (Easterlin 1974); Hedonic Experience (Holbrook and Hirschman 1982); Hedonic Escapism (Holmqvist, Diaz Ruiz, et al. 2020)	Choi et al. (2022); Diener et al. (2010); Eaton and Eswaran (2009); Holmqvist, Diaz RuizWirtz, et al. (2020)
Self-oriented psychological theories ($N = 19$)	Self-determination theory (Ryan and Deci 2001) (Ryan and Deci 2000); self-transformation (Hemetsberger et al. 2012; Llamas and Thomsen 2016); self-identity (Belk 1988); Self-Congruity Theory (Sirgy 1982); Self-Verification Theory (Malär et al. 2011); Self-Discrepancy Theory (Higgins 1987); Self-Perception Theory (Bem 1967)	Kaufmann et al. (2016); Llamas and Thomsen (2016); Lv et al. (2024); Petersen et al. (2018); Yu et al. (2016)
Other	For example, consumer culture theory (Arnould and Thompson 2005); functional theories of attitudes (Katz 1960); theory of reasoned action and theory of planned behavior (Ajzen 1991); construal level theory (Trope and Liberman 2010)	For example, Bian et al. (2016); Fifita et al. (2020); Ting and Ahn (2023); von Wallpach et al. (2020)

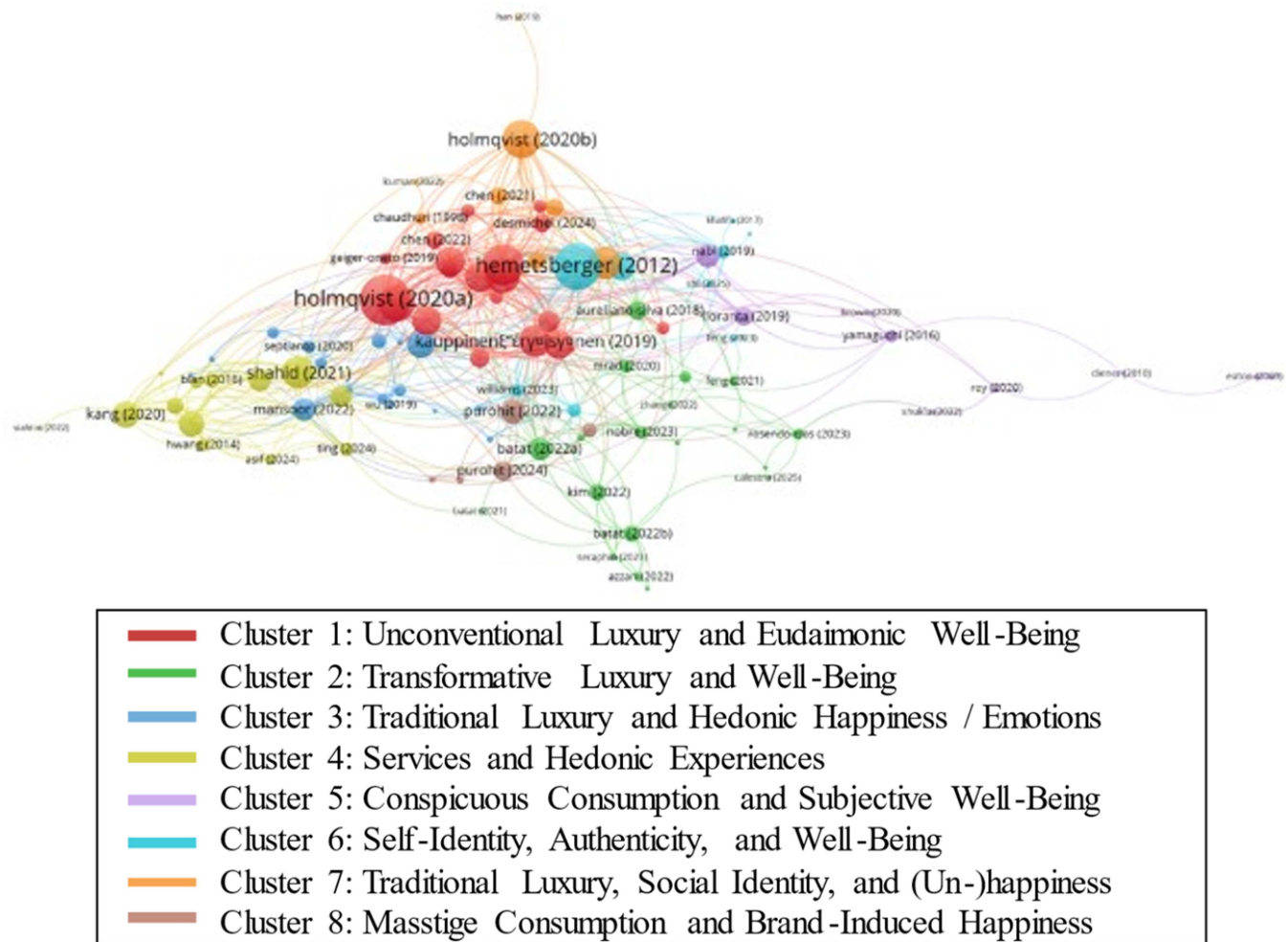


FIGURE 3 | Bibliographic coupling network of the reviewed studies ($N=109$; visualized with VOSviewer). *Note:* The sensitivity analysis incorporating a subsample of non-CABS-listed journals yielded 8 additional articles; however, the underlying thematic structure remained unchanged. The complete set of clustered articles is reported in Appendix C.

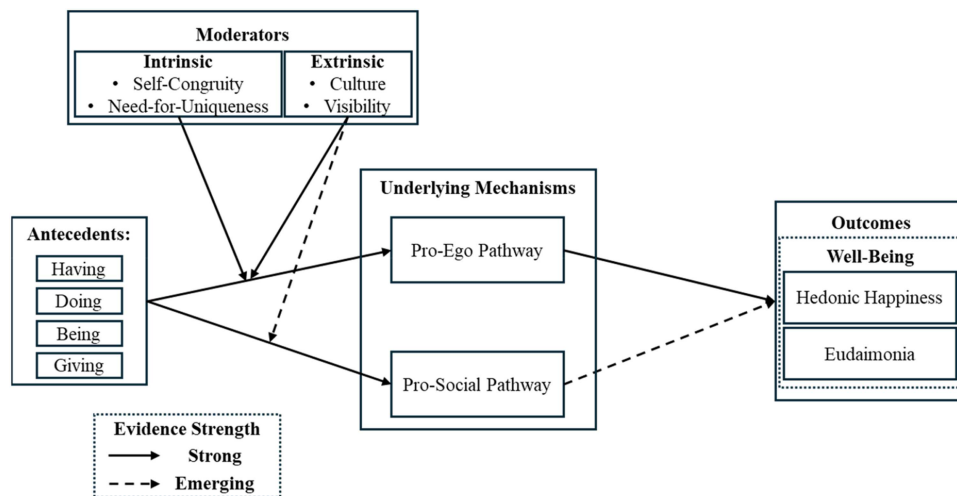


FIGURE 4 | Integrative framework of research on luxury consumption and well-being.

4 | Synthesis

Building on the eight clusters identified through bibliographic coupling, we now synthesize these fragmented perspectives into

an integrative conceptual framework (Figure 4) that reconciles the hedonic-traditional and transformative paradigms while accounting for hedonic and eudaimonic well-being, and for unhappiness as a barrier to consumers' well-being. More

specifically, the proposed framework: moves beyond the isolated emphasis of individual clusters to provide a holistic understanding of the luxury-happiness relationship by: (1) integrating antecedents and outcomes across traditional (Clusters 3, 4, 7, 8) and transformative streams (Clusters 1, 2); (2) elucidating the psychological and emotional mechanisms that explain when luxury consumption fosters happiness versus unhappiness (particularly salient in Cluster 6); (3) identifying individual characteristics—both intrinsic and extrinsic—that moderate these relationships; and (4) incorporating contextual and macro-sociological factors (Cluster 5) that shape divergent well-being outcomes. To structure this section, we first discuss the main theoretical streams linking luxury consumption to well-being and the mechanisms underlying them. We then examine how, under certain conditions, luxury consumption may fail to generate well-being and instead produce experiences of unhappiness and identity-related distress. Table 4 provides a coverage matrix that maps luxury types to well-being dimensions.

4.1 | Conceptualizing Luxury in the Context of Well-Being (Antecedents)

The literature has traditionally conceptualized luxury consumption as a means of asserting social status and affirming personal worth, drawing heavily on *Veblen's conspicuous consumption theory*. This perspective emphasizes the pro-ego pathway, whereby joy or pleasure stems from status signaling and perceptions of social superiority (Atanasova and Eckhardt 2021; Brown and Gathergood 2019; Chen et al. 2020; Desmichel and Rucker 2024b; Eaton and Eswaran 2009; Hudders 2012; Jaikumar et al. 2018; Kapur 2005; Shukla et al. 2022; Winkelman 2012). Luxury in this sense is seen as a marker of “elevated status, unique quality, or exceptional value” (Boisvert et al. 2023, 2), intrinsically linked to both indulgence and snobbery (McFerran et al. 2014). Such hedonic, self-oriented conceptualizations position luxury primarily as a vehicle for self-enhancement and are anchored in the dimension of *having*. More recently, research has expanded this view to include *masstige* luxury, referring to accessible premium brands that democratize prestige while retaining symbolic value. *Masstige* appeals to aspiration-driven consumers by offering symbolic, emotional, and functional benefits at attainable price points, primarily activating pro-ego motives such as vanity, achievement, and ideal self-congruity, reinforcing the *having* orientation in more inclusive consumption settings (Boisvert et al. 2023; Burhanudin 2023; Kumar et al. 2021; Mansoor and Paul 2022b; Nobre et al. 2022; Purohit et al. 2023; Rodrigues et al. 2023; Rosendo-Rios and Shukla 2023).

As Wirtz et al. (2020, 668) articulate, the key dimensions of luxury services comprise “nonownership, exclusivity (i.e., monetary, social, and hedonic exclusivity), objective quality features, and subjective perception.” They further theorize these services along a bipolar continuum, spanning from “everyday luxury (low exclusivity and extraordinariness) to elite luxury (high exclusivity and extraordinariness).” Empirical research in luxury tourism and hospitality validates this experiential framework, demonstrating that brand prestige and reputation operate through multidimensional pathways—encompassing aesthetics, playfulness, service excellence, and customer return

TABLE 4 | Coverage matrix of evidence by luxury type and well-being dimension.

