The Happiness Externality: Exploring the Social Role and Responsibilities of Business

AUSTIN CHIA
MAppPosPsych, MBusIT, BCom (Hon), GCertUniTeach
ORCID: https://orcid.org/0000-0002-0729-0114

Centre for Wellbeing Science
Melbourne Graduate School of Education
The University of Melbourne
Melbourne, Australia

October 2020

Dissertation submitted in total fulfilment of the requirements for the degree of Doctor of Philosophy

ABSTRACT

Happiness refers to the way people feel and function in their lives and is something that is highly valued by most nations and their citizenry. Over the past two decades, happiness has been a topical area of interest in policy circles around the world. Today, various intergovernmental agencies and over 40 countries around the world are routinely collecting and publishing data on the subjective wellbeing of citizens. However, while much attention has been given to the role of governments in preserving and enhancing societal happiness, there has been minimal focus on the role and contributions of business in societal happiness. Businesses, in their various forms, are inseparable features of modern societies, and their activities bear far reaching consequences on all aspects of social life, including the subjective experiences of societal constituents.

Given the systemic social connectedness of business in society and the importance of happiness to governments and their people, this dissertation draws on positive psychology and corporate social responsibility (CSR) concepts to frame happiness as an externality of business and examines the social roles and responsibilities of businesses for societal happiness. In the absence of specific theories and frameworks in the extant literature, my research first proposes a new humanist and normative concept termed ‘CSR for Happiness’, which contends that businesses have a social responsibility to respect, preserve, and advance people’s right to, and experience of, happiness. As a new concept, subsequent empirical work was undertaken and interpreted through the lens of social contracts, to clarify the conceptual boundary conditions of *CSR for Happiness*.

The empirical contributions of this dissertation comprise two studies that examined lay perspectives regarding *CSR for Happiness* using a single large survey dataset. Study 1

was a quantitative study that analysed Likert-style responses of 1,319 participants. Study 2 was a mixed-method study that analysed open-text responses from over 1,000 participants. In undertaking Study 2, a novel mixed method was developed that used a combination of natural language processing and thematic analysis techniques to process and analyse large volumes of textual survey data, thus also contributing a method to the extant literature.

Collectively, both studies found that the study participants were supportive of the notion that businesses hold some degree of social responsibility for happiness. Findings from exploratory analyses in Study 1 indicates that there is stronger support among less privileged respondents in the public and that the perceived degree of social responsibility for happiness tends to be greater for high-proximity stakeholders such as customers and employees, compared to low-proximity stakeholders such as suppliers. Study 1 also found that business activities that enhance happiness of societal constituents corresponds with stakeholder behavioural intentions that may enhance business performance outcomes. In Study 2, analysis of the textual data revealed that lay construals of happiness were defined in terms of socioeconomic conditions and psychoemotional experiences. Further, although the public believed that businesses have some social responsibilities for happiness, their expectations were tempered by a number of caveats: (1) responsibility not to harm happiness, (2) responsibility to enable happiness, (3) responsibility to exercise awareness of happiness in decision making, (4) responsibility for happiness is greatest for stakeholder that are spatially near, and (5) responsibility to act within scope of their purpose and capability. Interpreted through a contractarian lens of CSR, Study 2 clarifies the conceptual boundaries of *CSR for Happiness* by identifying the perceived nature and extent of businesses' social responsibilities for societal happiness.

DECLARATION

This declaration is to certify that:

- Materials included in this thesis have not been accepted for any other degree in any university;
- This thesis comprises only my original work towards the PhD and, to the best of my knowledge, this thesis contains no material previously published or written by any other person, except where due reference is given in the text;
- No third-party editorial services were used in the preparation of this thesis;
- This thesis is less than 100,000 words in length, exclusive of tables, figures, references and appendices.

(Signed) .... (Dated) 10 October 2020

ACKNOWLEDGEMENTS

The PhD journey has been a challenging undertaking but has also been enriching and rewarding in equal measure. As I reflect on this time, I feel incredibly blessed for the many unique experiences I've been afforded and the meaningful connections that I've made along the way. Although the PhD has demanded much solitary work, it has not been a lonely process thanks to my wonderful support network.

First and foremost, I would like to give my heartfelt and sincere thanks to my supervisors for their mentorship and support. I am particularly indebted to my primary supervisor, Assoc. Prof. Peggy Kern, who has been a remarkable pillar of generous support and encouragement since the beginning of my PhD journey. Peggy, you truly embody the virtues and qualities of excellence that I aspire to develop in my scholarly life. To my secondary supervisors, Assoc. Prof. Ben Neville and Prof. Lindsay Oades, thank you for your stable and constant support throughout my PhD; your perspectives and our debates have been formative in the shaping my worldviews and the direction of this dissertation.

To my wonderful family and friends, the past five years would have been less meaningful without all of you. I'm grateful to my parents (Geoh Moy and Hiam Shin) for giving me the opportunities to pursue my passions and to my sister (Yin), brother-in-law (Florent), and nieces (Chloe and Charlotte) for your love and support. To my dearest friends who have been a source of rejuvenation – Chris McGowen, Ashley Dungan, Rob Sacco, Richard Girvan, Derek Collins, Jonathon Martin, Ryan Fernandes, Vikram Bhakoo, and Valerie Cotronei-Baird – thank you for your patience, emotional support, and companionship.

PREFACE

This dissertation includes one published peer-reviewed conference paper, two published peer-reviewed articles, and one unpublished manuscript intended for submission. I, the candidate, was the lead author responsible for planning, execution and preparation of the work for publication. Each manuscript reports on original research that I conducted during my candidature under the supervision of A/Prof. Margaret (Peggy) Kern, A/Prof. Benjamin Neville, and Prof. Lindsay Oades.

The preparation of this dissertation complies fully with the University of Melbourne's *Preparation of Graduate Thesis Rules*. An outline of how these manuscripts have been integrated into my dissertation along with the contribution breakdown of authors is provided below.

Chapter 3 – Societal Happiness as a CSR Concern: This chapter includes a sole authored conference paper published in the proceedings of the *Seventh International Conference on Gross National Happiness: "GNH of Business"*.

Citation: Chia, A. (2017). National Happiness: A Neo-utilitarian Corporate Objective or a Social Responsibility? In K. Ura, & S. Chophel (Eds.), *Seventh International Conference on Gross National Happiness*, Thimphu, Bhutan, 2017 (pp. 300-328): The Centre for Bhutan Studies & GNH.

Author	Conceptual design	Literature review	Research design	Analysis	Writing
Chia	100%	100%	100%	100%	100%

Chapter 4 – CSR for Happiness: A Conceptual Framework. This chapter extends on Chapter 3 and includes a conceptual paper that was published in *Business Ethic: a European Review.* The citation for the publication is:

Citation: Chia, A., Kern, M. L., & Neville, B. A. (2020). CSR for Happiness: Corporate determinants of societal happiness as social responsibility. *Business Ethics: A European Review*, 29(3), 422-437.

Author	Conceptual design	Literature review	Research design	Analysis	Writing
Chia	80%	80%	80%	80%	80%
Kern	10%	10%	15%	15%	15%
Neville	10%	10%	5%	5%	5%

Chapter 6 – Empirical Study 1. This chapter is an empirical paper that was published in *Applied Research in Quality of Life*. The citation for the publication is:

Citation: Chia, A., & Kern, M. L. (2020). Subjective Wellbeing and the Social Responsibilities of Business: An Exploratory Investigation of Australian Perspectives. *Applied Research in Quality of Life*. https://doi.org/10.1007/s11482-020-09846-x

Author	Conceptual design	Literature review	Research design	Analysis	Writing
Chia	85%	90%	80%	80%	85%
Kern	15%	10%	20%	20%	15%

Chapter 7 – Empirical Study 2. This chapter is an unpublished empirical paper, intended to be submitted for publication. The citation is:

Citation: Chia, A., Doyle, K., & Kern, M. L. (2020). *Community Construals of CSR for Happiness: A Mixed-Method Study Using Natural Language*. Unpublished manuscript.

Author	Conceptual design	Literature review	Research design	Analysis	Writing
Chia	80%	90%	80%	80%	80%
Doyle	10%	0%	10%	15%	5%
Kern	10%	10%	10%	5%	15%

In addition to the preparation of manuscripts, I have presented my work at the following conferences:

Chia, A. (2018). Social Responsibility for Subjective Wellbeing: An Exploratory Study. Presented at the *29th Annual Meeting of the International Association of Business and Society*, 6-10 Jun 2018, Hong Kong, China.

Chia, A. (2017). Happiness as a Latent Social Outcome of Business in Society: A Conceptual Model. Presented at the *7th Annual Australasian Business Ethics Network Conference*, 10-12 Dec 2017, Melbourne, Australia.

Chia, A. (2017). National Happiness: A Neo-utilitarian Corporate Objective or a Social Responsibility? Presented at the *7th International Conference on Gross National Happiness: GNH of Business*, 7-9 Nov 2017, Thimphu, Bhutan.

Chia, A. & Kern, P. L. (2016). When CSR and Positive Psychology Collide: Corporate Responsibility to Whom and for What? Presented at the *30th Annual Australian and New Zealand Academy of Management Conference*, 6-9 Dec 2016, Brisbane, Australia.

Chia, A. (2016). Stakeholder Happiness: A New Frontier for Corporate Social Responsibility. Presented at the *5th Australian Positive Psychology and Wellbeing Conference*, 22-24 Sep 2016, Adelaide, Australia.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1: INTRODUCTION

Chapter Synopsis

This first chapter details the research background that frames this dissertation. It commences with a review of the macro context and policy trends on societal happiness and highlights that the role, responsibilities, and contributions of business to societal happiness have been largely overlooked in current policy and scholarly discourse. The gaps within the extant literature are revealed and the scholarly opportunities to intersect the disciplines of positive psychology and Corporate Social Responsibility (CSR) are presented. The key contributions of this dissertation are outlined and an overview of the structure of the thesis is provided.

1.1 The Public Policy Context of Happiness

Happiness – used in this thesis interchangeably with the term subjective wellbeing – refers to the way people feel and function in their lives (OECD, 2013) and is something that is highly valued by most nations and their citizenry (Diener & Biswas-Diener, 2019). Over the past two decades, happiness has been a topical area of interest in policy circles around the world. Today, various intergovernmental agencies (e.g., United Nations and the Organisation for Economic Co-operation and Development (OECD)) and over 40 countries around the world are routinely collecting and publishing data on the subjective wellbeing of citizens (Diener & Seligman, 2018; Durand, 2018). Alongside more traditional indicators of societal progress – such as economic growth, national security, and social justice – measures of subjective wellbeing provide policymakers with direct information on what matters to people from the perspective of the people themselves, rather than making assumptions about what the good life constitutes for those people.

Aspirations for the ‘good’ or ‘happy’ life have been widely invoked across many cultures and codified in constitutional documents; perhaps none more recognisable than in the U.S Declaration of Independence, which states: “We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights; that among these are Life, Liberty, and *the Pursuit of Happiness*” (Jefferson, 1776, para. 2, italics added for emphasis). In 2008, the then French President, Nicholas Sarkozy, appointed Joseph Stiglitz, Amartya Sen, and Jean Paul Fitoussi to “The Commission on the Measurement of Economic Performance and Social Progress” to identify alternative measures of societal progress beyond gross domestic product (GDP). The following year, former British Prime Minister David Cameron delivered a speech that channelled Robert F. Kenney by arguing the need to shift the focus of policy beyond gross domestic product (GDP) to include general wellbeing, including “the beauty of our surroundings, the quality of our culture and, above all, the strength of our relationships” (Stratton, 2010, para. 4).

Further, in countries such as Bhutan, improving Gross National Happiness (GNH) sits at the core of the country’s political philosophy and is enshrined in the country’s democratic constitution as the overarching goal of the government (Burns, 2011). Broadly, the Bhutanese government uses GNH as the country’s key national development indicator, which spans across various policy areas such as environmental conservation, cultural preservation, socioeconomic development and political governance (Biswas-Diener, Diener, & Lyubchik, 2015). In resemblance to the GNH, in October 2019, the EU Council formally adopted ‘The Economy of Wellbeing’ as an official policy orientation and governance approach that places wellbeing at the centre of policymaking for the EU and member states.

Despite the growing policy interest in happiness around the world, White (2014) raises the question of "why happiness should be an important concern of government policy at all" (p. 20). Specifically, White (2014) contends that the concept of happiness is unsuitable for guiding policy because it is vague, multifaceted, and subjective making it difficult to measure. However, as Diener (2006) insightfully notes: "Even though existing measures of [happiness] are imperfect, useful conclusions can be drawn from them. All scientific measurement includes error… conclusions should be reached that respect the limitations of the measures, and the conclusions should be expressed in terms of these limitations" Ip. 153). Accordingly, imperfect measures do not in and of themselves undermine the merits or value of considering happiness in public policy nor should it detract from efforts to improve existing measures or the innovation of new methods (see 4.5.1 for elaborated discussion of various measurement approaches of happiness). Further, advocacy for broader societal measures of happiness is intended to supplement, rather than to replace, other existing measures of societal progress such as GDP. Indeed, aggregate measures of happiness may serve as a useful and important guide for locally and contextually appropriate policy making (Diener & Biswas-Diener, 2018).

Policy pivots towards consideration of happiness are not intended to define happiness for people nor undermine their self-determination or personal responsibility, but instead reflects the need for broader measures of societal progress beyond GDP and to highlight the important role of policymakers in creating and influencing the societal conditions necessary for citizens to find and experience happiness (Halpern, 2014). Research has found that the overall conditions of societal governance can impact on various societal factors that correlate with happiness, which among many others include the presence of rule of law, democratic voice, corruption levels, quality of the natural environment, employment rates, and income (Mulgan, 2013). Indeed, through the implementation of various public policies, governments have the capacity to shape societal conditions that either impede or enable individuals to pursue happiness (Duncan, 2010).

1.2 The Social Impact of Businesses on Societal Happiness

While much attention has been on how governments can preserve and enhance societal happiness, there has been minimal focus on the role and contributions of businesses in societal happiness. While businesses might include a number of for and not-for profit organisations, this thesis focuses specifically on for-profit organisations. In the modern post-capitalist world, there is growing public consciousness surrounding the social role, responsibilities, and impact of business (Sonenshein, 2016). Businesses, in their various forms, are inseparable features of modern societies, and their activities bear far reaching consequences on all facets of social life: they create local and global communities, determine dominant industries, and impact upon natural and built environments. Indeed, it is well-known that there are companies that are larger than many countries (Anderson & Cavanagh, 2000), thus making them one of the most powerful social institutions in the world (Ruggie, 2018). As such, businesses not only shape many of the material conditions of society, but also wield significant influence over people's subjective experiences across the communities in which they operate (Anderson et al., 2013; Kilfedder & Litchfield, 2014). What business organisations do and the way they engage with society can and does affect people's subjective wellbeing, as is reviewed and empirically established throughout this thesis.

Given the systemic social connectedness of business in social life, businesses play an influential role in governance and care for the common good (Matten & Crane, 2005), whether or not that influence is explicitly acknowledged. In a comparable capacity to governments, businesses can socially impact on the societal conditions that correlate to happiness. Social impact is defined here as the:

> "consequences to human populations of any public or private actions that alter the ways in which people live, work, play, relate to one another, organise to meet their needs and generally cope as members of society. The term also includes cultural impacts involving changes to the norms, values, and beliefs that guide and rationalize their cognition of themselves and their society" (ICGPSA, 1994, p. 2).

This definition speaks to humanistic values and the subjective qualities of life that determine people's experiences of happiness which businesses can impact on, which is explored further in Chapters 3 and 4.

1.3 Situating Happiness in the CSR Domain

Given that happiness is an important concern for governments and people, and that businesses have the capacity to influence societal happiness, this dissertation draws on the disciplines of positive psychology and CSR to explore and examine the social roles and responsibilities of business for societal happiness. This line of scholarly inquiry is, in part, spurred by the works of Jones and Felps (2013a) who applied stakeholder theory and utilitarian ethics to propose Stakeholder Happiness Enhancement (SHE) as an alternative normative corporate objective to shareholder primacy. By shifting the corporate focus away from economic wealth and towards the promotion of human happiness, Jones and Felps (2013a) contended that SHE would facilitate and inherently govern managerial behaviours that would yield direct benefits to social welfare and thereby redress the numerous shortcomings of shareholder primacy.

Although Jones and Felp’s (2013a) proposition to supplant shareholder primacy with SHE may indeed benefit society immensely, their proposal was deliberately provocative and appears problematic in practical terms. Jones and Felps (2013a) themselves acknowledged that any attempts to impose SHE as a corporate objective would be met with intense resistance within the business community. Rather than using stakeholder theory to extend on Jones and Felp’s (2013a) line of inquiry, this dissertation examines societal happiness within the alternative but complementary paradigm of CSR. In contrast to Jones and Felp’s (2013a) regulatory imposition of happiness as the object of business, a CSR approach adopts a self-regulatory perspective that considers public norms and expectations regarding happiness as a desirable externality of business.

Since its conceptual inception, CSR has been concerned with understanding the relationship between business and society. At its core, CSR implores managers and organisations to – when pursuing their own business interests – consider and act in the broader welfare interest of society (Carroll, 2015). In management research, the study of societal consequences and externalities of business has featured most prominently under the CSR banner. Research has typically focused on the objective dimensions of societal wellbeing along triple bottom line outcomes (i.e., economic, environmental, and social; Hall, 2011), but less consideration has typically been given to the psychoemotional effects as a desirable social outcome of business (Bhattacharya & Sen, 2004). Beyond CSR specific initiatives, this dissertation suggests that there is a need to consider the broader avenues by which businesses may influence the way people feel and function through their routine operational activities such as their provision of products (Hudders & Pandelaere, 2012), the end-to-end sale experience (El Hedhli, Chebat, & Sirgy, 2013), the work conditions offered to employees (El Hedhli et al., 2013), and touchpoints along their supply chain (Hill, Eckerd, Wilson, & Greer, 2009).

Prodigious streams of research – under the guise of CSR, business ethics, governance, and corporate citizenship – have long considered and examined the impacts of business on various objective conditions of society such as public health (e.g., Pulker, Trapp, Scott, & Pollard, 2018), environment (e.g., Orlitzky, Siegel, & Waldman, 2011), and human rights (Wettstein, 2012). By comparison, significantly less attention has been devoted to theorising about and empirically evaluating the role and contributions of businesses to societal happiness. This notable void in organisational research exists despite the amassed research from economics, psychology, and the health sciences that demonstrates the important benefits of happiness to individuals and society (Diener, Kesebir, & Lucas, 2008). As highlighted earlier, while there has been a growing coalition of scholars, policymakers, and intergovernmental agencies committing to renewed efforts in promoting and measuring societal happiness, organisational scholars are yet to contribute actively to this emerging area of research and policy discourse.

1.4 Aims of this Dissertation

In addressing the aforementioned gaps within the extant literature, this dissertation aims to clarify and further explore the social responsibilities that businesses have (or should have) for societal happiness. This dissertation draws on interdisciplinary concepts spanning positive psychology, CSR, stakeholder theory, social contracts, and public policy to form normative propositions. Given that societal happiness has been largely overlooked in prior CSR research, this research project necessitated a theory-building approach that involved a process by which conceptual representations are generated, empirically explored, and refined (Gioia & Pitre, 1990). Initial efforts were devoted to integrating positive psychology and CSR concepts to develop a framework, termed *CSR for Happiness*, that theorises the connection between business and societal happiness (see Chapter 4). Subsequent to this, two empirical studies were undertaken to clarify conceptual boundaries and to authenticate normative propositions (see Chapters 6 and 7).

1.5 Justifications and Contributions of this Thesis

The genesis of this thesis stems from initial observations that lively policy discourse on societal wellbeing has been occurring over the past two decades, which has widely engaged scholarship from various disciplines spanning psychology, economics, philosophy, and the health sciences. Curiously, while organisational scholars have extensively examined the wellbeing of employees (e.g., Fisher, 2010) and consumers (e.g., Sirgy & Lee, 2006), there has been a notable absence of serious theoretical or empirical work that has considered the systemic role, responsibilities, and contributions of businesses to societal happiness.

This dissertation contributes to the laying of initial foundations for further scholarly work at the intersection of the positive psychology and CSR disciplines. This thesis contends that the integration of these two areas provides an ideal opportunity for organisational scholars to partake and contribute to the global policy and scholarly agenda on societal happiness. As Bozkurt (2014, p. 454) states, "at the societal level, positive psychology calls attention to organisational citizenship, social responsibility, social empathy, altruism, social tolerance and business ethics". As acknowledged in prior scholarly work (e.g., Giacalone, Paul, & Jurkiewicz, 2005; Waddock, 2005), the cross-fertilisation of concepts, theories, and perspectives between the two disciplines paves the way for new questions and richer understandings of the relationship between business and society at various levels of analysis. Specifically, in Chapter 3, I highlight four levels of inquiry where positive psychology and organisational research intersects thus presenting scholarly opportunities at the philosophical, theoretical, phenomenological, and measurement levels.

The findings and outputs of the dissertation make theoretical, empirical, and methodological contributions. Theoretically, this dissertation brings together research from different fields to present a conceptualisation and integrated framework of *CSR for Happiness*. Empirically, two studies were conducted that evaluated public perceptions of *CSR for Happiness* as a means for testing and clarifying conceptual boundaries (see Chapter 6 and 7). Methodologically, a novel mixed-method design was developed for the second study (see Chapter 7) that used a combination of natural language processing and thematic analysis techniques to process and analyse large volumes of textual survey data, contributing a method that could be applied in other survey-based studies to facilitate the analysis of large amounts of qualitative information.

1.6 Structure of the Thesis

This chapter (Chapter 1) outlines the background, research aim, justifications, and contributions of this dissertation. Chapter 2 reviews the interdisciplinary intersections of positive psychology and CSR and Chapter 3 reviews happiness as a social issue of CSR concern. Based on the interdisciplinary literature reviewed, Chapter 4 presents an integrated conceptual framework, entitled 'CSR for Happiness'. Chapter 5 outlines the research methodology and explains the theoretical, epistemological, and methodological foundations of the research undertaken. A quantitative study and a mixed-method study were conducted and are reported in chapters 6 and 7 respectively. Chapter 8 provides an integrated discussion, drawing together different parts of the dissertation and identifying key implications for research and practice.

CHAPTER 2: FOUNDATIONS AND INTERSECTIONS OF CSR AND POSITIVE PSYCHOLOGY

Chapter Synopsis

This chapter aims to review literature related to CSR and positive psychology, providing an introduction and background to key concepts to build a case for the integration of these two disciplines used within the dissertation. The chapter begins by providing a review of CSR and the dominant philosophical perspectives that have historically underpinned this field. Against this historical backdrop, this chapter highlights how psychological research and concepts have traditionally been neglected within the CSR literature. Following this, it is proposed that the burgeoning field of positive psychology has the potential to contribute constructively to the way we view and understand the social contributions and impact of businesses. A thorough review of specialist CSR journals is conducted to identify scholarly trends in the cross-fertilisation of the CSR and positive psychology domains and the cross-disciplinary opportunities to examine happiness at the interface of business and society are identified.