Luxury type	Well-being dimension (count/quality)			Evidence note
	Hedonic happiness	Eudaimonia	Unhappiness	
Traditional/masstige (N = 57)	N = 42/strong (quantitative)	N = 1/emerging ^a (quantitative)	N = 14/moderate ^e (quantitative)	Status-focused; short-term
Unconventional/experiential (N = 24)	N = 6/emerging (qualitative)	N = 17/moderate ^d (conceptual)	N = 1/emerging ^a (conceptual)	Transformation; long-term
Services/Hospitality (N = 21)	N = 12/moderate (quantitative)	N = 4/emerging ^b (qualitative)	N = 5/moderate ^c (qualitative)	Balanced coverage; short and long-term
Counterfeit (N = 7)	N = 4/moderate (quantitative)	N/A	N = 3/emerging ^b (quantitative)	Narrow focus on moral decoupling; short-term

Note: Count = number of studies; quality = strong/moderate/emerging; superscript numbers indicate studies that simultaneously examined both hedonic happiness and eudaimonic well-being or happiness and unhappiness:
^aN = 1;
^bN = 2;
^cN = 5;
^dN = 9;
^eN = 12.

on investment—to enhance traveler well-being and foster value co-creation (Ahn et al. 2015; Han et al. 2019; Hwang and Han 2014; Hwang and Hyun 2014; Kang 2020). Critically, these experiential pathways activate both pro-ego and pro-social motivational routes: pro-ego mechanisms are evidenced through symbolic status markers such as authentic pride and prestige, which mediate the relationship between service signals and individual well-being (Hwang and Han 2014; Loureiro et al. 2019; Lv et al. 2024); concurrently, pro-social pathways emerge through interactive escapism, peer approval, and sense of connection, which enhance subjective well-being via relational engagement and collective meaning-making (Holmqvist, Diaz Ruiz, et al. 2020; Wang et al. 2023). Notably, the relative salience of these pathways varies across demographic segments and service contexts, with personalization and framing moderating their effects on life satisfaction (Hwang and Hyun 2014; Lv et al. 2024). Thus, this stream is anchored in the dimension of *doing*, wherein luxury well-being is co-constructed through dynamic service encounters that simultaneously satisfy self-enhancement motives and foster other-oriented connection.

The concomitant operation of these pro-ego and pro-social pathways has catalyzed an emerging body of research on the transformative power of luxury consumption (Batat 2022). This perspective is evident across traditional and masstige contexts (Ting and Ahn 2023) as well as service-dominant settings (Gladkikh and Gladkikh 2023; Williams 2023). Moving beyond the paradigms of having and doing, recent scholarship advocates for a shift toward *being*, suggesting that luxury also encompasses deeply symbolic, emotional, and experiential meanings that enrich personal growth, self-connection, foster pro-social outcomes, and contribute to individual, collective, and holistic well-being (Batat 2022; Cristini et al. 2024; Pai et al. 2022). For instance, a luxury dining restaurant with a celebrity chef can provide high-end culinary experiences that enhance consumers' happiness and subjective well-being (Rodrigues et al. 2023). On a similar note, through in-depth interviews, Batat (2021) found that luxury dining consumers perceive gastronomy as a deeply emotional and pleasurable experience that provides immediate gratification and fosters lasting satisfaction and meaningful memories. These experiences represent the *being* dimension of luxury and often evoke deeper eudaimonic happiness, enriching both the self and relationships with others.

This shift is most pronounced within the emerging domain of unconventional luxury (Batat 2021, 2022; Cristini et al. 2024; Kauppinen-Räsänen et al. 2019; Llamas and Thomsen 2016; Malone et al. 2023; Pai et al. 2022; von Wallpach et al. 2020), which further broadens the *being* dimension. This stream conceptualizes luxury as fundamentally connected to processes of self-encompassing “having (materialistic self), doing (liberating, oscillating, integrating, and relating self), being (harmony), and becoming (achievement-oriented and self-transformational)” (Hemetsberger et al. 2012, 483). This redefinition democratizes luxury, repositioning it from having and giving to *being* (Cristini and Kauppinen-Räsänen 2020; Cristini et al. 2017; Cristini et al. 2022). In line with this perspective, Malone et al. (2023) extended the work of Llamas and Thomsen (2016) by demonstrating that self-transformation can also occur in unconventional, non-giving luxury contexts. They propose five dimensions of self-transformation: *outward transformation*,

where consumers contribute to distant others while experiencing personal growth; *inner transformation*, involving alignment with an aspirational or ideal self through altruistic acts; *onward transformation*, which fosters a sense of communion and connectedness with broader humanity; *upward transformation*, where public acts of philanthropy enhance moral identity and social recognition; and *bidirectional transformation*, which reflects a reciprocal relationship with nature and others, generating shared appreciation and collective well-being.

Malone et al. (2023) also identify time as a luxury resource for some people that may “contribute positively to an individual's health and wellbeing” (p. 3), while von Wallpach et al. (2020, 499) delineate “luxury moments” that generate eudaimonic happiness, from brief yet uplifting “interrupting luxury” (e.g., spontaneous yacht rides) to profound, life-changing “disrupting luxury” (e.g., childbirth in a luxury clinic). Others include “climactic” once-in-a-lifetime events, “ritualistic” experiences tied to tradition, and “terminating” moments marking emotional closures. These experiences generate eudaimonic happiness—“the spice of life” that evokes deep gratitude and thankfulness yet often comes with a touch of melancholy and reflection von Wallpach et al. (2020, 499). Transcending extraordinary episodes, luxury permeates everyday contexts in which mundane activities become luxurious through practices of caretaking and escaping, where status derives from cultural capital and exclusionary knowledge rather than monetary value (Banister et al. 2020; Holmqvist, Diaz Ruiz, et al. 2020). Such democratization further manifests in sharing-economy contexts where temporality supersedes ownership (Christodoulides et al. 2021), in digital lurking practices that enable simulated ownership via idealized representations (Leban, Seo, et al. 2020), and in ritual consumption that balances self-confidence with potential materialistic strains (Azzari et al. 2022).

Lastly, although relatively underexplored within the broader literature on luxury consumption, the act of *giving* emerged as a meaningful yet scarce dimension in our analysis. Encompassing both interpersonal exchange and self-gifting (Sudbury-Riley et al. 2020), this domain is represented by a select few studies focusing on philanthropic giving (Hagtvedt and Patrick 2016; Llamas and Thomsen 2016; Yamaguchi et al. 2015) and interpersonal gift-giving (Chang and Lin 2024; Chen et al. 2022; Kessous et al. 2017), which enhance the giver's emotional well-being (joy and fulfillment), self-esteem, and cognitive well-being.

4.2 | Underlying Psychological Mechanisms of Well-Being

As previously mentioned, the antecedents of well-being relating to luxury consumption reflect two distinct yet sometimes overlapping mechanisms: pro-ego and pro-social. On the *pro-ego mechanism*, consumers pursue luxury primarily to enhance their self-image (Aureliano-Silva et al. 2018; Bian et al. 2016; Feng et al. 2023), signal social status (Chaurasia and Panda 2025; Kumar et al. 2022; Lunardo and Mouangue 2019; Siahtiri et al. 2022; Yu et al. 2016), and satisfy hedonic desires. In our data pool, we found a study on the ethical dimensions of

counterfeit luxury consumption that sheds light on the darker motivations that may underlie traditional luxury consumption (Bian et al. 2016). In their empirical study, they identified five key motivational drivers, three of which are also relevant to traditional luxury: (1) the desire for self-image improvement, including aspirations related to social identity and consumer status; (2) the hedonic pleasure associated with the “thrill of the hunt”; and (3) the pursuit of membership in an exclusive group. These motivations align with established luxury consumption frameworks such as the Brand Luxury Index (Hwang and Hyun 2014; Kwon et al. 2022; Mandler et al. 2020).

For instance, the first driver corresponds to the self-oriented dimension of the extended self, where luxury products serve as symbolic tools for affirming one's self-concept and perceived value (Banister et al. 2020; Chen et al. 2020; Kang 2020; Kim and Chang 2023; Mandler et al. 2020). In this way, a luxury handbag or watch becomes more than a product—it's a psychological tool to signal “I am valuable and successful” to oneself and others linked to the self-oriented luxury dimension of the extended self (Mandler et al. 2020). The second reflects the hedonistic dimension of luxury consumption, emphasizing immediate sensory or emotional gratification (Mandler et al. 2020; Mansoor and Paul 2022b; Shahid and Paul 2021), self-reward (Hudders 2012; Kim and Chang 2023; Saeed et al. 2024), self-expression (Nunkoo et al. 2024), and self-esteem (Arndt et al. 2008; Calestru et al. 2025; Kim and Chang 2023). The third aligns with socially oriented dimensions such as uniqueness and conspicuousness, resonating with social comparison theory, whereby individuals assess their status relative to others and derive satisfaction from perceived social standing (Ahn et al. 2015; Chen et al. 2020; Kim and Chang 2023; Mandler et al. 2020; Nabi et al. 2019; Romani et al. 2016; Winkelmann 2012). More specifically, extended research stated that consumers consume luxury products to associate with socially esteemed groups, also known as the *Bandwagon Effect* (Boisvert et al. 2023; Nobre et al. 2022; Purohit and Radia 2022), while others stated that their motivation is the desirability for exclusivity, also known as the *Snob Effect* (Choi et al. 2022; McFerran et al. 2014; Septianto et al. 2020; Zhang et al. 2022).

However, in experiential and unconventional luxury contexts, this pro-ego mechanism evolves beyond material possession to encompass nuanced psychological states. These include self-expression (Kauppinen-Räsänen et al. 2019), self-esteem and worth (Batat 2022; Pai et al. 2022), self-enhancement (Kim et al. 2022), core-self-identification (Sudbury-Riley et al. 2020), self-confidence (Azzari et al. 2022), self-appraisal (Pai et al. 2022), and identity construction (Emmanuel-Stephen and Gbadamosi 2021; Kim et al. 2022; Leban, Thomsen, et al. 2020; Mrad et al. 2020). Christodoulides et al. (2021) identify distinct hedonism types in this realm: value hedonism (i.e., self-care), hedonistic egoism (i.e., status signaling), and hedonic escalation (i.e., pursuit of higher hedonic value). Similarly, Holmqvist, Diaz Ruiz, et al. (2020) characterize moments of luxury through collective hedonism, aesthetics, authenticity, exclusivity-by-practice, and escapism. Such moments often manifest as hedonic escapism, providing solitude and respite from daily chores (Banister et al. 2020; Holmqvist, Diaz Ruiz, et al. 2020; Wang et al. 2023). Furthermore, luxury experiences facilitate the enactment of aspirational selves (Malone et al. 2023),

allowing consumers to inhabit alternative identities (Iloranta 2022) and engage in experiences of self-extension (Banister et al. 2020; Wirtz et al. 2020).