2.1 CSR Overview

Although once derided by some as an irrelevant distraction for businesses, trade and academic journals have increasingly included articles that promote the ‘do good, do well’ mantra of CSR. The characterisation of CSR is perhaps best captured in Votaw’s (1973) classic quote that described CSR as a term that “means something, but not always the same thing to everybody” (p. 11). The breadth and diversity of the CSR domain is exemplified in reviews conducted by Dahlsrud (2008) and Peloza (2009), who identified 37 definition and 36 distinct measures of CSR respectively. Although interpretations of what CSR is and what it constitutes varies greatly across geographic boundaries (Freeman & Hasnaoui, 2011; Matten & Moon, 2008) and time (Rivoli & Waddock, 2011a), at the heart of the concept is the assertion that businesses, as social institutions, have duties and obligations to society beyond their profit-making objectives and that they should strive to maximise the positive impact of their operations in society (Dillard & Murray, 2012). Within this dissertation, the term 'CSR' is used to refer to "the planning and execution of organisational decisions, policies, and actions that account for social issues and contribute to broader societal goals" (Chia & Kern, 2020, p. 2).

Various scholars have long expressed scepticism regarding the notion of CSR, which they argue is an inappropriate and unjustifiable use of resources to advance general social interests (e.g., Crook, 2005; Friedman, 1970; Karnani, 2011; Sundaram & Inkpen, 2004). Some, such as van Oosterhout and Heugens (2008), even implore that scholars "dispense the notion of CSR altogether" (p. 198). However, it is evident that scholarly impasses and unresolved tensions within the academic literature has not impeded CSR from flourishing as a mainstream managerial concept and activity in the business world and society at large (Berger, Cunningham, & Drumwright, 2007). Attesting the managerial appeal of social responsibility, Rivoli and Waddock (2011b) note that if social responsibility "is an illusory bubble of some sort, it is certainly one of the longest bubbles in business history" (p. 112). Indeed, in 2019, the Business Roundtable (2019) – a large group of prominent CEOs – issued a statement declaring that the purpose of the corporation is to serve the interest of all stakeholder and not only shareholders.

Across modern societies, CSR has been widely embraced by business leaders as a defining facet of corporate success and an important source of strategic advantage (Fitzgerald & Cormack, 2006; Porter & Kramer, 2006). As Carroll (2015) insightfully notes, “business as an institution in society has increasingly accepted the idea that it is a multi-purpose social institution, an adaptive-learning institution, and that its legitimacy in society and the world over is tied to public acceptance and approval, particularly in free economies” (p. 94). Indeed, many businesses strive, if not aspire, to contribute positively to society in their own ways. For instance, the pertinence of socially responsible thinking and practice was evidenced in a global survey of 1,409 Chief Executive Officers, where 64% declared social responsibility as being core to their business (PwC, 2016). Further, global recognition of the importance of CSR has led to international certifications such as the ISO 26000 on social responsibility, which complement quality and environmental management standards (Hahn, 2013). A notable initiative in the modern era of the CSR movement was the launch of the United Nations Global Compact (UNGC) in 2000, which expressed universal values regarding the role and contributions of business in human rights and various social and environmental issues. Although it has been critiqued that the UNGC fails to live up to its promise (Sethi & Schepers, 2014), it does not detract from the fact that over 10,000 of the world’s most well-known businesses have publicly pledged a commitment to socially responsible business. The UNGC, in conjunction with a multitude of other multi-stakeholder initiatives such as the Global Reporting Initiative (GRI) and the United Nations Guiding Principles on Business and Human Rights (UNGPBHR) highlights that the notion of doing social good, which sits at the heart of CSR, is something that has captured the moral imagination of business leaders around the world and provides an ideal vehicle to place important social issues on the business agenda.

2.1.1 Conceptions and Purpose of the Firm

It has been suggested that the notion of social responsibility can be traced back to the time of Roman laws (Chaffee, 2017); this long and wide-ranging history has been well documented within the scholarly literature (cf. Agudelo, Jóhannsdóttir, & Davídsdóttir, 2019; Carroll, 2008; Moura-Leite & Padgett, 2011; Carroll, 1999). Although a complete historical review of CSR is well beyond the scope of this thesis, it is worth revisiting the early days of the modern era of CSR (1950-80s), which was a significantly influential period in shaping dominant perspectives and paradigms regarding the purpose and accountability of business organisations. Specifically, it was during this period where two salient binary debates occurred: the private-public conception of the firm which took place between the 1950s and 1970s followed by the shareholder primacy versus stakeholder theory debate, also known as the Friedman-Freeman debate, in the 1980s (Rönnegard & Smith, 2019; Sundaram & Inkpen, 2004).

Broadly, early public conceptions viewed businesses as powerful social and political entities that have the capacity and a moral obligation, to contribute to public good and public policy goals. This idea was most notably captured in Howard R. Bowen's (1953) landmark book, *'Social Responsibilities of the* Businessman [*sic*]*'* that marked the formal beginnings of academic discourse and modern literature on the topic of CSR (Carroll, 1999). Bowen (1953) defined the social responsibilities of business as "the obligation of businessmen [*sic*] to pursue policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society" (p. 6). This definition was founded on his belief and observation that big businesses were critical centres of power and influence, whose decisions and actions had the capacity to positively or negatively impact the quality of life of citizens (Carroll, 2008). Although Bowen's

(1953) perspectives were ahead of his time in the 1950s, his normative views regarding the social role and responsibilities of business has left an enduring legacy in conceiving and shaping the scholarly field of CSR (Carroll, 2008).

In the early 1960s, dissenting voices emerged that challenged the central notions of social responsibilities of business. Most notably, it was the Nobel Prize economist Milton Friedman who advocated the private (i.e., property rights) conception of business, which viewed firms as the property of shareholders. Accordingly, the role of corporations in free capitalist markets is to limit their focus to the pursuit of profit for their shareholders, and if shareholders wish to contribute to social goals, they may do so by cashing out their shareholdings rather than through CSR initiatives (Friedman, 1962). It was in 1970 when Friedman's shareholder primacy arguments gained greatest prominence, when he published his famous article 'The Social Responsibility of Business is to Increase its profits' in the New York Times magazine, where he staunchly argued that the single most important responsibility of a business is "to use its resources and engage in activities designed to increase profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud" (Friedman, 1970, para. 33).

In contrast to Friedman's view, Freeman's (1984) seminal work on stakeholder theory rejects the notion that shareholder wealth maximisation is the sole objective purpose of business organisations. Freeman (1984) does not deny that profitability is important but argues that a business's success is contingent on management's ability to balance and harmonise the interest of those who have a claim (or stake) on the firm (Evan & Freeman, 1988; Smith, 2003). Rather than viewing the firm as a profit-maximising vehicle for equity owners, stakeholder theory conceives the firm as a point of convergence for diverse stakeholder interests and thus reframes traditional thinking about the responsibilities and duty of care of businesses (Jamali, 2008). Although Freeman's original theory was explicitly strategic and firm-centric, it is a theory that accommodates a broad base of social considerations and provides a level-spanning framework that connects firm activities with various dimensions of individual and social welfare (Margolis & Walsh, 2003).

Bowen's (1953), Friedman's (1970), and Freeman's (1984) contributions have been significant in shaping the debates on CSR in the decades that followed. In practice, CSR has become mainstream and is widely acknowledged as a necessary voluntary strategic approach for businesses to minimise or avoid market regulations that impinge on the workings of free markets and the curtailment of private property rights (de Bakker, Matten, Spence, & Wickert, 2020). In scholarly terms, the literature is replete with countless concepts, theories, and empirical research that address topics regarding the social role and responsibilities of business. Interestingly but perhaps unsurprisingly, in his retrospective analysis of the conceptual evolution of CSR, Lee (2008) revealed that CSR scholarship within the management discipline has undergone progressive rationalisation. Specifically, he noted that the philosophical and theoretical orientations of CSR research had gradually shifted from "explicitly normative and ethics-oriented arguments to implicitly normative and performance-oriented managerial studies" (p. 54). This pivot in philosophical and theoretical orientation also corresponded with less scholarly attention devoted to the macro-societal level (i.e., the role and contribution of business to society) and greater emphasis given to organisational-level analysis focussed on instrumental firm outcomes (i.e., the effect of CSR on financial performance) (Lee, 2008). In the following section, I discuss the dominant philosophical perspectives that have underpinned CSR research.

2.1.2 Philosophical Perspectives of CSR

CSR is a domain that has attracted scholarly attention from diverse disciplines, including management, marketing, economics, philosophy, law, psychology, public health, and environmental studies (Okoye, 2009). Thus, it is unsurprising that a myriad of CSR theories and concepts exist. Despite the breadth of work on CSR, theoretical synthesis within the field is not readily discernible, and there are varying compelling cases that support diverse approaches (Windsor, 2006). Some approaches are detailed as elaborate theories of the firm and the purpose of business, while others are vague notions expressed as aspirations for humanity and society (Melé, 2008). Numerous attempts have been made within the scholarly literature to chart and organise the theoretical terrain of CSR. There have been three notable studies that have proposed taxonomic categories for extant CSR theories:

1) Klonoski (1991) argued that theories can be categorised based on whether a theory construes corporation (or businesses more generally) as social institutions. Accordingly, he proposed three categories: (i) fundamentalism, (ii) moral personhood and agency, and (iii) social institutions.
2) Garriga and Melé (2004) argued that CSR theories can be organised based on Parson's (1961) four groups of social reality: (i) economics, (ii) politics, (iii) social integration, and (iv) ethics.
3) Windsor (2006) conducted a descriptive comparative assessment of existing theories and proposed three categories: (i) economic responsibility, (ii) ethical responsibility, and (iii) corporate citizenship.

Commonalities clearly exist across the three taxonomies. Broadly speaking, the categories proposed (and their constituent theories) can be classified into three general philosophical perspectives, as illustrated in Figure 2.1: instrumental, ethical, and political. While these three perspectives are not strictly mutually exclusive, a classification scheme is a pragmatic means for organising the diverse, multifaceted, and messy reality of CSR and identifying key themes across the field of CSR theories. The following sub-sections describe these perspectives in more detail. The sections do not aim to provide an 'archaeology' of CSR theories, but rather describe the *perspectives* that underpin main categories of CSR theories, providing background and perspective from which the current dissertation is grounded. As will be described in greater detail in Chapters 6 and 7, this dissertation subscribes to a political contractarian perspective of CSR.

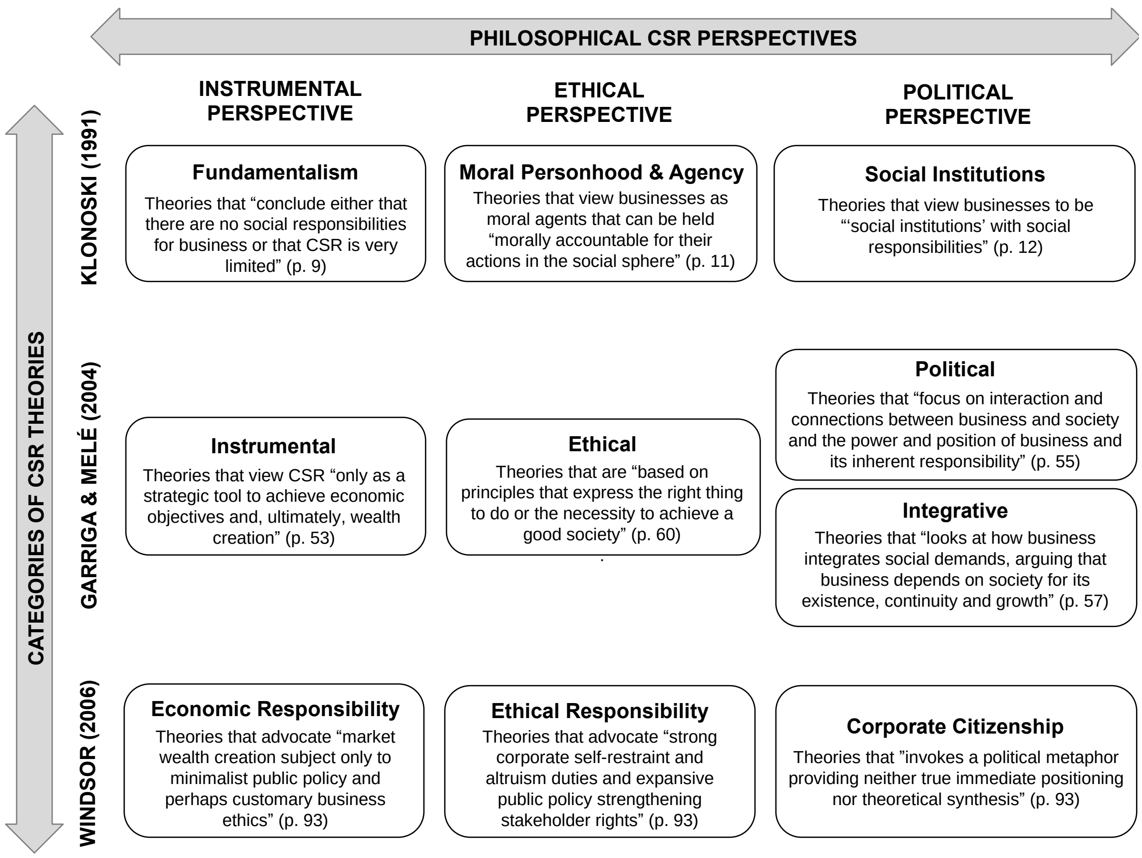


Figure 2.1: Philosophical CSR perspectives, based upon the three major categories of CSR theories.

2.1.2.1 Instrumental Perspectives

Reminiscent of Friedman's (1970) arguments, the instrumental perspective of CSR views businesses as legal economic entities with the primary aim and responsibility of creating wealth for owners and/or shareholders. The roots of the instrumental paradigm trace back to the work of Adam Smith (1904), who argued for free markets, investor property rights, and that optimal economic performance is achieved when capital allocation and wealth distribution occurs within competitive markets and under minimalist public policy (Windsor, 2006). Today, the Smithian lineage of thinking still informs neo-libertarian arguments against CSR, whereby opponents would advance the notion that the undertaking CSR initiatives contradicts the proper aim of business and that businesses are able to create the most social welfare when they pursue private profits (Henderson, 2001). This perspective presumes that if markets operate efficiently, "there is no need to appeal to companies to fulfil some vague social responsibility" (Karnani, 2011, p. 70).

Breaking away from the dichotomous debates on the objective function of business, Peter Drucker (1984) proposed that CSR could be conceived from an instrumental perspective, stating "the proper 'social responsibility' of business is to tame the dragon, that is to turn a social problem into economic opportunity and economic benefit, into productive capacity, into human competence, into well-paid jobs, and into wealth" (p. 62). This theorising sought to demonstrate and explain the economic value of CSR to the firm, thus viewing profit as the preeminent goal for engaging in CSR (Frederiksen & Nielsen, 2013). Building from this perspective, a dominant trend within the CSR literature has been 'business case' research that seeks to strategically reconcile CSR and profitability to establish conceptual legitimacy (Carroll & Shabana, 2010). Typically, as

Kurucz, Colbert, and Wheeler (2008) suggest, the business case for CSR is demonstrated in four general ways: (1) cost and risk reduction; (2) adaptive competitive advantage; (3) reputation and legitimacy; and (4) synergistic value creation. A contemporary example of the business case approach is Porter and Kramer's (2006) popular Creating Share Value concept, which argues that competitive market advantage is best attained by incorporating social needs into corporate strategy as a means for creating economic value. The key argument in such theories is that businesses should pursue CSR because socially responsible firms are directly and/or indirectly rewarded financially by the market (Carroll, 2015). For example, numerous meta-analytic studies have been conducted to review the large body of empirical research on the instrumental links between CSR and corporate financial performance (see Barnett, 2007; Orlitzky, Schmidt, & Rynes, 2003; Wang, Dou, & Jia, 2016).

While there is much intuitive appeal attached to the CSR business case, the market motivation for CSR is unclear, as the evidence supporting the link between CSR and firm performance is complex and far from conclusive (Carroll & Shabana, 2010). Over the past 40 years, well over 130 studies on the CSR business case have been conducted, with mixed results (Walsh, Weber, & Margolis, 2003; Wang, Dou, & Jia, 2016). Some studies indicate that social responsibility enhances firm performance (Barnett & Salomon, 2012), whereas others suggest that the instrumental effects are neutral (Schreck, 2011). Overall, while the research indicates a positive correlation between CSR and financial performance, the results are highly variable and points to non-linear relationships where favourable returns are contingent on contextual factors pertaining to time and place (Brammer & Millington, 2008). This area of research is riddled with complexity because of the myriad of variables potentially at work and the methodological and measurement challenges associated with business case research (Carroll, 2015). Accordingly, even if empirical studies allude to a positive correlation between CSR and firm performance, the inherent contextual variability of such studies undermines any causal claims. Perhaps, as Marti and Gond (2018) suggest, the degree to which CSR yields instrumental outcomes for a firm may depend on whether business themselves believe that they do.

2.1.2.2 Ethical Perspectives

Despite the popularity of the instrumental perspective of CSR, ethicists have argued that businesses hit a 'glass ceiling' when economics or profitability is used as the sole basis for legitimising CSR. Specifically, Nijhof and Jeurissen (2010) contend that a narrow instrumental focus of CSR leads to counterproductive opportunism, the preservation of institutional blockages that reinforce self-interest mindsets, and an undermining of intrinsic motivation for engaging in CSR. Ethical theories and approaches to CSR provide a counterbalancing perspective that reflects systems of thought and reasoning that are rooted in moral duties and obligations (Carroll, 2015). They refute that profit should be used as the final standard of evaluation for CSR while emphasising the imperative for ethical justification (Baden & Harwood, 2013). They seek to promote moral reflection, corporate self-restraint, and altruism (Windsor, 2006), which are argued on the principles of doing the right thing for the betterment of society (Garriga & Melé, 2004). Businesses are personified as moral persons capable of exercising moral agency (Klonoski, 1991). Accordingly, business decisions and actions can be critiqued, analysed, and evaluated using moral and ethical frameworks to form normative positions regarding what a 'good business' ought to be and do.

While the term 'responsibility' in CSR inherently bears ethical connotations, Enderle (2010) notes that the term is "seldom defined or explained with its three components: the subject (who is responsible?); the contents (for what is one responsible?); and the authority (to whom is one responsible?)” (p. 731). Ethics-based perspective, such as utilitarian and deontological approaches to CSR, directly address the term, aiming to address the ‘who’, ‘what’ and ‘to whom’ questions of CSR. These two approaches prescribe boundaries for ethically acceptable business behaviour (Chakrabarty & Bass, 2015). Specifically, contemporary utilitarian thought such as those advanced by Singer (2011) contend that businesses are moral agents that have an obligation to maximise the total sum of wellbeing of all humans. As such, according to utilitarianism, businesses need to account for the interests of all societal constituents and not only those of owners and shareholders (Frederiksen & Nielsen, 2013). With deontology, the primary focus is on defining the right actions of businesses in terms of duties and moral rules. A deontological approach to CSR emphasises the moral rights, responsibilities, and duties of businesses, its stakeholders, and society as a whole, rather than the outcomes of business actions (Frederiksen & Nielsen, 2013).

A third ethical paradigm that is often applied in CSR is virtue ethics (or the ‘common good’ approach), which considers the moral character and excellence of the firm and provides the “normative threshold for supererogatory obligations attached to corporate social responsibility” (Weisband, 2009, p. 910). The key assumption of virtue ethics in CSR is that moral excellence within the firm will lead to excellence in business decision-making and practice that in turn contribute to the advancement of the common good (Klonoski, 1991). Unlike utilitarianism and deontology, rather than explicitly defining the boundaries of morally praiseworthy acts, CSR based on virtue ethics encourages businesses to moderate their pursuit of wealth with the development of a set of internal firm qualities (i.e., virtues such self-discipline, courage, compassion, etc.) (Hadreas, 2002). In doing so, businesses are able to “pursue excellence through virtuous acts”

(Arjoon, 2000, p. 162) and demonstrate benevolent responsiveness to the needs and demands of the world (Weisband, 2009).

2.1.2.3 Political Perspectives

Davis' (1960) theory of 'Corporate Constitutionalism' first introduced the dimension of power in the CSR debate by proposing that businesses, as social institutions, possessed social power that must be exercised responsibly. He prescribed two governing principles: (1) 'the social power question' that states "social responsibilities of businessmen arise from the amount of social power that they have" (Davis, 1967, p. 48), and (2) 'the iron law of responsibility' which states "whoever does not use his social power responsibility will lose it. In the long run those who do not use power in a manner which society considers responsible will tend to lose it because other groups eventually will step in to assume those responsibilities" (Davis, 1960, p. 63).

From a political perspective, society is defined as a civil system of power comprising of private enterprises, government, and groups vying to advance their own interests, which results in social equilibrium and a balance of power when functioning well (Willke & Willke, 2012). Accordingly, political approaches to CSR focuses on interactions and power dynamics between businesses and society (Garriga & Melé, 2004). Although scholarly interest in the political role of business has waxed and waned since Davis's (1960) original work, more recently there has been a revival of interest in the political perspective. In particular, the political concept of 'corporate citizenship' and 'the business citizen' has emerged strongly in response to increased globalisation and market deregulation, which has seen gradual shifts in economic and social power of governments to businesses and corporations (Matten & Crane, 2005; Whelan, 2012).

Broadly, corporate citizenship highlights the rightful place of businesses and corporations in society alongside other citizens with whom they form a community (Matten, Crane, & Chapple, 2003). Accordingly, the term ‘citizenship’ aims to connote the rights and responsibilities of all community members which are interlinked and interdependent (Waddell, 2000). Extending on corporate citizenship, Scherer and Palazzo’s (2007) ‘Political CSR’ concept highlights that corporations not only influence politics, but also serve as political actors in two ways: (1) they operate with broader responsibilities in social domains that have traditionally been addressed by government, and (2) they are called to help solve political and social problems in cooperation with state and civil society actors.

Scholarly work on corporate constitutionalism and corporate citizenship invokes the political concept of social contracts to varying degrees. When considering CSR more broadly, Byerly (2013) argues that “no theoretical perspective better supports evolving expectations of corporate social responsibility than social contract theory” (p. 4). Broadly, contractarian philosophy construes society as a cooperative undertaking and assumes the existence of collective implicit social contracts that prescribe a set of socially acceptable norms to which all societal constituents, including businesses, are bound by (Dowling & Pfeffer, 1975; S. Freeman, 2012). In the context of business and society, contractarian reasoning follows the argument that because the public provides the necessary support and resources for productive functioning, businesses are inclined to engage in socially responsible behaviours in order to maintain moral legitimacy and retain their social license to operate (Demuijnck & Fasterling, 2016; Donaldson, 2001). Accordingly, this thesis (see Chapters 6 and 7) principally adopts a contractarian perspective of CSR, whereby the social role and responsibilities of business are defined by the expectations and norms of the communities within which they operate.

In contrast to other political approaches that tend to focus on principles of public responsibility and specific social issues, stakeholder theory is more focussed on the people (i.e., stakeholders) that are affected by business actions and decision (Garriga & Mele, 2004). Stakeholder theory may be viewed as a political theory of CSR, in that it advocates responsiveness and sensitivity to the external environment (Garriga & Mele, 2004). Although disagreements over the merits and problems of applying stakeholder theory in CSR have appeared across the literature, McWilliams and Siegel (2001) contend that stakeholder theory is a dominant paradigm in the study and research on CSR, and Elms, Johnson-Cramer, and Berman (2011) highlight the utility of stakeholder theory as an operationalising device and explanatory tool for the study of the social consequences of business activities. Various CSR scholars have drawn on stakeholder theory as a means for operationalising society; in fact, Schwartz and Carroll (2003) have defined society as being synonymous with an organisation's stakeholders which include (but are not limited to) "employees, consumers, competitors, suppliers and the local community, in addition to general citizens" (p. 512). Consistent with Schwartz and Carroll's (2003) approach, in this dissertation, stakeholder theory has predominantly been used as a device for operationalising society.