In contrast, the *pro-social mechanism* reflects motivations to connect with others, contribute to collective well-being, and align consumption with ethical or environmental values (Cristini et al. 2017; Cristini et al. 2022). In experiential and unconventional luxury contexts, this mechanism activates onward relational transformation, where well-being derives from shared experiences—termed shared hedonism by Holmqvist, Wirtz, et al. (2020)—gratitude, and deeper connections with others and nature (Llamas and Thomsen 2016; Malone et al. 2023). For instance, luxury yacht travel fosters well-being not merely through wellness facilities, but via interpersonal interactions with the crew that facilitate value co-creation (Gladkikh and Gladkikh 2023; Williams 2023), alongside appreciation of design aesthetics (Gladkikh and Gladkikh 2023). Similarly, Wang et al. (2023) demonstrate that in girlfriend getaway luxury travel, a sense of connectedness with group members (e.g., mothers, daughters, friends) significantly influences subjective well-being, while this in Finnish luxury tourist experience takes the form of nature experiences and personnel interaction and empathy (Iloranta and Komppula 2021).

Underlying mechanisms involve a shift from self-focus to relational self and moral self, particularly evident in philanthropic giving, virtue signaling, and gift-giving, which enhance both personal and collective well-being (Chen et al. 2022). However, these mechanisms are not mutually exclusive; even pro-social behaviors may engage pro-ego mechanisms, as when luxury gift-giving affirms personal growth (Llamas and Thomsen 2016; Malone et al. 2023). Thus, pro-ego and pro-social motivations dynamically intersect, co-constructing holistic luxury well-being.

4.3 | Well-Being Outcomes

The outcomes of luxury consumption similarly bifurcate along pro-ego and pro-social pathways, yielding hedonic happiness and eudaimonia, yet potentially entailing negative well-being, as conceptualized in Figure 1 and Table 1.

4.3.1 | Hedonic Happiness

As Table 4 illustrates, the most extensively examined outcome concerns the effect of traditional and masstige luxury on hedonic happiness. Within masstige contexts, this is often conceptualized as brand happiness—a short-term, immediate pleasure elicited post-purchase (Boisvert et al. 2023; Burhanudin 2023; Chen et al. 2020; Kumar et al. 2021; Nobre et al. 2022; Purohit et al. 2023; Purohit and Radia 2022; Rodrigues et al. 2023; Rodrigues et al. 2022; Shahid and Paul 2021). Similarly, traditional luxury literature emphasizes possession-based happiness (also known as materialism; Romani et al. 2016; Tunçel 2021), positively associating consumption with positive emotions (Chaudhuri 1998), positive feelings (Romani et al. 2016), life satisfaction (Brown and Gathergood 2019; Kwon et al. 2022; Nabi et al. 2019; Roy et al. 2019), happiness from material status purchase

(Yu et al. 2016), positive affect (Geiger-Oneto and Minton 2019; Mandler et al. 2020), subjective happiness (Shahid and Paul 2021), emotional well-being (Han et al. 2019), and subjective well-being (Arndt et al. 2008; Calestru et al. 2025; Choi et al. 2022; Eaton and Eswaran 2009; Jaikumar et al. 2018; Kapur 2005; Kim and Chang 2023; Kumagai and Nagasawa 2021; Kumar et al. 2022; Mrad et al. 2020; Prentice and Loureiro 2018; Wang et al. 2018; Zhang et al. 2022). Additionally, unconventional and experiential luxury research highlights positive affect (Shukla et al. 2022), experiential satisfaction (Leban, Seo, et al. 2020), and pleasure (Banister et al. 2020; Holmqvist, Diaz Ruiz, et al. 2020; Wirtz et al. 2020). Lastly, within services and hospitality, luxury consumption is predominantly linked to enhanced well-being perceptions (Ahn et al. 2015; Hwang and Han 2014; Hwang and Hyun 2014), subjective well-being (Loureiro et al. 2019; Wang et al. 2023), life satisfaction (Lv et al. 2024), hedonism (Holmqvist, Wirtz, et al. 2020), and happiness (Rodrigues et al. 2023).

4.3.2 | Eudaimonia

In contrast, traditional and masstige research rarely examines the dual impact of luxury on hedonic and eudaimonic well-being; notably, only Ting and Ahn (2023) found that brand authenticity positively influences both. Within service contexts, however, evidence of these outcomes is more robust: crew-guest interactions and authentic environments co-create wellness across body, mind, and spirit (Williams 2023), while design enhances life satisfaction through tranquillity and personalization (Gladkikh and Gladkikh 2023). Luxury dining advances collective well-being via social bricolage (Batat 2021), and hospitableness reciprocally enhances well-being for guests and staff through transformative social exchange (Manfreda and Harkison 2025).

Recent research on unconventional luxury consumption conceptualizes how this transformation and democratization of luxury consumption will “generate positive changes and advances in the well-being of entities in consumption and production spheres that can be affected by macro-level elements involved in the luxury ecosystem” (Batat 2022, 610). Cristini et al. (2024, 622) describe this evolution in terms of two paradigms: *micro*-level luxury, aligned with the homo economicus model, which reflects traditional luxury practices characterized by indulgence, conspicuousness, and self-interest; and *meta*-level luxury, associated with the homo reciprocus model, which emphasizes humility, sustainability, and shared benefits, fostering positive societal and environmental outcomes as part of a “positive Anthropocene.” This conceptual shift illustrates a broader transition from hedonic, short-term pleasure to eudaimonic, long-term happiness, manifested through luxury moments that evoke gratitude, harmony, and self-transcendence (Hemetsberger et al. 2012; von Wallpach et al. 2020).

This eudaimonic dimension operates across multiple levels: *individually* through inward transformation and self-growth (Llamas and Thomsen 2016; Malone et al. 2023), *collectively* via outward transformation and altruism (Llamas and Thomsen 2016; Malone et al. 2023), where luxury experiences facilitate processes of having, doing, being, and becoming (Hemetsberger et al. 2012), evident in Finnish luxury contexts

emphasizing nature, human encounters, and active customer participation to create hedonic and eudaimonic well-being (Iloranta 2019, 2022; Iloranta and Komppula 2021); *societally* by promoting ethical and socially conscious consumption through sustainable luxury (Fifita et al. 2020; Pai et al. 2022), cause-related marketing that reconciles materialism with prosocial signaling (Kim et al. 2022a), and ritual consumption that balances self-confidence against materialistic strains (Azzari et al. 2022); and *environmentally* through sustainable practices (Cristini and Kauppinen-Räsänen 2020) and non-commercial luxury experiences prioritizing freedom, meaningfulness, and well-being over symbolic or financial markers (Kauppinen-Räsänen et al. 2019). Critically, achieving transformative luxury requires risk, trust, ethics, and ambidextrous management practices to benefit both individual and community well-being (Séraphin et al. 2023), ultimately advancing from exclusion to inclusion, selfishness to generosity, and hubris to humility (Cristini et al. 2024).

4.3.3 | Unhappiness

Although different types of luxury consumption generate hedonic and/or eudaimonic happiness, the extant literature also links luxury consumption to mixed or negative emotions. As conceptualized in Table 1, unhappiness in this research manifests as barriers to consumers' well-being. Materialism, for instance, exhibits a negative relationship with subjective well-being, even when luxury consumption temporarily enhances mood (Diener et al. 2010; Hudders and Pandelaere 2011). In addition, luxury consumption may lead to either consumption happiness or experiencing guilt and regret due to feelings of “right” about the indulgence (Bhagyalekshmi and Sreelakshmi 2025; Khan and Dhar 2006; Ki et al. 2017; Petersen et al. 2018; Romani et al. 2016), while social rejection can trigger negative affect and defensive brand evaluations (Khalifa and Shukla 2017). This emotional ambivalence is especially pronounced in intergenerational gift-giving, where fathers experience positive feelings of legacy and accomplishment during the gestation stage, but mixed emotions emerge during prestation, including family finitude and resistance, while sons experience ambivalence between affective attachment and obligations (Kessous et al. 2017). Luxury consumption has also been associated with heightened anxiety (Chaudhuri 1998), which intensifies in dominance-based hierarchies where social anxiety drives preference for conspicuous goods as psychological security (Desmichel and Rucker 2024a).

The retail environment itself can provoke negative emotions; traditional luxury store formats generate embarrassment, particularly among consumers low in need-for-uniqueness, whereas pop-up formats mitigate these feelings by reducing perceptions of luxury intensity (Lunardo and Mouangue 2019). Service failures in luxury hotels trigger anger and anxiety, with negative emotions more prominent in 4-star establishments where tangible inconsistencies violate luxury expectations (Clauzel et al. 2020). Moreover, single service interactions can evoke multiple simultaneous emotions, shaped by physical environment, human interaction, and cultural authenticity (Wu and Gao 2019).

Social dynamics further complicate the emotional landscape. Romani et al. (2016), drawing on envy premium theory, showed

that being the target of envy leads to bittersweet happiness and mixed emotions, and more negative feelings are elicited when the envier is a friend or an individual with low psychological distance. Malicious envy induces anxiety and weaker self-brand connections, whereas benign envy fosters pride and stronger brand attachment (Feng et al. 2021). This anxiety from malicious envy increases psychosocial risk perceptions and reduces counterfeit consumption intentions, particularly when brand conspicuousness is high (Feng et al. 2023).

The double-edged nature of counterfeit luxury consumption reveals additional complexity: if exposed, consumers experience intense self-consciousness, embarrassment, and damaged self-image, whereas undetected counterfeits may generate pride or satisfaction (Bian et al. 2016). Cultural identity conflict moderates post-purchase regret, with independent self-construals linked to guilt-based regret and interdependent self-construals to shame-based regret (Shi and Cui 2025). Brand moral or norm violations trigger perceived betrayal, leading to vindictive complaining and retaliatory behavior, though strong brand relationships can mitigate these adverse responses (Saeed et al. 2024).

This bittersweet happiness is also reported by the researchers who examined unconventional luxury. For instance, not all luxury moments are purely joyful (von Wallpach et al. 2020). In particular, “disrupting luxury” marks a clear before-and-after distinction in a person’s life, fundamentally altering their self-perception or circumstances, such as a high-end wellness retreat that shifts one’s approach to health, often comes with emotional intensity and uncertainty, while “terminating luxury” captures the bittersweet closure of a significant life chapter, such as a luxury wedding, a farewell cruise, or the final stay in a childhood family villa before it is sold. While these experiences bring joy and celebration, they are often accompanied by melancholy and reflection, making them emotionally complex (von Wallpach et al. 2020). Notably, negative consumption emotions in luxury hotels enhance explicit memory more than positive emotions, suggesting that adverse experiences leave stronger cognitive imprints in luxury contexts (Feng et al. 2025).