2.2 Psychology and CSR

Historically, CSR has failed to capture the attention and interest of sub-disciplines of psychology (e.g., social, personality, health, positive, etc.). Reviews of the literature reveal that psychological concepts and theories feature infrequently in CSR-related research (Aguinis, 2011; Aguinis & Glavas, 2012). In fact, a citation analysis of CSR research conducted by Lockett, Moon, and Visser (2006) found that the management literature itself serves as the single most influential source of references for CSR research articles and revealed that there is limited cross-fertilisation of concepts and ideas with other scholarly disciplines.

Organisational psychology has been one of the few areas of psychology that has taken an active interest in CSR. In particular, organisational psychology has contributed to the research literature on micro-CSR topics, or CSR-related research conducted at the individual level of analysis (Jones, Willness, & Glavas, 2017). To date, however, micro-CSR has predominantly anchored its focus on the antecedents that lead to employee involvement in CSR initiatives and the impact that CSR has on various employee outcomes (e.g., turnover, organisational identification, occupational health and safety, organisational citizenship behaviours, needs fulfilment, etc.) (Glavas, 2016). Another stream of research which Gond and Moser (2019) term as ‘sociological microfoundations of CSR’ focusses on CSR as an “element of workplace transformation related to capitalism shifting towards neoliberalism” (p. 3). While employees are critical stakeholders to businesses and CSR, broader psychological consideration of how CSR impacts on external actors, and society more generally, has minimally been addressed within the micro-CSR research agenda (Rupp & Mallory, 2015).

In highlighting the limited focus of micro-CSR, Rupp and Mallory (2015) proposed a more expansive definition and approach, suggesting that:

> “micro-CSR becomes the study of the effects and experiences of CSR (however it is defined) on individuals (in any stakeholder group) as examined at the individual level. As such, micro-CSR is not limited to employee considerations… if we embark upon the study of the effects of CSR on individuals, we must accustom ourselves to venturing through multiple domains” (p. 216).

Rupp and Mallory's (2015) sentiment is reflected in this dissertation, which draws specifically on the sub-discipline of positive psychology to integrate important concepts, theories, and perspectives on happiness and wellbeing into the CSR domain. In doing so, this thesis contends that positive psychology is useful in helping CSR researchers to map and understand the psychological correlates and pathways that link CSR activities to individual-level and societal-level happiness.

Management approaches have often associated happiness with the economic concept of utility (i.e., higher consumption equals higher levels of happiness) (Jones et al., 2016). However, recently there has been growing concern about the gross inadequacy of using utility or consumptive behaviours as a proxy measure for happiness (Diener & Seligman, 2004; Harrison & Wicks, 2013; Layard, 2006). At the experiential level, psychological research has shown that happiness is not experienced as a set of behaviours but rather as the affective and cognitive consequences of those behaviours (Lyubomirsky, 2001; Lyubomirsky & Lepper, 1999; Schimmack, Schupp, & Wagner, 2008). By drawing on pre-existing psychological constructs and measures of happiness such as subjective happiness (Lyubomirsky & Lepper, 1999), psychological wellbeing (Ryff & Keyes, 1995), subjective wellbeing (Diener, 1984) and satisfaction with life (Diener, Emmons, Larsen, & Griffin, 1985), CSR researchers are able to measure happiness outcomes more directly rather than using proxy measures such as utility and GDP (Diener & Seligman, 2004). Accordingly, the burgeoning discipline of positive psychology presents potential for cross-disciplinary research in the CSR domain, with some scholars even classifying CSR as an applied sub-field of positive psychology (Giacalone, Paul, & Jurkiewicz, 2005).

2.2.1 What is Positive Psychology?

Defined as a "science of positive subjective experience, positive individual traits, and positive institutions" (Seligman & Csikszentmihalyi, 2000, p. 5), positive psychology emerged as a distinct area of research and practice in 1998 under the stewardship of Martin Seligman in his role as the incoming president of the American Psychological Association. Positive psychology's rise to prominence was driven by an overdue need to correct the imbalance of traditional psychology, which has historically been primarily based on a disease model and preoccupied with the study and treatment of human problems (Peterson & Seligman, 2003). In contrast, positive psychology seeks to study the conditions, processes, and factors that contribute to the happiness and optimal functioning of people, groups, institutions, and communities (Gable & Haidt, 2005).

It is important to acknowledge that the ideas that have fuelled positive psychology are not new, tracing back thousands of years (McCullough & Snyder, 2000). For example, positive psychology perspectives are reflected in Aristotelian philosophy and early formative writings in psychology such as William James' concept of "healthy mindedness" (James, 1902). It has also been noted that the theoretical presuppositions and thematic content of positive psychology overlaps with humanistic psychology, which both focus on the positive aspects of human experience (Robbins, 2008). Indeed, Abraham Maslow (1954) – a prominent humanist psychologist – made the following observation of the state of psychology in the 1950s:

> "The science of psychology has been far more successful on the negative than on the positive side. It has revealed to us much about man's shortcomings, his illness, his sins, but little about his potentialities, his virtues, his achievable aspirations, or his full psychological height. It is as if psychology has voluntarily restricted

> itself to only half its rightful jurisdiction, and that, the darker, meaner half" (p. 354).

Despite the ideas of positive psychology being present in psychology and the broader social sciences, historically it had not been organised or recognised as an integrated and holistic body of knowledge. As Linley, Joseph, Harrington, and Wood (2006) noted,

> "one of the major achievements of the positive psychology movement to date has been to consolidate, lift up, and celebrate what we do know about what makes life worth living, as well as carefully delineating the areas where we need to do more" (p. 4).

Since its advent, the positive psychology perspective has been incorporated across various sub-branches of psychology (e.g., social, personality, health, clinical) as well as other disciplines such as neuroscience, psychiatry, sport science, education, public health, business, and management (Rusk & Waters, 2013). The reach and influence of positive psychology perspectives and concepts across various fields has been described as a positive social science movement where human goodness and excellence are assumed as the starting basis of scholarly inquiry (Peterson, 2004).

2.2.2 Positive Organisational Scholarship

Positive organisational scholarship (POS) applied the positive psychology perspective specifically within organisations. POS is defined as "the study of that which is positive, flourishing, and life-giving in organisations" (Cameron & Caza, 2004, p. 731). Within the broader context of Seligman and Csikszentmihalyi's (2000) three aims of positive psychology (i.e., positive traits, positive experiences, positive institutions), Dutton and Sonenshein (2009) characterised POS as providing thought leadership within the domain of positive institutions. Like other applied social sciences, POS was motivated by a growing sense of dissatisfaction and disillusion among organisational scholars with the reliance on concepts and theories that are deficit-focused (Cooperrider, 1990). Thus, POS focusses on what is right with people and organisations, seeking to understand the cultivation of strengths and the creation of positively deviant conditions that enable individuals to flourish. POS provides an umbrella term that brings together existing domains of organisational studies that focus on flourishing and covers a range of topics such as wellbeing, health, growth, flow, energy networks, compassion, mindfulness, proactivity, organisational citizenship behaviours, resilience, thriving, and work callings (Dutton & Sonenshein, 2009).

Aside from bringing an affirmative focus to counterbalance the negativity bias inherent in much of organisational research, POS also emerged in response to preoccupations on outcomes related to profitability, economic efficiency, and competitive advance. Even though humanist concepts such as job satisfaction and employee engagement are widely examined in organisational research, they were often situated and justified within the context of productivity (e.g., Solanki, 2013) and profit (e.g., Yee, Yeung, & Cheng, 2008). Alternative outcomes relating to psychological, emotional, and social wellbeing and human sustainability were often neglected within mainstream organisational science (Cameron & Spreitzer, 2012).

While much has been achieved since POS was first introduced in the early 2000s, POS has predominantly had an intra-organisational focus on individuals and groups within work organisations (Dutton & Sonenshein, 2009). Similarly, there has been minimal research in CSR that has adopted the positive psychology or POS lens to examine the antecedents and outcomes of business-society relationships and exchanges. Indeed, at a time where businesses are increasingly powerful and influential, a positive lens of business in society is needed to ensure that business leaders have a systems perspective when responding to societal need and interests. Waddock and McIntosh (2009) suggest that positive psychology and POS perspectives may help to “point emerging leaders toward looking at what is positive in a situation so that new types of organisations can be built, creativity can be enhance, and wellbeing at multiple levels can be fostered in systemic ways” (p. 315).

2.2.3 Positive Psychology Trends in CSR Research

To get a sense of overlap between CSR and positive psychology, I conducted a literature review using the search term ‘positive psychology’ in key specialist journals dedicated to CSR-related topics. The choice of journals was based on recommendations prescribed by Crane, McWilliams, Matten, Moon, and Siegel (2008), which included *Business & Society*, *Business and Society Review*, *Journal of Business Ethics*, *Business Ethics Quarterly*, *Business Ethics: A European Review*, *Corporate Governance: the International Journal of Business in Society*, *Journal of Corporate Citizenship,* and *Corporate Social Responsibility and Environmental Management*.

As shown in Figure 2.2, positive psychology concepts, theories, and research are increasingly gaining attention in the sub-fields of business and society as well as business ethics. Across the eight in-scope journals, a total of ninety-six articles were identified as citing research and/or concepts from positive psychology between 2003 and 2019. This also included a special issue in the *Journal of Corporate Citizenship* in 2012 that was dedicated to the application of positive psychology in sustainability, which saw a spike of sixteen articles published that year. The *Journal of Business Ethics* emerged as the most popular publication outlet for articles that drew on positive psychology, which accounted for 78% (n=75) of all published articles.

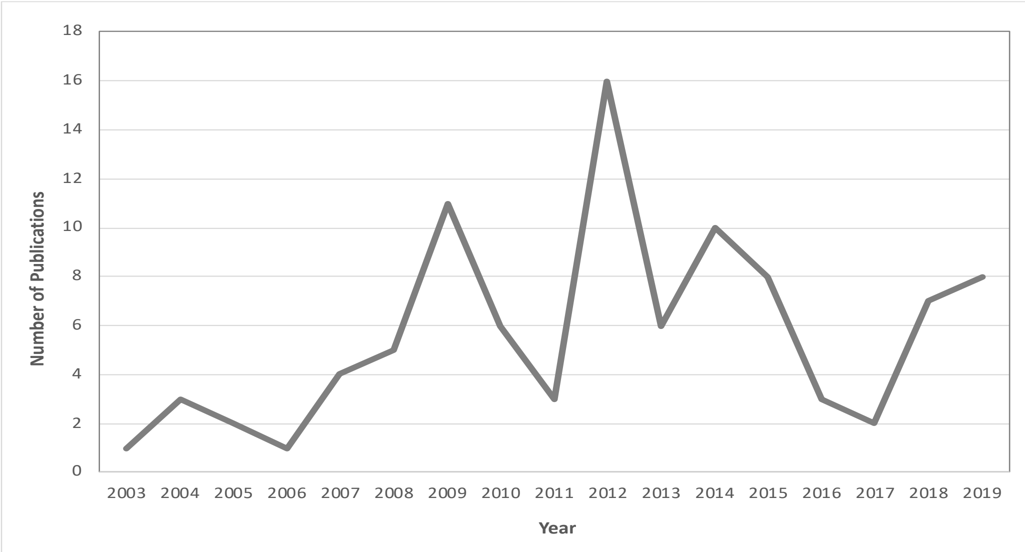


Figure 2.2: Number of articles citing positive psychology research from 2003 through 2019, within major CSR-related journals.

However, although the in-scope journals of the review are popular publishing avenues for CSR research (Crane et al., 2008), they attract scholarly works on a range of topics concerning ethical and societal issues related to business. As surmised in Table 2.1, a thematic categorisation of the articles revealed four broad topics where positive psychology proved to be most influential: business ethics, CSR, leadership, and workplace wellbeing. Positive psychology was applied most extensively in business ethics, which accounted for 58% (n=56) of articles. CSR, whilst trailing at 20% (n=19) is a topic where positive psychology is slowly gaining a stronger presence particularly in recent years with fifteen out of twenty articles (i.e., 75%) published between 2010 and 2019.

Table 2.1: Thematic categories of Positive Psychology informed CSR articles

Thematic Categories	No. of Articles	Key Sub-Themes	Key Topics & References
Business Ethics	56 (58% of total)	Ethical attributes, attitudes, and behaviours (22)	Whistleblowing (e.g., Miceli, Near, & Dworkin, 2009); consumer behaviour (e.g., Hwang & Kim, 2018; Mick, Broniarczyk, & Haidt, 2004); machiavellianism (e.g., Winter, Stylianou, & Giacalone, 2004); humility (e.g., Frostenson, 2016)
		Virtuousness (12)	Organisational virtuousness (e.g., Bright, Cameron, & Caza, 2006; Meyer, 2018); positive organisational ethics (e.g., Bright, Winn, & Kanov, 2014); character strengths (e.g., Morales-Sánchez & Cabello-Medina, 2015); virtues (Alzola, 2015; Beadle, 2013)
		Moral development and decision-making (7)	Moral imagination (e.g., Whitaker & Godwin, 2013); moral performance (e.g., Sekerka, Comer, & Godwin, 2014); compassionate decision making (e.g., Simpson, Clegg, & Pitsis, 2014)
		Ethical theory (7)	Virtue ethics (e.g., Beadle, Sison, & Fontrodona, 2015; Ferrero & Sison, 2014); economism (e.g., Huehn, 2008); Confucianism (e.g. Woods & Lamond, 2011); humanism (e.g., Acevedo, 2018)
		Education (5)	Giving voice to values (e.g., Edwards & Kirkham, 2014); business ethics education (e.g., Desplaces, Melchar, Beauvais, & Bosco, 2007; May, Luth, & Schwoerer, 2014; Pandey, Chandwani, & Navare, 2018)
		Organisational culture & identity (3)	Ethical culture (e.g. Verbos, Gerard, Forshey, Harding, & Miller, 2007); organisational politics (Gotsis & Kortezi, 2010); shared meaning (van Vuuren & Crous, 2005)
CSR	19 (20% of total)	Sustainability (10)	Collaborative enterprise models (e.g., Tencati & Zsolnai, 2012); mirror flourishing (e.g., Cooperrider & Fry, 2012); behaviour change (e.g., Scott & Bryson, 2012); positive ethical networks (e.g., Tideman, Arts, & Zandee, 2013); ecological transcendence (e.g., Zoogah, 2012)
		Consumer CSR Sensitivity (2)	Hope, gratitude, spirituality and generativity (e.g., Giacalone et al., 2005); company identity attractiveness (e.g., Marin & Ruiz, 2007)
		Employee CSR Sensitivity (4)	Hope and gratitude (e.g., Andersson, Giacalone, & Jurkiewicz, 2007); individual wellbeing (e.g., Promislo, Giacalone, & Welch, 2012); Work meaningfulness (e.g., Glavas, 2012; Lavine, 2012)

Thematic Categories	No. of Articles	Key Sub-Themes	Key Topics & References
		CSR Theory (3)	Corporate purpose (e.g., Waddock & McIntosh, 2009); Corporate citizenship (e.g., Coombe, 2011); moral CSR (e.g., O'Mara-Shimek, Guillén, & Bañón Gomis, 2015)
Leadership	11 (12% of total)	Leader styles and attributes (11)	Authenticity (e.g., Braun & Peus, 2018; Hsiung, 2012); ethical leadership (e.g., Ofori, 2009); character strengths (e.g., Sosik, Chun, Ete, Arenas, & Scherer, 2019; Zacher, Pearce, Rooney, & McKenna, 2014); benevolent leadership (e.g., Karakas & Sarigollu, 2012; Karakas & Sarigollu, 2013); sustainable leadership (e.g., Tideman et al., 2013)
Workplace Wellbeing	10 (11% of total)	Workplace spirituality (8)	Self-interest transcendence (e.g. Pawar, 2009); customer service quality (e.g. Pandey, Gupta, & Arora, 2009); organisational transformation (e.g., Fry & Cohen, 2009); organisational performance (e.g., Karakas, 2010); employee engagement (e.g., Roof, 2015)
		Employee attitudes and behaviours (2)	Workaholism (e.g., Burke & Fiksenbaum, 2009); trust and engagement (e.g., Lin, 2010)

Broadly, the *business ethics* category addresses topics on how positive character traits (e.g., temperance, wisdom, humanity, etc.) contribute to the ethical or virtuous behaviours at work. In the *CSR* category, past research has predominantly examined how positive traits and emotions correlate with the employee and customer sensitivity to pro-ecological and CSR ideals. The *leadership* category reflects research that has applied positive psychology theories and concepts to examine topics on leadership styles and approaches. Finally, *workplace wellbeing* reflects research that has examined the generative individual and group processes that enable optimal functioning of employees.

The four thematic categories identified in the review suggest that the application of positive psychology in organisational research tends to be morally or relationally focused. The morality orientation of positive psychology emanates from its emphasis on the role of virtues (i.e., wisdom, courage, humanity, justice, temperance, and transcendence) in optimal functioning across multiple levels of analysis (Seligman, Steen, Park, & Peterson, 2005), which naturally overlaps with the internal and external moral problems that are typically addressed in business ethics research (Enderle, 2010). The field is also relationally oriented. As such, positive psychology concepts are useful in studying the generative mechanisms and positive outcomes associated with intra-organisation and inter-organisational relationships (Dutton & Ragins, 2007); a frame of analysis that is used in workplace wellbeing, leadership, and CSR research.

Although still at a nascent stage, there have been a number of exemplary theoretical works and empirical studies that have utilised concepts from positive psychology to expand normative perspectives and understandings of CSR. For instance, Verdugo (2012) argued that past research on sustainability exhibited a negativity bias by focusing on negative antecedents of sustainable behaviours such as fear and guilt despite some studies indicating that positive psychological antecedents such as strengths, virtues, and positive emotions are important determinants of pro-ecological behaviours and actions. In a special edition dedicated to the intersection of positive psychology and CSR-related topics in the *Journal of Corporate Citizenship*, guest editors Cooperrider and Fry (2012) incorporated papers that explored mirror flourishing – the consonant flourishing that arises from positive actions and symbiotic exchanges that take place between corporations, their stakeholders and society as a whole. The concept of mirror flourishing was used to examine various topics such as sustainability and innovation (Perkins, 2012), employee engagement (Cooperrider & McQuaid, 2012; Scott & Bryson, 2012), and corporate social performance (Lavine, 2012).

Extending to other areas, Giacalone et al. (2005) sought to examine whether there was a direct relationship between the positive psychology constructs of hope and gratitude and consumer sensitivity to corporate social performance. Their study, which was partially replicated and supported by Romani, Grappi, and Bagozzi (2013), revealed that for high-hope consumers, increasing their levels of gratitude corresponded with increases in their sensitivity to corporate social performance. In a related follow-on study, Andersson et al. (2007) focused their attention within organisational boundaries by studying the effects of hope and gratitude on employee social responsibility. The findings of the study showed that high levels of hope and gratitude increased employees' interest and concern for societal issues. Collectively, not only do these studies provide a unique psychosocial perspective of CSR but they have also shown that CSR practices and activities affect various dimensions of individual wellbeing of stakeholders (Giacalone & Jurkiewicz, 2004; Promislo et al., 2012).

2.3 Conclusion

This chapter has provided a review of the historical philosophical underpinnings of CSR and an overview of the field of positive psychology. Based on a comprehensive literature review of past applications of positive psychology to CSR research, scholarly gaps and opportunities were highlighted. Specifically, this chapter highlights how positive psychology can be applied in CSR research to better understand the correlates and pathways that link CSR activities to individual-level and societal-level happiness. The next chapter will review how happiness can be framed as an issue of CSR concern.

CHAPTER 3: SOCIETAL HAPPINESS AS A CSR CONCERN

Chapter Synopsis

Chapter 3 is a manuscript (titled 'Societal Happiness: A Neo-utilitarian Corporate Objective or a Social Responsibility?') published in the conference proceedings of the *Seventh International Conference on Gross National Happines*s held in Thimphu, Bhutan. The conference theme was 'GNH of Business'. The paper reviews the contemporary stakeholder literature, which has previously proposed that happiness should be prescribed as a neo-utilitarian object for corporations. Offering a contrasting view, this paper proposes an alternative perspective by framing societal happiness as an issue of CSR concern. Following this, the paper draws on positive psychology research and stakeholder concepts to operationalise happiness and society respectively. A multi-level inquiry framework is presented to illustrate how happiness-related concepts can intersect with CSR at four levels: (1) philosophical, (2) theoretical, (3) phenomenological, and (4) measurement. The original manuscript used the term 'national happiness' instead of 'societal happiness' to align with the conference theme. To maintain consistency in terminology for this dissertation, this chapter has revised the original manuscript to use the term 'societal happiness'.

<u>Citation</u>: Chia, A. (2017). National Happiness: A Neo-utilitarian Corporate Objective or a Social Responsibility? In K. Ura, & S. Chophel (Eds.), *Seventh International Conference on Gross National Happiness*, Thimphu, Bhutan, 2017 (pp. 300-328): The Centre for Bhutan Studies & GNH.

Societal Happiness: A Neo-utilitarian Corporate Objective or a Social Responsibility?

3.1 Abstract

Businesses form an inseparable part of our social fabric, in that their actions and activities have far-reaching implications for the wellbeing and happiness of individuals and the communities in which they operate. While societal happiness has been a topic of interest for scholars and policymakers in recent years, its intersection with organisational research and practice is largely unexplored. This paper commences with a review of the scholarly and philosophical arguments related to two competing notions of the corporate objective: shareholder primacy versus stakeholder primacy. Through this review, I argue that, while instituting stakeholder happiness enhancement as a universal corporate objective would yield positive externalities on the wellbeing and happiness of society, such a proposition is merely a thought experiment without practical merit within capitalist systems. Instead, I contend that positioning societal happiness within the purview of corporate social responsibility (CSR) would be a more realistic and practical measure of creating the necessary institutional pressure to motivate corporate behaviours that promote flourishing of society and its citizenry. This paper will also review approaches for conceptualising happiness (e.g. objective versus subjective, hedonic versus eudaimonic) and will present a bottom-up and top-down framework that demonstrates the various ways in which business activities can enhance the wellbeing of society. Further, by engaging stakeholder concepts as an organising device for operationalising 'society', this paper will outline a high-level conceptual framework that links business activities with societal happiness. The paper will conclude with a discussion of future research directions for organisational researchers, as well as practical measures relevant to businesses seeking to contribute to societal happiness.

3.2 Introduction

"There is one condition in doing business [in Bhutan]… Companies will need to take Gross National Happiness (GNH) very seriously; your business will be respectful and add value to the good of society, respect our values and culture, add to the wealth of our environment, and help us to achieve a green economy, one that is fuelled by sustainable competitiveness."