4.3.4 | Brand-Related Outcomes

Lastly, even though it was outside the scope of this SLR, some researchers examined the brand-related outcomes of well-being. A growing body of research also links consumers’ well-being. For instance, brand happiness experienced through masstige consumption has been found to increase willingness to pay premium prices and enhance purchase intentions (Boisvert et al. 2023; Purohit et al. 2023). Luxury-induced happiness affects the prepurchase stage by enhancing perceptions of general luxury attitude (Geiger-Oneto and Minton 2019) and affects consumers even in the buyer stage of search and evaluation, by reducing the consideration set size and information search (Chaudhuri 1998; Siahtiri et al. 2022). It also enhances brand attitude (Hwang and Hyun 2014), purchase intention (Adigüzel and Donato 2021; Asif et al. 2024; Burhanudin 2023; Geiger-Oneto and Minton 2019; Kaufmann et al. 2016; Purohit and Radia 2022), brand loyalty (Ahn et al. 2015; Hwang and Hyun 2014; Rodrigues et al. 2023), brand advocacy (Hagtvedt and Patrick 2016; Prentice and Loureiro 2018; Purohit et al. 2023; Rosendo-Rios and Shukla 2023), brand evangelism

(Mansoor and Paul 2022b; Prentice and Loureiro 2018), and eWOM (Rodrigues et al. 2023), and re-purchase intention (Ki et al. 2017; Purohit and Radia 2022). Even postpurchase evaluations—such as satisfaction, likelihood of returning the product, and willingness to engage in word-of-mouth—are influenced by the emotional rewards of luxury consumption (Petersen et al. 2018). In luxury service contexts, perceptions of well-being mediate the relationship between experiential attributes and brand outcomes. Service quality dimensions across cruise, airline, and hospitality settings enhance brand prestige, fostering perceptions of well-being and strengthening customer identification and loyalty (Ahn et al. 2015; Hwang and Han 2014; Hwang and Hyun 2014).

4.4 | Moderating Variables

4.4.1 | Intrinsic Characteristics

From analyzing the extant literature, intrinsic moderators emerged, such as the need for uniqueness and self-congruity, which moderate luxury-induced well-being.

Need-for-uniqueness. As previously mentioned, the need-for-uniqueness is a key driver of luxury-induced well-being (Batat 2022; Boisvert et al. 2023; Kauppinen-Räsänen et al. 2019; Mandler et al. 2020; Rodrigues et al. 2022; Septianto et al. 2020). High uniqueness motivation fosters promotion pride rooted in achievement and differentiation, enhancing perceived masstige value and fueling conspicuous consumption that boosts subjective well-being and status perceptions (Kumar et al. 2022; Rodrigues et al. 2023; Septianto et al. 2020). Conversely, consumers low in uniqueness exhibit reduced embarrassment in pop-up versus traditional luxury formats, as diminished perceptions of luxury alleviate social discomfort (Lunardo and Mouangue 2019).

Self-congruity. Self-congruity serves as a critical moderator, shaping the magnitude and valence of luxury-induced well-being. Ideal self-congruity amplifies brand happiness and downstream behavioral intentions (Boisvert et al. 2023), while self-authenticity enhances the well-being benefits of customized luxury (Choi et al. 2022). Conversely, self-discrepancy intensifies reliance on material status purchases for happiness (Yu et al. 2016), and incongruence between ideal and actual self-concepts generates inauthenticity that diminishes well-being from luxury gift experiences, particularly within close social relationships (Zhang et al. 2022).

4.4.2 | Extrinsic Characteristics

In our consideration set, visibility and culture emerge as pivotal extrinsic moderators:

Visibility. Visibility operates as a central yet paradoxical moderator of luxury-induced well-being. While conspicuous consumption enhances subjective well-being and status perceptions through pride and image management (Aureliano-Silva et al. 2018; Kumar et al. 2022; Loureiro et al. 2019), high brand conspicuousness can simultaneously trigger malicious envy and anxiety, undermining happiness (Feng et al. 2023). This dynamic is nuanced by consumption context: impressive motives are often stronger for privately rather than publicly consumed luxuries (Hudders 2012), and “ultimate luxury”

experiences increasingly prioritize privacy over public display (Iloranta 2019; Iloranta and Komppula 2021). This shift toward privacy extends to retail and service settings; traditional store formats induce embarrassment compared to pop-ups (Lunardo and Mouangue 2019), while luxury services emphasize experiential privacy and escapism (Cristini et al. 2022; Holmqvist, Diaz Ruiz, et al. 2020). Ultimately, optimizing well-being requires offering customers optionality in social interactions, allowing them to choose between collective engagement and seclusion (Holmqvist, Witz, et al. 2020).

Culture. Drawing on Consumer Culture Theory, scholars emphasize that luxury is not a universal concept but one deeply embedded in local values, practices, and symbolic systems (Atanasova and Eckhardt 2021; Batat 2021). For instance, in luxury gastronomy, storytelling, authenticity, and ethics infuse consumption with identity and tradition (Batat 2021). Similarly, cultural symbolism enhances brand authenticity, which in turn fosters both hedonic and eudaimonic well-being—particularly for consumers with low perceived functional or hedonic benefits (Ting and Ahn 2023). Culture fusion and authenticity in service interactions evoke the most positive emotional experiences, underscoring the role of cultural integration in luxury well-being (Wu and Gao 2019).

Regional cultural contexts further shape luxury meanings: Finnish luxury emphasizes nature, privacy, tranquillity, and human interaction, though egalitarian cultural values create tensions with traditional luxury service norms (Iloranta and Komppula 2021). Among Black African women, luxury consumption is driven by success, belongingness, cultural connection, and evolutionary motives, with older consumers viewing luxury as an heirloom rooted in African cultural traditions (Emmanuel-Stephen and Gbadamosi 2021). Ritual contexts reveal culturally embedded luxury practices that enhance self-confidence and heighten importance, though they may also foster materialism and environmental strain (Azzari et al. 2022).

Cross-cultural comparisons demonstrate that both individualistic and collectivistic cultures link status consumption with life satisfaction, though mechanisms differ. In collectivist contexts, happiness is enabled through creative counter-conformity and socially accepted individualism (Nabi et al. 2019). Cultural values also moderate ethical responses: in Turkey, happiness from ownership softened ethical resistance to counterfeit luxury, contrasting with Slovenia's idealism-driven responses (Tunçel 2021), while guilt from conspicuous gift-giving can be mitigated through power restoration and reparative actions (Chang and Lin 2024). Intrinsically religious consumers feel less guilt when consuming luxury (Geiger-Oneto and Minton 2019), and moral decoupling allows consumers to separate ethical concerns from emotional rewards (Orth et al. 2019).

4.4.3 | Brand-Related Moderators

Brand authenticity and sustainability are critical brand moderators. Perceptions of sustainability and craftsmanship enhance brand authenticity, fostering self- and reflected appraisals that culminate in socio-environmental well-being (Pai et al. 2022). Similarly, cultural symbolism strengthens authenticity and drives hedonic and eudaimonic happiness, particularly among consumers deriving low functional benefits (Ting and Ahn 2023). Sustainable practices, such as organic

consumption and cause-related marketing, facilitate prosocial status signaling that mitigates moral dissonance and promotes collective well-being (Fifita et al. 2020; Kim et al. 2022), consistent with Transformative Luxury Research frameworks (Batat 2022; Cristini et al. 2024). However, these relationships are boundary-conditioned: moral decoupling enables consumers to dissociate ethical concerns from emotional rewards (Orth et al. 2019), while democratization may erode hedonic value unless buffered by consumer indulgence (Shukla et al. 2022). Ultimately, authenticity and sustainability optimize well-being only when brand narratives, consumer values, and ethical practices align meaningfully.

5 | Discussion and Future Research Directions

This review aims to clarify how luxury consumption relates to well-being by systematically integrating a fragmented and heterogeneous body of research. The bibliographic coupling analysis provided an intellectual map of the field, showing how prior work has clustered around distinct yet interconnected streams. The traditional stream (Clusters 3, 4, 5, 7, 8) focuses on pro-ego pathways—status display, affective gratification, and identity signaling—while others (Clusters 1, 2) emphasize pro-social pathways—luxury as a means for ethical engagement, care, and connection with others. Notably, Cluster 6 (self-identity/authenticity) embodies this duality, as luxury serves both self-verification and genuine self-expression that can benefit relationships. This pro-ego/pro-social distinction, operating as a dynamic continuum rather than a binary, reveals how luxury consumption can simultaneously serve self-enhancement and other-regarding flourishing, or create tension between these orientations.

Extending the insights from this mapping, our review develops an integrative framework (Figure 4) that organizes antecedents, mechanisms, outcomes, and moderators of luxury-induced well-being. Our synthesis reveals that luxury consumption can elicit both hedonic and eudaimonic well-being, operating along intersecting pro-ego and pro-social pathways that are moderated by intrinsic factors (self-congruity, need-for-uniqueness) and extrinsic contingencies (culture, visibility). This agenda aligns with recent reflections on the future of luxury research (Shukla and Rosendo-Rios 2025), which call for deeper integration of consumer well-being and evolving cultural contexts into the theorization of luxury.

Building on conceptual insights from Malone et al. (2023) and Llamas and Thomsen (2016), who frame luxury as a vehicle for (self-)transformation, we reconceptualize luxury not merely as a marker of status or indulgence, but as a multidimensional catalyst for identity development and holistic well-being. The discussion that follows critically engages with the reviewed literature to articulate a future research agenda centered on the psychological pathways through which luxury consumption shapes evolving self-concepts and multilevel well-being outcomes. These pathways are summarized in Table 5, while the reconceptualization is illustrated in Figure 5 and further elaborated in Table 6.

5.1 | Research Pathway 1: The Hedonic Well-Being Pathway: Self-Identity and Congruity

Based on our literature review, luxury goods and experiences serve as symbolic resources for constructing, expressing, and

TABLE 5 | Future research agenda on the transformational dimensions of luxury consumption.

Research direction	Research mechanisms	Exemplary research questions
1. Hedonic well-being via self-congruity	Ideal-actual self-congruity, pro-ego mechanisms (pride, self-worth), symbolic self-expression, nonlinear identity effects	• Does the relationship between ideal-actual self-congruity and hedonic happiness follow an inverted U-shaped pattern, and where lies the threshold of diminishing returns? • How do discrete emotions (authentic vs. hubristic pride) mediate the link between material luxury and long-term hedonic happiness? • Under what conditions does accessible luxury (e.g., <i>masstige</i>) provide similar hedonic boosts through symbolic alignment as traditional luxury?
2. Eudaimonic well-being via self-transformation	Integration of self-enhancement/self-transcendence values, active participation, co-creation, bidirectional transformation, and ethical consumption	• How does integrating self-enhancement with self-transcendence values in luxury consumption facilitate the transition from short-term pleasure to long-term eudaimonic happiness? • To what extent does active participation and co-creation in luxury experiences (“doing”) foster bidirectional transformation and an integrated self-compared to passive possession? • Can sustainable, purpose-driven luxury practices trigger authentic pride and self-authenticity, leading to enduring eudaimonic well-being?
3. Social well-being via giving and receiving	Pro-ego/pro-social mechanisms in giving, moral identity, altruism, purpose fulfillment, symbolic, and experiential giving	• How do pro-ego (e.g., pride) and pro-social (e.g., moral satisfaction) mechanisms differentially impact the well-being of givers versus recipients in luxury exchanges? • What factors determine whether a luxury gift reception enhances identity or threatens eudaimonic well-being through affective obligations and social comparison? • How do customer-to-personnel exchanges in luxury services (whether material [e.g., tipping, luxury gifts] or experiential [e.g., storytelling, shared moments]) influence the well-being of both parties, and when do they foster reciprocal transformation versus reinforce hierarchical tensions? • How does mutual giving between producers and consumers promote holistic well-being in the luxury ecosystem?

affirming the self. Consumers use luxury as a symbolic resource for self-expression (Kauppinen-Räsänen et al. 2018; Khalifa and Osburg 2025). The affective benefits of this process are further reinforced through self-identification, which reflects the extent to which individuals engage with a brand and perceive it as personally expressive (Siahtiri et al. 2022). That is, when consumers feel aligned with a luxury brand, the consumption experience becomes identity-affirming, enhancing their psychological state in the short term.