− Tshering Tobgay, Prime Minister of Bhutan
(as cited in Confino, 2008, para. 12)

There are no shortages of social issues in this world. One only needs to peruse the daily paper or tap into their social media to see an endless stream of breaking news portraying the various challenges and issues facing society and humanity today. Within the mix of germane social issues in the modern era – such as environmental degradation, global poverty, and growing income inequality – wellbeing and mental health have emerged as significant global public health concerns (Jané-Llopis, Anderson, & Herrman, 2014; Licinio & Wong, 2014; Patel, Boyce, Collins, Saxena, & Horton, 2011). Successive epidemiological studies have identified poor mental health as the single, most significant, contributor to the global burden of disease (Collins et al., 2011; Murray & Lopez, 1997; World Health Organization, 2017). Yet, it is important to note that, while being free of mental illness and infirmity (e.g. depression, anxiety, alcoholism, etc.) is one facet of living and functioning well in life, there is broad consensus among public health experts that mental health is not merely the absence of mental disorders and illnesses (Keyes & Martin, 2017). In other words, individuals striving for the highest levels of mental health should not only seek to prevent the onset of mental illness, but also aspire for happiness by incorporating into their lives positive things and experiences that engender meaningful engagement, positive feelings, and emotional vitality.

Against the backdrop of the myriad of social issues in our world, business organisations today are expected not only to mitigate the potential social harms of their commercial activities but, in the spirit of good corporate citizenship, are also increasingly called upon to engage in redressing various societal problems and issues (Margolis & Walsh, 2003; Schrempf-Stirling, Palazzo, & Phillips, 2013). Within the post-capitalist world, the social responsibilities of businesses are evolving to reflect ever-changing public expectations that incorporate enlightened moral values and new understandings of the complex interactions and wide-ranging consequences of businesses in society. Doing no harm and mere compliance with laws and regulations no long suffice in preserving the social legitimacy of business organisations (Solomon, 1992). Instead, like other social institutions, businesses are expected to engage with society, as socially-minded citizens and positive social change agents, and are evaluated in multi-faceted ways in terms their products and services, the business practices they engage in, and their philanthropic activities (Fitzgerald & Cormack, 2006; PwC, 2016). These contributions can meaningfully shape the social, economic, and environmental conditions of society that substantively improve, or deteriorate, the quality of life, health, and wellbeing of communities they operate in and beyond (Bies, Bartunek, Fort, & Zald, 2007; Hall, 2011).

For organisational scholars and practitioners, sentiments such as the one expressed by Bhutan's Prime Minister in the opening quote, provoke an interesting question: Should corporations be concerned with societal happiness and, if so, why? Presently, the idea that corporations should conduct their activities with the aim of promoting societal happiness is more of a novel proposition rather than a prominent priority. However, with mounting evidence showing that happiness is a desirable outcome for individuals and nations (see Diener & Chan, 2011; Diener & Tov, 2012; Lyubomirsky, King, & Diener, 2005), some organisational scholars have proposed that happiness (a term used interchangeably with various manifestations of wellbeing) should become an alternate raison d'étre for corporations (Georgellis, 2014; Harrison & Wicks, 2013; Jones & Felps, 2013).

Over the past decade, happiness has emerged as an important topic that has captured the attention of various intergovernmental agencies, politicians, researchers, and the general public. At the policy level, there is heightened awareness of the need to incorporate broader and more accurate measures of social progress (Diener, 2000; Michaelson, Abdallah, Steuer, Thompson, & Marks, 2009; Organisation for Economic Co-operation and Development (OECD), 2013). As Stiglitz, Sen, and Fitoussi (2009) articulated in their landmark report, the twenty-first century is an opportune time to re-evaluate and modernise the societal measurement systems that inform policymaking. More specifically, there is broad consensus that, while traditional economic and fiscal indicators, such as gross domestic product (GDP), consumer confidence, and inflation rates, serve an important role in monitoring the development and progress of nations, such indicators reveal very little about people's subjective wellbeing and the things they value in life (Diener & Tov, 2012). In fact, contrary to conventional capitalist wisdom that social life can be evaluated through a financial lens, various population surveys have found that, while Western countries like the United States have become richer with each passing decade, their citizenry are not necessarily happier than they were sixty years ago (Blanchflower & Oswald, 2011; Layard, 2006).

Interest in happiness at the policy-level has also corresponded with an upswing in scientific and lay interest at the individual-level. Today, a review of the health and behavioural science literatures reveals an impressive body of research that sheds considerable light on the various determinants and health consequences of happiness.

Research on happiness has encompassed a broad range of topics which, amongst many others, include: resilience (e.g., Cohn, Fredrickson, Brown, Mikels, & Conway, 2009), positive emotions, (e.g., Lyubomirsky et al., 2005), hope (e.g., Wnuk, Marcinkowski, & Fobair, 2012), spirituality (e.g., Kamitsis & Francis, 2013), character strengths (e.g., Park & Peterson, 2006), personal meaning (e.g., Steger, Frazier, Oishi, & Kaler, 2006), and gratitude (e.g., Watkins, Woodward, Stone, & Kolts, 2003). Interdisciplinary scientific efforts across these topics have unveiled important empirical features of happiness which have led to significant progress in our understanding of happiness and its relationship to human functioning, psychological health, and the etiology and management of illness (Aspinwall & Tedeschi, 2010; Røysamb, Tambs, Reichborn-Kjennerud, Neale, & Harris, 2003).

It is evident from the preceding discussion that much of the focus on happiness has occurred at the macro- (e.g. economic and social policy) and micro-levels of analysis (e.g. psychological processes of individuals and teams). In relative terms, the research literature is bereft of meso-level theories and empirical works that examine how societal happiness can be explained by organisation-society interactions and relationships. Herein lies the opportunity for organisational scholars to fill the void of meso-level theories; an undertaking that promises to fuel the generation of new insights and understandings of happiness and its correlates (Ashkanasy, 2011). At this point in time, the growing interest and scientific advancements in the study of happiness should pique greater empirical and theoretical attention among organisational scholars. It presents a unique opportunity for organisational scholars to become more deeply and actively engaged in social issues of public interest, and to align their work with social objectives of our industrial society; a focus that has been lacking in contemporary organisational scholarship (Hinings & Greenwood, 2002; Walsh, Weber, & Margolis, 2003).

To explore the role and responsibilities of business in the societal happiness equation, this paper will commence with a brief review of the scholarly and philosophical arguments related to two competing notions of the corporate objective: (1) shareholder primacy, and (2) stakeholder primacy. Through this review, it will be argued that while regulatory interventions to impose societal happiness would – albeit theoretically – promote desirable corporate behaviours, this course of action is both unrealistic and untenable. Instead, it is contended that situating societal happiness as a social responsibility of businesses and corporations (i.e. a non-regulatory approach) is a more realistic and practical measure for creating the necessary institutional pressure to motivate corporate behaviours that promote flourishing of society and its citizenry. By leveraging the literature from positive psychology and stakeholder theory, this paper will also review approaches for conceptualising and operationalising happiness and society. A multilevel conceptual framework that links business activities with societal happiness will be presented, before concluding with a discussion of future research directions for organisational researchers, and some practical measures relevant to businesses seeking to enhance societal happiness.

3.2.1 Societal Happiness: A Corporate Purpose or Social Responsibility?

The proposition that corporations should be concerned with societal happiness goes to the heart of enduring debates on the corporate purpose. That is, what is the objective function of a business (or corporation)? Based on neo-classical economic reasoning, economists and shareholder theorists have long argued that managers should primarily be concerned with maximising returns to shareholders. This sentiment is most saliently captured in the famous words of Nobel Prize laureate, Milton Friedman (1970), who stated: “There is one and only one social responsibility of business – to use its resources and engage in activity designed to increase its profits so long as it… engages in open and free competitions, without deception or fraud". Consistent with Friedman's declaration, various commentators and scholars (e.g., Karnani, 2011; Sundaram & Inkpen, 2004) have argued against the active involvement of businesses in social issues. These scholars contend that addressing social ills is a matter outside the core expertise of business and is a matter best resolved by governments.

When considering the role of business in societal happiness, examining the normative propositions about the corporate purpose is necessary because it is what drives managerial decision-making and behaviours. That is, if managers believe the role of business is only to maximise shareholder value, then social goals, such as societal happiness, will not be featured as criteria in the decision-making process. Despite the apparent nihilist core of the shareholder primacy perspective, shareholder wealth maximisation is widely accepted across many western societies as the normative purpose of corporations. Within this paradigm, the proposition that businesses should be concerned with societal happiness may be viewed by some scholars and practitioners as an unnecessary distraction from the core purpose of business (i.e. to maximise profit).

In their recent article, Jones and Felps (2013a) highlighted a raft of failures associated with modern market capitalism and the moral limitations of shareholder primacy, and contended that stakeholder happiness enhancement could viably supplant shareholder wealth maximisation as the normative corporate objective. They convincingly argue that some of the high-profile corporate failures and wrongdoings in recent times can be attributed to the myopic focus of managers on corporate profits and using the corporate objective of shareholder wealth maximisation to justify morally questionable managerial decisions and actions. To redress such shortcomings and to improve social welfare, Jones and Felps (2013a) presented two possible pathways: (1) changing the corporate objective itself to incorporate happiness, or (2) reforming the institutional context within which corporations currently operate to acculturate a corporate focus on happiness. Jones and Felps (2013a) proceed to argue that the first pathway would be more practical and realistic, given the political impediments and challenges associated with making meaningful changes to the institutional environment.

While there is substantial merit for considering alternative or broader notions of the corporate objective, this paper takes a slightly different position to that of Jones and Felps (2013a) by asserting that the institutional context could serve a critically important and effective role in bringing the concept of happiness to the forefront of the corporate agenda. Specifically, Corporate Social Responsibility (CSR) – broadly defined as a corporation's duties and obligations to society beyond their profit-making objectives (Berger, Cunningham, & Drumwright, 2007) – has been a significant and highly influential institutional force, in the modern era, in driving positive non-regulatory change within the corporate sector for the mutual gain of corporations and society (Falck & Heblich, 2007).

Despite its prominence and influence as a management concept, CSR is not easily definable. The characterisation of CSR is perhaps best captured in a classic quote from Votaw (1973), who once described CSR as a term that "means something, but not always the same thing to everybody" (p. 11). The breadth and heterogeneity of the field is exemplified in reviews conducted by Dahlsrud (2008) and Peloza (2009) who identified 37 definitions and 36 distinct measures of CSR, respectively. Although the interpretations of what CSR is and what it constitutes vary greatly across geographic boundaries (Freeman & Hasnaoui, 2011; Matten & Moon, 2008) and time (Pinkston & Carroll, 1996), at the heart of the concept is the assertion that corporations, as social institutions, have duties and obligations to society beyond their profit-making objectives and that they should strive to maximise the positive impact of their operations in society (Dillard & Murray, 2012).

In recent decades, the social responsibilities of corporations have been increasingly defined in broader terms, in-line with ever-changing public expectations (Warhurst, 2005). Corporations are not only expected to 'do no harm' and to comply with relevant laws and regulations, but they are also expected to be good corporate citizens and to engage in society as positive social change agents. In particular, the emerging trend in CSR is the heightened focus on corporations to engage pro-socially with local and global communities to enhance public health and wellbeing (Bies et al., 2007; Du, Bhattacharya, & Sen, 2011). Given the growing body of evidence to corroborate the positive health outcomes associated with happiness (Judge & Kammeyer-Mueller, 2011; Veenhoven, 2008), the degree to which corporate activities affect the happiness and wellbeing of society will come under greater scrutiny in the future.