Self-related motives—grounded in self-determination theory, self-identity, and self-gratification—centrally shape luxury experiences and enhance short-term happiness (Shahid and Paul 2021). Notably, transformational experiences incorporating skill-building (e.g., luxury workshops) may extend beyond hedonic gratification toward eudaimonic well-being through personal development. At the same time, meta-analytic findings by Akarsu et al. (2024) demonstrate that luxury value perceptions (functional, social, emotional, epistemic, conditional, and

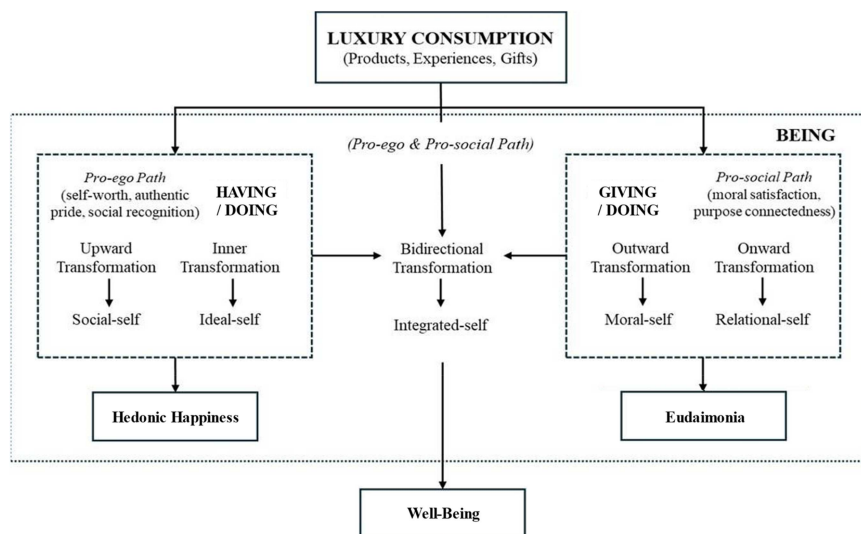


FIGURE 5 | Conceptual framework of self-transformational luxury-induced well-being.

financial) significantly predict attitudinal and behavioral outcomes. However, their synthesis stops short of explicitly linking these value perceptions to consumer well-being. Our framework extends this line of work by demonstrating how such value-based mechanisms intersect with identity-related and transformational processes to generate hedonic and eudaimonic well-being outcomes. Thus, we propose the following:

Proposition 1. *Luxury consumption leads to hedonic happiness by enhancing self-identity.*

Empirical work confirms that ideal self-congruity enhances brand-induced happiness (Boisvert et al. 2023; Kumar et al. 2021). Importantly, even among those who avoid traditional luxury (i.e., avoiders), meaningful psychological connections can be formed with masstige brands, which offer accessible luxury symbols that remain consistent with one's aspirational identity (Nobre et al. 2022). Zhang et al. (2022) propose that the ideal-actual self-congruity relationship with well-being may follow an inverted U-shaped curve. In other words, moderate discrepancies—where aspirational goals are achievable but still motivating—maximize positive emotions, while minimal or excessive gaps lead to reduced hedonic happiness due to inauthenticity or frustration, respectively. Thus, drawing on their proposal, we also propose the following:

Proposition 2. *The ideal-actual self-congruity functions as an underlying mechanism in the relationship between luxury consumption and hedonic happiness, exhibiting a non-linear (inverted U-shaped) effect.*

While luxury consumption can indeed generate short-term affective benefits through identity alignment and symbolic expression, these effects are not universally positive. Research highlights the ambivalence of luxury—its capacity to evoke mixed emotions, tension, or even melancholy. This echoes early theoretical accounts of luxury's social and psychological dynamics. Duesenberry (1949) relative income hypothesis and demonstration effect, and Leibenstein (1950) bandwagon and snob effects both illustrate how luxury is deeply intertwined with social comparison and interdependent preferences, which can enhance self-esteem while simultaneously fostering stress and dissatisfaction. Cushman (1990) notion of the “empty self”

further critiques the illusory promise of fulfillment through material consumption, which may soothe temporarily but ultimately reinforces feelings of emptiness and longing. Recent empirical work supports these foundational insights: Romani et al. (2016) show that being the target of envy evokes bittersweet happiness, and von Wallpach et al. (2020) describe how unconventional luxury moments can bring joy alongside melancholy, particularly when they mark or close significant life chapters. Negative well-being also arises from service failures (e.g., cleanliness issues or staff behavior misaligned with the luxury positioning), which elicit anger and anxiety when tangible attributes fail to meet elevated expectations (Clauzel et al. 2020). Brand moral violations trigger perceived betrayal and retaliatory behavior (Saeed et al. 2024), while privacy violations, whether through unwanted social interactions (Wirtz et al. 2020) or insufficient seclusion (Iloranta and Komppula 2021), undermine well-being by compromising consumers' control over social exposure.

Regarding the relationship between luxury consumption and long-term hedonic happiness, existing research yields mixed findings. Research suggests hedonic luxury has temporal limits, enhancing short-term affect but not long-term life satisfaction (Chen et al. 2020). Consequently, transformational luxury has emerged as a promising route to long-term well-being by aligning consumption with ethics, sustainability, and self-growth (Batat 2019; Pai et al. 2022). This shift is not without friction. The CSR-luxury paradox suggests a fundamental tension between the values traditionally associated with luxury—indulgence, exclusivity, and self-enhancement—and those underlying pro-social behavior, such as altruism, moderation, and social justice (Cristini et al. 2022; Kim et al. 2022a, 2022b). However, as emerging research shows, this paradox may be resolved when luxury consumption becomes a vehicle for identity transformation and moral expression—what Batat (2019, 2022) conceptualizes as transformational luxury.

In this view, luxury is no longer rooted in status or indulgence but now communicates identity and aspiration into purposeful choices that benefit both self and society. This evolution aligns with the Technology and Consumer Well-being Paradox Model (McLean et al. 2024), which highlights technology's dual

TABLE 6 | Transformational dimensions of luxury consumption and their effects on self-identity and well-being (adapted from Llamas and Thomsen [2016]; Malone et al. [2023]).

Dimensions	Effect	Path	Transformed self	Example luxury context	Well-being outcome
Inner	Enhances personal fulfillment, self-awareness, and a sense of wholeness through internal growth	Pro-ego	Ideal self (e.g., Belk 1988)	Luxury wellness retreats, personalized spa rituals, and mindful consumption of sustainable fashion	Hedonic happiness
Onward	Strengthens relational ties and fosters deeper connections with people, communities, and nature through shared experiences and giving	Pro-social	Relational self (e.g., Andersen and Chen 2002)	Michelin-starred family celebrations, multigenerational luxury cruises, heritage brand heirloom gifting	Eudaimonic well-being
Upward	Elevates social recognition and reinforces moral or status-based identity, often through public acts of giving	Pro-ego	Social (e.g., Ellemers et al. 2002), aspirational or empty self (e.g., Cushman 1990)	Named charitable donations, limited-edition conspicuous accessories, and exclusive club memberships	Hedonic happiness
Outward	Generates positive impact on distant others and society through meaningful contributions (e.g., education, care, culture)	Pro-social	Moral self (e.g., Jennings et al. 2015)	Luxury brand cultural heritage preservation, sustainable supply chain investments	Eudaimonic well-being
Bidirectional	Involves a reciprocal transformation in which both the self and others (including nature) benefit, fostering mutual appreciation and shared values	Pro-social and pro-ego	Integrated/extended self (e.g., Belk 1988)	Co-created luxury experiences, community-supported artisanal luxury, eco-luxury cooperatives, mutual gift-giving circles	Holistic well-being

capacity to enhance and undermine well-being. Applying this paradox to digital luxury (e.g., VR experiences, AI-driven services) presents fruitful directions for future research. Sustainable luxury practices—from upcycled fashion (Adigüzel and Donato 2021) to ethical dining (Batat 2021)—emonstrate how purpose-driven consumption enhances well-being. Sustainable luxury also enhances self-esteem and well-being (Pai et al. 2022), turning consumption into a moral act. In today's ecological crisis, even clean air and water become luxuries—reframing sustainability as the ultimate aspiration (Cristini and Kauppinen-Räsänen 2020). As such, a growing body of research suggests that when luxury is reoriented from indulgence and prestige toward purpose and responsibility—such as in the case of sustainable fine dining (Batat 2021) or upcycled fashion (Adigüzel and Donato 2021)—it can serve as a platform for meaningful self-expression and relational transformation. In this context, luxury facilitates not only the pursuit of personal authenticity but also alignment with self-transcendent values, offering consumers a pathway to long-term well-being grounded in ethical resonance and moral identity. Thus, we propose that:

Proposition 3. *Luxury consumption contributes to long-term hedonic happiness when it enables enduring self-transformation by integrating self-enhancement and self-transcendence values through purpose-driven, ethical, and socially conscious practices.*

5.2 | Research Pathway 2: The Eudaimonic Well-Being Pathway: Self-Transformation and Mechanisms

Building on the having-doing-being-giving paradigm (Hemetsberger et al. 2012), we examine how experiential luxury engenders multiple self-states. Self-transformation through “having” occurs as consumers use, care for, and derive emotional meaning from luxury objects to shape identity (Banister et al. 2020). These processes reflect tensions between caretaking and escapism, as well as symbolic and experiential dimensions of luxury. For some, luxury facilitates transformation through use, allowing individuals to perform aspirational identities—such as becoming more refined or confident—by escaping into idealized versions of the self. Others experience transformation through care, where carrying or displaying luxury items, such as designer bags, can foster a sense of pride, success, and self-investment in everyday life. Luxury also transforms through feeling, offering intimate, emotional experiences that heighten self-worth, such as the personal empowerment evoked by a signature scent. Lastly, through inspiration, consumers surround themselves with luxury symbols, such as fine art, that guide creative expression and long-term identity goals (Banister et al. 2020). Importantly, these pro-ego mechanisms, such as pride, confidence, and aspiration, anchor transformation within the self, reinforcing continuity and coherence in one's identity narrative. Recent work on self-objectification also reinforces this view: Sun et al. (2024) find that individuals high in self-objectification pursue luxury to bolster their self-image, illustrating how hedonic desires and self-enhancement processes drive luxury's pro-ego pathway. When these mechanisms align with deeper identity goals, luxury becomes a tool not just for distinction, but for long-term well-being. Building on this reasoning, we suggest that:

Proposition 4. *Material luxury consumption contributes to long-term hedonic happiness only when it activates pro-ego mechanisms of self-transformation, such as pride and self-worth.*

The luxury of giving produces transformations extending to others, future generations, and the self (Llamas and Thomsen 2016). Rather than reflecting escapist tendencies, many of these acts embody a caretaking orientation toward others, society, and the environment (Llamas and Thomsen 2016). Thus, giving represents a gateway to pro-social self-transformation—allowing consumers to move beyond ego gratification toward meaning, moral affirmation, and relational connection. In particular, the luxury of giving produces transformations that extend to others, future generations, and the self. Philanthropic giving (e.g., donations for children's education) supports the common good, while future-oriented giving (e.g., buying an eco-car) supports environmental and intergenerational well-being. At the same time, self-giving reflects how giving also enhances the giver's sense of purpose, recognition, and emotional fulfillment (Llamas and Thomsen 2016). Accordingly, we put forward the following proposition:

Proposition 5. *The luxury of giving contributes to multiple dimensions of well-being when it activates either pro-ego mechanisms—such as pride and self-worth—or pro-social mechanisms of self-transformation, such as moral satisfaction, other-oriented meaning, and purpose fulfillment.*

Recipients of luxury gifts may navigate affective expectations, psychological pressure, and identity comparison (Kessous et al. 2017), which can threaten eudaimonic well-being when gifts symbolize legacy or obligation. In their mixed-methods study, they found that receivers may navigate affective expectations (e.g., sharing the father's passion), psychological pressure (e.g., being worthy), and identity comparison logic (e.g., “Do I have what it takes?” or “Must I live the same life as my father?”). These experiences may threaten eudaimonic well-being, particularly when the gift symbolizes legacy, expectation, or social judgment. Thus, luxury can be transformative yet ambivalent for recipients, highlighting the need to consider both giver and receiver perspectives in luxury research.

Proposition 6. *Luxury gift-giving (self- or other-oriented) can generate ambivalent self-transformations for recipients, enhancing identity when symbolically aligned but threatening eudaimonic well-being when burdened by affective obligations, social comparison, or perceived judgment.*

Lastly, self-transformation through *doing* operationalizes luxury as active engagement and participation rather than passive possession or transfer. On the pro-ego side, doing enables aspirational identity performance through escapism and caretaking practices (Holmqvist, Diaz Ruiz, et al. 2020). These activities (ranging from personalized spa rituals to exclusive culinary experiences) facilitate inner transformation by allowing individuals to inhabit alternative selves and temporarily transcend everyday constraints (Banister et al. 2020; Iloranta and Komppula 2021). Conversely, on the pro-social side, doing emerges through shared experiences and collective practices that foster relational connection and communal meaning-making (Holmqvist, Diaz Ruiz, et al. 2020; Wang et al. 2023). Luxury yacht interactions, girlfriend getaways, salsa dance events, and collaborative dining experiences exemplify how engaging in activities leads to onward

transformation through shared hedonism, empathy, and interpersonal engagement (Gladkikh and Gladkikh 2023; Iloranta and Komppula 2021; Williams 2023). Critically, doing bridges pro-ego and pro-social pathways through bidirectional transformation, where practices simultaneously enhance self-development and relational connectedness, ultimately fostering an integrated self (Malone et al. 2023; Llamas and Thomsen 2016). This duality reflects the experiential nature of contemporary luxury, where value is co-created through active participation rather than passively consumed, and thus the following research proposition is addressed:

Proposition 7. *Experiential luxury consumption enhances well-being when it activates doing-based self-transformation through active participation and co-creation, engaging both pro-ego mechanisms (e.g., escapism, self-expression) and pro-social mechanisms (e.g., shared experiences, relational connection) that foster bidirectional transformation toward an integrated self.*

6 | Conclusions and Implications

Although the well-being individuals experience through luxury consumption has intrigued scholars since the seminal work of Belk (1988), the redefinition and democratization of luxury (Shukla and Rosendo-Rios 2025) in recent decades have transformed the entire field. This review seeks to advance luxury-well-being scholarship by reconciling fragmented mechanisms within a self-transformational framework. In doing so, it conceptually reconciles pessimistic views of luxury as illusory or materialistic with optimistic perspectives on its eudaimonic and transformative potential, proposing luxury as a potential catalyst for multi-level well-being (individual, collective, societal, environmental). The framework extends *Psychology & Marketing's* emphasis on affective and motivational dimensions, while our seven future-oriented research propositions offer a programmatic agenda for future inquiry. Complemented by bibliographic coupling evidence of fragmentation, the study advances theory, provides practical implications for aligning luxury with sustainability and postmaterialist values, and reframes luxury as a vehicle for ethical self-growth and long-term well-being.

6.1 | Theoretical Contribution

Our study contributes to the evolving conversation on luxury and well-being by proposing a dual-pathway framework that reconciles contrasting views of luxury's transformative power. While scholars such as Cushman (1990) and Belk (1983, 2003) caution against the fleeting, and at times, iatrogenic promises of consumerism, others—like Hemetsberger et al. (2012); Thomsen et al. (2020); von Wallpach et al. (2020)—suggest that luxury consumption can act as a catalyst for personal growth and meaningful escape. We build on this latter perspective by conceptualizing how luxury may yield short-term identity-affirming pleasures, as well as a long-term eudaimonic transformation, under the right conditions. Thus, this study makes four main theoretical contributions.

Initially, this study challenges the view of luxury as merely symbolic or illusory, suggesting that when embedded in ethical, symbolic, or experiential contexts, luxury can serve as a genuine catalyst for self-appraisal and authentic well-being. It also

synthesizes diverse theoretical streams, including identity theory, self-determination theory, self-congruity theory, and transformative luxury research, to propose potential mechanisms of self-transformation—specifically, through intrapersonal pathways (e.g., authenticity, self-esteem, identity coherence) and socio-moral pathways (e.g., purpose, social connection, moral satisfaction). Third, it introduces and defines the concept of self-transformational luxury-induced well-being, contributing to emerging scholarship on the affective and almost “magical” qualities of luxury brands (Arnould et al. 2017; Dion and Arnould 2011). We propose that the rituals, atmospheres, celebrity endorsements, and aestheticized servicescapes of luxury can act as identity-shaping tools—not merely as symbolic capital but as meaningful experiences that may elevate the self. Lastly, it reframes luxury as an ethically engaged, value-creating practice in the contemporary consumer landscape. By positioning luxury as a platform for holistic well-being—beyond its historical role as a status signal—we offer a conceptual framework that encourages scholars and practitioners alike to rethink luxury marketing as a force for identity restoration, ecological consciousness, and prosocial engagement.

6.2 | Managerial Implications

This literature review provides luxury brand managers with preliminary insights into when and how luxury consumption may elicit well-being, particularly in an era of ethical awareness and experiential value-seeking. As Cristini et al. (2017) describe, the evolution of luxury from artistic, long-term, and spirit-driven to mass-produced, short-term, and self-centered forms challenges brands to stay relevant without compromising depth. A key insight from the reviewed literature is that not all luxury consumption leads to well-being. When misaligned with consumer identity or values, luxury may elicit negative emotions—guilt, anxiety, embarrassment, or inauthenticity—potentially undermining the brand's emotional equity. To mitigate this risk, we suggest brands should focus on transformational, value-aligned offerings. Table 7 synthesizes these insights into a practical framework, outlining pathway-specific design levers and key risks to guide well-being-enhancing luxury strategies.

Managerial Insight 1: Consider moving beyond traditional hedonic and status-based appeals to promote transformational luxury experiences that may support consumers' self-esteem, moral satisfaction, and authenticity (Mansoor and Paul 2022a; Shahid and Paul 2021).

Managerial insight 2: Consider emphasizing symbolic and ethical consumption to foster long-term well-being and strong consumer-brand bonds. For example, upcycled luxury goods enhance authentic pride (Adigüzel and Donato 2021); organic food signals ethical values and social status (Fifita et al. 2020); and sustainable luxury dining combines pleasure with narrative richness (Batat 2021). Sustainable luxury more broadly is associated with enhanced self-esteem and well-being (Pai et al. 2022), while basic goods like clean air and water are becoming new symbols of luxury (Cristini and Kauppinen-Räsänen 2020).

Managerial insight 3: Align advertising content with consumer motivations and psychological cues, potentially serving as interventions that foster both eudaimonic and hedonic happiness. Non-personal luxury enhances vividness and positive affect

TABLE 7 | Managerial tool: Design levers and key risks.

Pathway	Design levers	Key risks
Pro-ego	- Personalization: Customizable products/services aligned with ideal self-concept - Authentic pride: Skill-building workshops, mastery experiences, and achievement-oriented rituals - Achievable exclusivity: Masstige offerings and limited editions that balance aspiration with accessibility - Controlled visibility: Optional status-signaling features (e.g., shareable content, exclusive events) with private consumption alternatives	Inauthenticity; social anxiety; excessive aspiration gaps
Pro-social	- Verified sustainability: Transparent ethical practices - Purpose-driven giving: Philanthropic luxury options enabling moral satisfaction and social impact - Shared experiences: Collective luxury moments (family celebrations, collaborative dining), fostering relational bonds	Greenwashing; gift obligations; CSR-luxury tension
Bidirectional transformation	- Co-creation: Active consumer participation in value creation (artisan collaborations, storytelling exchanges) - Experiential “doing”: Transformative activities (nature immersions, cultural workshops) over passive possession - Service reciprocity: Empathetic staff engagement and mutual appreciation that respects guest boundaries and offers opt-in/opt-out social interaction choices	Privacy violations; hierarchical tensions; transformational fatigue (i.e., over-engineering “meaningful” experiences)

more than personal luxury (Mandler et al. 2020). Extending this line of thought, De Keyzer et al. (2024) demonstrate that well-being cues in digital and social media messaging can strengthen consumer engagement and positive evaluations, with personalized appeals serving as pathways to both hedonic and eudaimonic happiness. Similarly, ads tend to be most effective when they combine self-expression with elements of exclusivity or authenticity (Septianto et al. 2020). Furthermore, Kauppinen-Räsänen et al. (2019) via a qualitative study show that in non-commercial contexts, luxury is more aligned with experiential and prudential values (e.g., freedom, relaxation) over symbolic or financial elements, while in commercial contexts, luxury should focus on consumer experiences associated with functional benefits like durability and quality, financial congruence, symbolic expressions, and hedonic experiences such as pleasure and happiness. Crucially, advertising can also operate as a psychological intervention by embedding triggers of authenticity, purpose, and moral satisfaction. Narrative-based campaigns that frame luxury as a catalyst for transformation (e.g., journeys of self-discovery, sustainability commitments, or relational connection) invite deeper self-reflection and alignment with consumers' ideal selves. Such approaches activate both pro-ego and pro-social mechanisms—eliciting pride,

authenticity, and meaning—thereby fostering eudaimonic happiness rather than only short-term gratification (Llamas and Thomsen 2016; Malone et al. 2023). By strategically positioning luxury as an avenue for becoming, not merely having, managers can potentially enhance consumer well-being while strengthening long-term brand loyalty.

Managerial insight 4: Recognize that luxury-induced well-being is associated with positive brand-related outcomes. Positive affect, identity alignment, and self-expression drive brand loyalty, reduce switching intentions, and promote evangelism (Prentice and Loureiro 2018; Purohit and Radia 2022; Siahtiri et al. 2022), as well as attitude toward luxury (Petrescu et al. 2024). Yet, this potential can backfire when brands are seen as manipulative, inaccessible, or performative. To avoid such risks, luxury brands must offer genuinely empowering experiences that resonate emotionally and ethically with their audiences.

6.3 | Limitations and Future Research

As with any study, this literature review has several limitations that open avenues for future research. First, our focus on luxury-induced well-being and self-transformation, while

central to our contribution, is not exhaustive of all possible outcomes or perspectives in luxury research. We aimed to provide a broad yet integrative synthesis and, in doing so, included various forms of luxury-related consumption—even when they fell outside traditional definitions of luxury. For instance, we examined the literature on counterfeit consumption to uncover the psychological mechanisms and darker drivers that may influence how consumers pursue or perform luxury.

Second, although our data set was systematically assembled according to prior review protocols, it remains inherently selective. We relied primarily on published academic sources, including both empirical and conceptual studies, which—though informative—may limit generalizability or introduce interpretative subjectivity, particularly where conceptual frameworks dominate the evidence base. Similarly, we focused on English-only studies, which may introduce selection bias.

Third, conventional luxury studies have largely neglected the long-term psychological impact of luxury consumption. We found very limited research examining long-term well-being within traditional luxury paradigms, and—crucially—almost no empirical studies exploring masstige luxury or unconventional luxury in relation to either short- or long-term well-being. These gaps are particularly striking given the increasing democratization and diversification of luxury markets.

Finally, by including both empirical and conceptual studies, our review broadens the theoretical scope but precludes calculating effect sizes. Consequently, the relationships proposed herein should be viewed as conceptual inferences rather than empirically weighted findings. Future research should overcome this limitation by conducting meta-analyses of quantitative evidence, employing multi-method designs, and conducting longitudinal studies that test the causal links between luxury consumption, self-transformation, and eudaimonia. Such efforts would significantly deepen our understanding of when, how, and for whom luxury consumption functions as a transformative experience—rather than a fleeting indulgence.

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Conflicts of Interest

The authors declare no conflicts of interest.

Data Availability Statement

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Appendix A

Full Search Strings per Database

Scopus Search String (Fields: TI/AB/KW)

(TITLE-ABS-KEY (luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR “status consumption”) AND TITLE-ABS-KEY (consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*) AND TITLE-ABS-KEY (well-being OR “well-being” OR “well being” OR happ* OR “life satisfaction” OR “positive affect” OR “negative affect” OR “positive emotions” OR “negative emotions” OR “positive feelings” OR “negative feelings” OR guilt OR anxiety OR “hedonic” OR “eudaimonic” OR eudaimonia OR meaning OR flourishing OR transform* OR “self-transformation” OR “self-growth”))

Web of science (WoS) search string (fields: TI/AB/KW)

TS=((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR “status consumption”)AND(consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*)AND(well-being OR “well-being” OR “well being” OR happ* OR “life satisfaction” OR “positive affect” OR “negative affect” OR “positive emotions” OR “negative emotions” OR “positive feelings” OR “negative feelings” OR guilt OR anxiety OR “hedonic” OR “eudaimonic” OR eudaimonia OR transform* OR “self-transformation” OR “self-growth”))

EBSCO search string (fields: TI/AB/KW)

TI ((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR “status consumption”)AND(consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*)AND(well-being OR “well-being” OR “well being” OR happ* OR “life satisfaction” OR “positive affect” OR “negative affect” OR “positive emotions” OR “negative emotions” OR “positive feelings” OR “negative feelings” OR guilt OR anxiety OR “hedonic” OR “eudaimonic” OR eudaimonia OR meaning OR flourishing OR transform* OR “self-transformation” OR “self-growth”)) OR AB ((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR “status consumption”)AND (consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*)AND (well-being OR “well-being” OR “well being” OR happ* OR “life satisfaction” OR “positive affect” OR “negative affect” OR “positive emotions” OR “negative emotions” OR “positive feelings” OR “negative feelings” OR guilt OR anxiety OR “hedonic” OR “eudaimonic” OR eudaimonia OR meaning OR flourishing OR transform* OR “self-transformation” OR “self-growth”)) OR SU ((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR “status consumption”)AND(consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*)AND(well-being OR “well-being” OR “well being” OR happ* OR “life satisfaction” OR “positive affect” OR “negative affect” OR “positive emotions” OR “negative emotions” OR “positive feelings” OR “negative feelings” OR guilt OR anxiety OR “hedonic” OR “eudaimonic” OR eudaimonia OR meaning OR flourishing OR transform* OR “self-transformation” OR “self-growth”))

ProQuest search string (fields: TI/AB/KW)

title((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR “status consumption”)AND(consum* OR purchas*

OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*)AND(well-being OR "well-being" OR "well being" OR happ* OR "life satisfaction" OR "positive affect" OR "negative affect" OR "positive emotions" OR "negative emotions" OR "positive feelings" OR "negative feelings" OR guilt OR anxiety OR "hedonic" OR "eudaimonic" OR eudaimonia OR meaning OR flourishing OR transform* OR "self-transformation" OR "self-growth")) OR abstract((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR "status consumption")AND (consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*) AND(well-being OR "well-being" OR "well being" OR happ* OR "life satisfaction" OR "positive affect" OR "negative affect" OR "positive emotions" OR "negative emotions" OR "positive feelings" OR "negative feelings" OR guilt OR anxiety OR "hedonic" OR "eudaimonic" OR

eudaimonia OR meaning OR flourishing OR transform* OR "self-transformation" OR "self-growth")) OR subject((luxur* OR masstig* OR prestig* OR conspicuous OR inconspicuous OR "status consumption") AND(consum* OR purchas* OR buy* OR acquir* OR own* OR possess* OR experienc* OR servic* OR hospita* OR giv* OR gift* OR philanthrop*)AND(well-being OR "well-being" OR "well being" OR happ* OR "life satisfaction" OR "positive affect" OR "negative affect" OR "positive emotions" OR "negative emotions" OR "positive feelings" OR "negative feelings" OR guilt OR anxiety OR "hedonic" OR "eudaimonic" OR eudaimonia OR meaning OR flourishing OR transform* OR "self-transformation" OR "self-growth"))

Appendix B

Figure B1

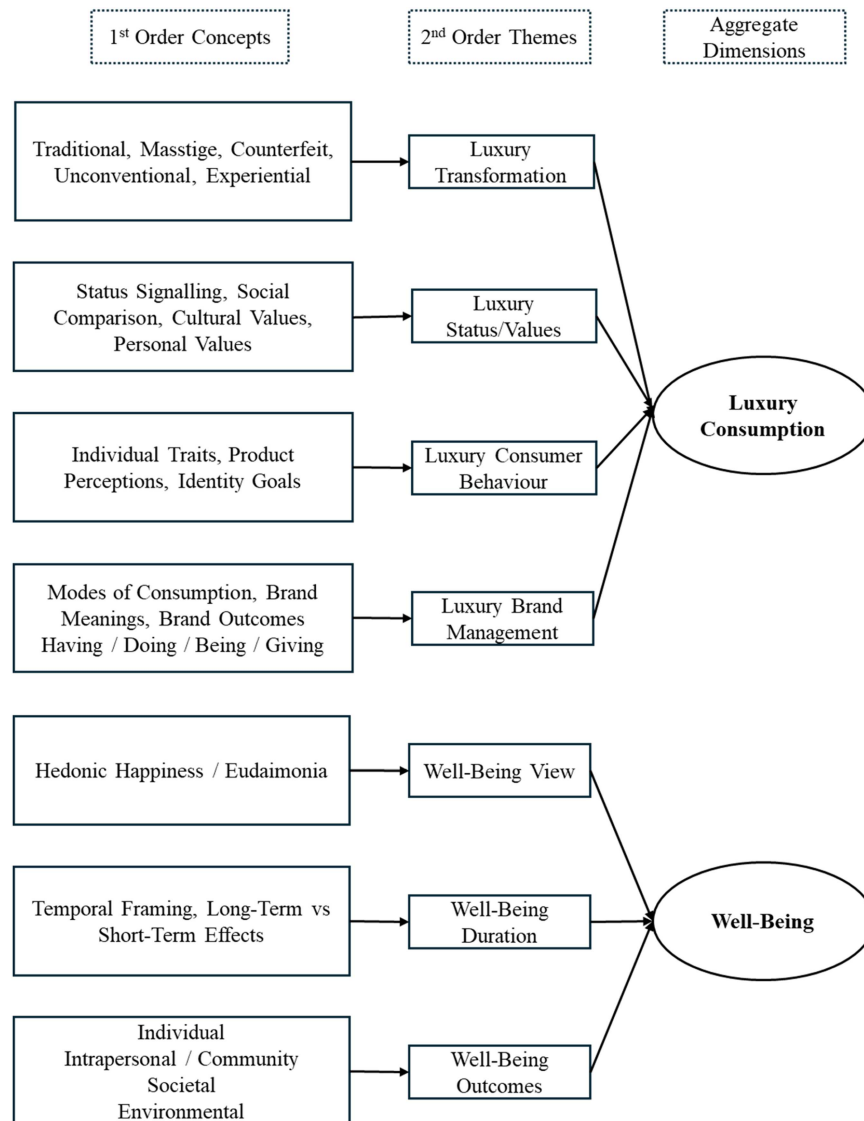


FIGURE B1 | Data structure of coding themes and aggregate dimensions [adapted from Gioia et al. (2012)].

Appendix C

Table C1

TABLE C1 | Cluster analysis of the bibliographic coupling network of the reviewed studies.

Cluster	Focus	References
Cluster 1 (<i>N</i> = 20) unconventional luxury and eudaimonic well-being	• Focuses on nontraditional contexts (e.g., palliative care, everyday objects) • Strong ethical/moral dimension (religiosity, guilt, charitable giving). • Explores luxury as a means of self-transcendence rather than just self-enhancement. • Mainly qualitative and conceptual • Temporal and long-term focus	Atanasova and Eckhardt (2021); Banister et al. (2020) ^b ; Chang and Lin (2024); Chen et al. (2022); Choi et al. (2022); Christodoulides et al. (2021); Cristini and Kauppinen-Räsänen (2020); Cristini et al. (2022); Desmichel and Rucker (2024a); Fifita et al. (2020); Geiger-Oneto and Minton (2019); Holmqvist, Diaz Ruiz, et al. (2020); Hudders (2012); Iloranta and Komppula (2021); Kauppinen-Räsänen et al. (2019); Khan et al. (2024) ^b ; Leban, Seo, et al. (2020); Llamas and Thomsen (2016) ^b ; Sudbury-Riley et al. (2020); von Wallpach et al. (2020)
Cluster 2 (<i>N</i> = 19) transformative luxury and well-being	• Strong emphasis on the Transformative Luxury Research framework • Shifts focus from hedonic to eudaimonic well-being and temporal to long-term orientation • Mainly qualitative and conceptual studies • All types of luxury; traditional mainly used self-oriented for example, self-perception, self-authenticity, ideal self-congruity (ISC) and actual self-congruity (ASC)	Aureliano-Silva et al. (2018); Azzari et al. (2022); Batat (2020, 2021, 2022); Calestru et al. (2025); Cristini et al. (2024); Feng et al. (2021); Hudders and Pandelaere (2011); Sukhyun Kim et al. (2022a); Lv et al. (2024); Manfreda and Harkison (2025); Mrad et al. (2020); Nobre et al. (2022); Rosendo-Rios and Shukla (2023); Saeed et al. (2024); Séraphin et al. (2023); Wang et al. (2023); Zhang et al. (2022)
Cluster 3 (<i>N</i> = 15) traditional luxury and hedonic happiness/ emotions	• Detailed focus on Pride (authentic vs. hubristic/ promotion vs. prevention) • All empirical and mainly tangible • Main focus on subjective well-being	Adigüzel and Donato (2021); Anggarawati et al. (2023) ^a ; Bhagyalekshmi and Sreelakshmi (2025); Boisvert et al. (2023) ^c ; Burhanudin (2023); Pearly Saira Chacko et al. (2018) ^a ; Clauzel et al. (2020); Emmanuel-Stephen and Gbadamosi (2021) ^c ; Kwon et al. (2022) ^c ; Malone et al. (2023) ^c ; Mansoor and Paul (2022b); McFerran et al. (2014); Petersen et al. (2018); Prentice and Loureiro (2018); Septianto et al. (2020) ^c ; Wirtz et al. (2020) ^d ; Wu and Gao (2019)
Cluster 4 (<i>N</i> = 13) services and hedonic experiences	• Heavy emphasis on service/experience sectors (luxury cruises, airlines) • Explores brand attachment in both original and counterfeit contexts • Focuses on how experiential value drives well-being, perception, and loyalty • All quantitative; all having/doing; all temporal	Ahn et al. (2015); Asif et al. (2024); Bian et al. (2016); Hwang and Han (2014); Hwang and Hyun (2014); Kang (2020); Kaufmann et al. (2016); Ki et al. (2017); Kumagai and Nagasawa (2021); Loureiro et al. (2019); Ni and Ueichi (2024) ^a ; Oh (2021) ^a ; Shahid and Paul (2021); Siahtiri et al. (2022); Ting and Ahn (2023)
Cluster 5 (<i>N</i> = 11) conspicuous consumption and subjective well-being	• Strong economic/sociological perspective (income, GDP, Easterlin Paradox) • Focuses on the paradox of wealth vs. happiness • Highlights social comparison mechanisms (envy, being envied, keeping up with the Joneses) • Almost all quantitative • Qualitative exception in cluster (Iloranta 2019) explores how inconspicuous experiential luxury (vs. conspicuous consumption) is designed to foster tourists' hedonic/eudaimonic well-being	Brown and Gathergood (2019); Eaton and Eswaran (2009); Iloranta (2019); Jaikumar et al. (2018); Kapur (2005); Romani et al. (2016); Roy et al. (2019); Shukla et al. (2022); Winkelmann (2012); Yamaguchi et al. (2015)
Cluster 6 (<i>N</i> = 10) self-identity, authenticity, and well-being	• Central focus on self-concept (self-discrepancy, self-construal, identity) • Explores the tension between authenticity and counterfeits	Feng et al. (2023); Hemetsberger et al. (2012); Khalifa and Shukla (2017); Kim and Chang (2023); Mandler et al. (2020); Nabi et al. (2019); Orth et al. (2019); Pai et al. (2022) ^b ; Shi and Cui (2025); Williams (2023) ^d

(Continues)

TABLE C1 | (Continued)

Cluster	Focus	References
Cluster 7 (<i>N</i> = 8) traditional luxury, social identity, and (un-)happiness	- Examines how luxury is used for emotional regulation and self-verification - Focus on traditional luxury categories (fashion, watches, resorts) - Highlights social self motivations (embarrassment, self-discrepancy, identity construction) - Explores the dark side of luxury emotions (embarrassment, risk)	Chaudhuri (1998); Chen et al. (2020); Han et al. (2019); Holmqvist, Wirtz, et al. (2020); Kessous et al. (2017); Y. Kim et al. (2022) ^a ; Kumar et al. (2022); Lunardo and Mouangue (2019) ^e ; Yu (2019) ^a ; Yu et al. (2016)
Cluster 8 (<i>N</i> = 5) masstige consumption and brand-induced happiness	- Exclusively focused on the Masstige category - Brand happiness is the central hedonic well-being construct in every paper - Maps a specific nomological network of antecedents (e.g., vanity) and outcomes (e.g., advocacy) - All quantitative	Arora et al. (2025) ^a ; Chaurasia and Panda (2025); Kumar et al. (2021); Purohit et al. (2023); Purohit and Radia (2022); Rodrigues et al. (2022)
Uncategorized (<i>N</i> = 8)	- Moral emotions (guilt, anxiety) - Existential motivations (terror management) - Niche experiential contexts (yachts, metaverse, chefs)	Arndt et al. (2008); Brogi et al. (2013) ^a ; Feng et al. (2025); Gladkikh and Gladkikh (2023); Hagtvedt and Patrick (2016); Nunkoo et al. (2024); Rodrigues et al. (2023); Tunçel (2021); Wang et al. (2017)

Note: Sensitivity analysis of the subsample confirms robustness.

^aIndicates new additions from broader outlets; superscripts denote reclassified papers.

^bShifted to Cluster 3.

^cShifted to Cluster 4.

^dShifted to Cluster 8.

^eShifted to Cluster 6. Cluster membership stability was 89%.

Appendix D
Table D1

TABLE D1 | Risk-of-bias table for reviewed studies.

Study category/ex. studies	Bias risks (e.g., design, sample, generalizability)	Evidence strength	Mitigation notes/quality assessment
Traditional/masstige luxury (e.g., Kumar et al. 2022; Nobre et al. 2022; <i>N</i> = 57 studies)	- Design: 60%+ scenario-based → hypothetical bias; limited behavioral data - Sample: ~40% students/MTurk; selection bias in panels - Cultural: Western-dominated; emerging markets limited - Measurement: Self-report intentions; common method variance	Strong (multimethod designs, meta-analysis (59 studies), large surveys (<i>N</i> > 500), field studies)	Strong methodological diversity: Validated scales and statistical analyses/add field experiments and longitudinal designs Use actual purchase data Expand non-Western contexts Incorporate behavioral/neuroscience methods
Unconventional/experiential luxury (e.g., von Wallpach et al. 2020; Cristini et al. 2024; <i>N</i> = 24 studies)	- Design: ~70% qualitative → interpretive bias; limited causal inference - Sample: Small qualitative samples (<i>n</i> = 11–35); convenience sampling - Cultural: Moderate diversity (Finland, UAE, United Kingdom, Thai, France, United States, Spain, China, India) - Measurement: Self-report dominance; retrospective recall bias	Moderate (half conceptual; mix of qualitative/empirical; emerging for services)	Methodological triangulation: Qualitative depth + quantitative breadth; Inter-coder reliability is reported in most/add experiments, longitudinal designs, behavioral data, mixed-methods, scale development
Services/hospitality luxury (e.g., Wirtz et al. 2020; Loureiro et al. 2019; <i>N</i> = 21 studies)	- Design: ~60% quantitative → causal claims from cross-sectional data; scenario hypothetical bias - Sample: Online panels (MTurk, SoJump); convenience sampling; small <i>n</i> = 20 experiment - Cultural: Better diversity than previous groups (United States, China, India, Portugal, Macau, France) - Measurement: Self-report dominance; common method variance in surveys	Moderate (limited pre-2020 studies; conceptual heavy)	Ethnographic elements strengthen; cross-cultural sampling (6+ countries) offsets single-context bias Large-scale netnography (1063 reviews) compensates for small interview samples Recommend pre-/post-COVID comparisons; Computational/text analysis (NVivo, Leximancer) reduces interpretive subjectivity/ add longitudinal designs, behavioral measures, powered within-subjects experiments, and mixed-method integration
Counterfeit (e.g., Orth et al. 2019; Feng et al. 2023; <i>N</i> = 7 studies)	- Design: 86% quantitative → hypothetical bias; limited behavioral data - Sample: Platform dependence (MTurk, Wenjuanxing, Credemo); modest power - Cultural: Strong diversity (United States, China, Brazil, Slovenia, Turkey) - Measurement: Self-report dominance; moral rationalization as control	Moderate (all empirical and quantitative—Only 1 qualitative; but narrow scope)	Experimental designs reduce bias; controlled manipulations; cross-cultural designs; field + lab/expand to ethical luxury contexts; long-term effects

(Continues)

TABLE D1 | (Continued)

Study category/ex. studies	Bias risks (e.g., design, sample, generalizability)	Evidence strength	Mitigation notes/quality assessment
Overall data set ($N = 109$ studies total)	- English-only publications (language bias); - Journal restriction to CABS-listed; - Hedonic ($N = 71$) focus overshadows eudaimonic ($N = 38$)	Varied (see Table 4)	Partial sensitivity analysis conducted (no major theme changes); future SLRs include non-English/multimethod studies

Note: This appendix functions as a structured quality appraisal framed as a risk-of-bias assessment. Criteria prioritize methodological rigor and relevance to well-being outcomes, adapted to the heterogeneous methods in luxury research, rather than strict adherence to domain-specific bias checklists.