Corporate initiatives that proactively seek to enhance societal happiness are often doing so on discretionary terms; that is, contributing beneficially to society in a way that extends beyond their legal and regulatory requirements (Carroll, 1991). By doing so, corporations are decisively engaging in activities to 'do good' in society, rather than merely minimising the potential harms of their activities. The merits of the 'do good' approach are highlighted in a study of 129 non-governmental firms which found that firms who partake in 'do good' rather than 'do-no-harm' CSR initiatives foster more cooperative behaviours and intentions among their stakeholders, whilst also reducing the probability of stakeholder conflict (Crilly, Ni, & Jiang, 2015). Further, it can be argued that by pre-empting and responding to growing public interest in notions of happiness, corporations are able to enhance their social legitimacy and longevity by ensuring that their managerial and economic activities are conducted in a way that meets or exceeds public expectations (Aguilera, Rupp, Williams, & Ganapathi, 2007; Wood, 1991).

It is important to note that in many countries, CSR is a voluntary practice without regulatory enforcement. A corporation's social responsibilities arise from its interdependence with society and, therefore, are informed, in part, by the needs and legitimate concerns of individuals and groups within society (Business for Social Responsibility, 2001; Davis, 1976). Corporate activities and initiatives that proactively seek to enhance societal happiness are doing so on discretionary terms; that is, contributing beneficially to society in a way that extends beyond their legal and regulatory requirements (Carroll, 1991). Conversely, it could be argued that corporations that engage in activities that adversely affect societal happiness are acting in a socially irresponsible way.

3.3 Societal Happiness as a Social Responsibility?

If societal happiness is situated within the purview of CSR, then attention must be given to explicating corporate responsibility 'for what' and 'to whom'. That is, if we assert the normative claim that corporations are – in part – socially responsible for societal happiness, then what do we mean by happiness and how should it be operationalised? Further, consideration must be given to understanding 'to whom' corporations are responsible (i.e. everyone in the world or only particular stakeholder groups?). The following discussion will clarify some of these pertinent questions.

3.3.1 Operationalising Happiness

Happiness can be defined in objective or subjective terms. Objective states of happiness refer to the objective facts surrounding people's lives, or are sometimes referred to as social welfare, whereby the focus in on the role that public and private institutions play in enhancing the *quantity* of wellbeing rather than the *quality* (Huppert, 2014). For instance, it could be said that a company that provides local employment is improving the 'happiness' of a community or employee. However, employment rate figures alone do not reveal the quality of experiences within the employer-employee relationship.

In contrast, subjective experiences of happiness describe how people experience their lives – both cognitively and affectively – which may or may not be related to the objective facts surrounding people's lives (Huppert, 2014); that is, the quantity of objective factors in a person's life may not correlate with the quality of their experiences of life. For instance, research has found that objective factors, such as unemployment and poor health, are negatively associated with subjective experiences of wellbeing, whereas other objective factors, such as average incomes, may not bear any relationship with subjective experiences of wellbeing (Layard, 2006). There is also evidence indicating that, as societies become wealthier, it often corresponds with increases in mental health and social problems and a plateau in life satisfaction (Diener & Seligman, 2004). Accordingly, measurement of the objective facts in people's lives is insufficient in understanding happiness and, thus, we must also seek to understand how people experience happiness.

Psychology has typically approached the study of subjective experiences of happiness by operationalising them as various manifestations of wellbeing. As a cautionary note, the psychological literature on happiness consists of a multitude of concepts and constructs related to 'happiness', such as subjective wellbeing (Diener, 1984), psychological wellbeing (Ryff, 1989), flourishing (Keyes, 2002), authentic happiness (Seligman, 2002), and subjective happiness (Lyubomirsky & Lepper, 1999). When reviewing the operational definitions of variant forms of wellbeing and happiness, it is evident that, whilst each definition yields its own unique merit in understanding happiness, no single definition or conceptualisation is able to capture the full breadth and complexity of the concept (Nisbet, Zelenski, & Murphy, 2011). However, a notable pattern in the psychological research is that investigations of happiness are derived from either the hedonic or eudaimonic philosophical traditions, which inform the way in which happiness is conceptualised (Deci & Ryan, 2008; Delle Fave, Brdar, Freire, Vella-Brodrick, & Wissing, 2011; Kashdan, Biswas-Diener, & King, 2008).

Research conducted in the hedonia paradigm views the attainment of wellbeing as involving the maximisation of pleasure and the minimisation of pain (Peterson, Park, & Seligman, 2005). The type of pleasures that yield hedonic wellbeing outcomes can range from the enjoyment experienced from social interactions, to emotional-cognitive ones, such as perceptual appraisals of how one is progressing in life (Huta & Ryan, 2010). Hedonic-oriented approaches have tended to adopt Diener's (1984) conceptualisation of happiness as subjective wellbeing (SWB) which is comprised of three focal components: (1) high positive affect, (2) low negative affect, and (3) high levels of satisfaction with one's life (Diener, Emmons, Larsen, & Griffin, 1985; Diener et al., 2010).

Rooted in Aristotelian philosophy (i.e. Nichomachean Ethics), the eudaimonia paradigm stands on the other end of the conceptual spectrum and argues that happiness can only be found in the expression of virtue and the realisation of one's full potential (Ryan & Deci, 2001). Eudaimonic wellbeing outcomes are typically associated with concepts such as personal growth, self-actualisation, and meaning (Delle Fave et al., 2011), which can be achieved through exercising virtues like compassion or altruism, and a person's commitment to realising their strengths and full potential (Huta & Ryan, 2010). Ryff's (1989) psychological wellbeing (PWB) model has been the most common approach in the conceptualisation of eudaimonic wellbeing, which is comprised of: (1) self-acceptance, (2) positive relations with others, (3) autonomy, (4) environmental mastery, (5) purpose in life, and (6) personal growth.

Although research on wellbeing has typically been conducted along hedonic-eudaimonic lines, many agree that the two concepts are not independent of each other and that happiness is comprised of both components (Delle Fave et al., 2011; Huppert & So, 2013; Huta & Ryan, 2010; Kashdan et al., 2008). As such, it can be argued that corporations seeking to promote societal happiness may do so by using top-down or bottom-up approaches. Figure 3.1 below expands on what it means to be a socially responsible business by encompassing both objective and subjective facets of wellbeing. From this diagram, it appears businesses can adopt a *top-down approach* to improve societal happiness by improving objective facets of objective wellbeing, which also has cascading effects on people's subjective experiences. Conversely, businesses can affect public happiness via a *bottom-up approach* with activities that are intentionally designed to promote positive subjective experiences, which may, in turn, lead to improvements in the objective conditions surrounding people's lives.

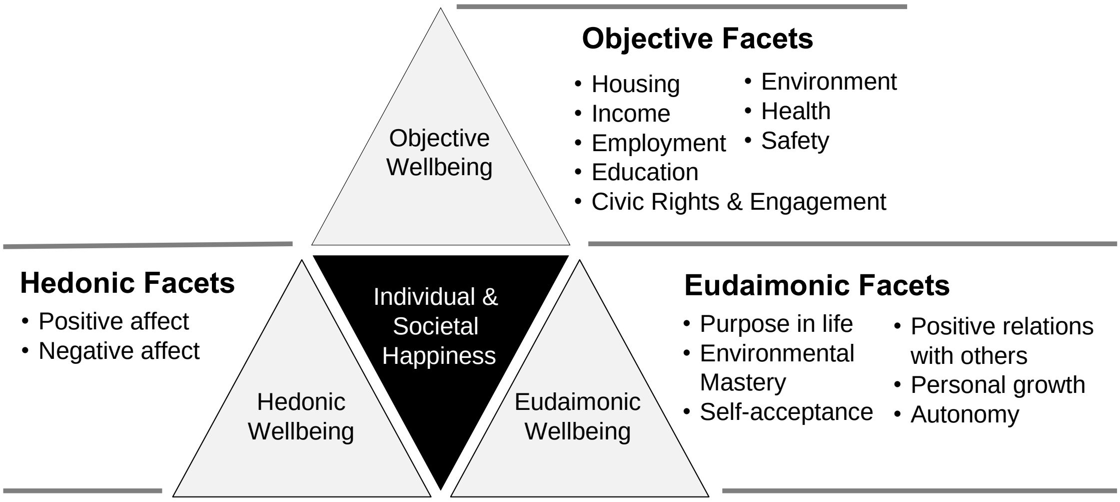


Figure 3.1: Facets of wellbeing

3.3.2 Operationalising Society

Within the academic literature, society is typically defined in very broad terms with no definitive bounds. The absence of clear parameters has been the result of the increasingly dynamic and complex environment within which corporations have to operate, the evolving social contract, and the multi-purpose function corporations serve as social institutions (Carroll & Buchholtz, 2008). When used within the CSR context, society is an all-inclusive term that encompasses various groups and individuals, the external environment, and a myriad of local and global social issues, such as public health, environmentalism, human rights, economic development and labour rights (Bies et al., 2007). Clearly, there is a need to articulate a more precise definition of society to enable empirical inquiry.

Drawing on Freeman's (1984) seminal work, stakeholder theory can be used as a means for conceptualising and operationalising society and its relationship to corporations. A principal proposition of stakeholder theory is that value creation and overall corporate success are contingent on a corporation's ability to balance and harmonise the interests of all stakeholders (Evan & Freeman, 1988; Smith, 2003). By conceiving of the firm as a point of convergence for diverse stakeholder interests, rather than just a profit-maximising vehicle for equity owners (i.e. the neoclassical shareholder perspective), stakeholder theory incorporates a broad base of social considerations and constituents to reframe traditional thinking about the responsibilities and the duties of care of corporations (Clarkson, 1995; Jamali, 2008; Simmons, 2004).

As illustrated in Figure 3.2, a stakeholder refers to any person or group who can *affect* or be *affected* by the activities, practices, decisions, and policies of the corporation (Freeman, Harrison, & Wicks, 2007; Freeman & Reed, 1983). Primary stakeholders are those individuals or groups who have a direct stake in the corporation and can affect the viability or capacity of the corporation to achieve their objectives, whereas secondary stakeholders, albeit influential, have an indirect stake in the corporation (Carroll & Buchholtz, 2008).

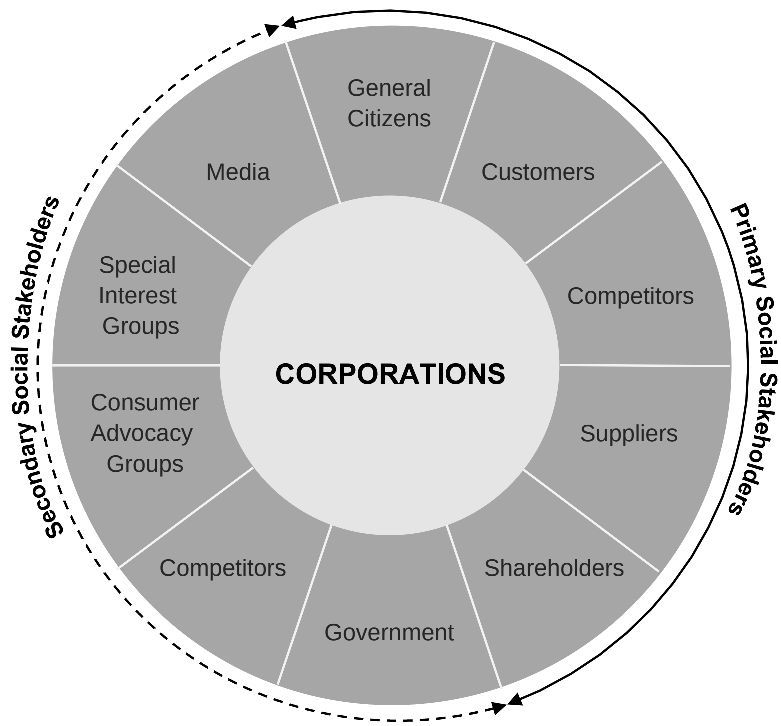


Figure 3.2: Stakeholder map
(Adapted from Freeman, Harrison, & Wicks, 2007)

CSR scholars have used the stakeholder concept to operationalise society as being comprised of various stakeholders with whom a corporation has a relationship (Jamali, 2008). This approach offers a systematic frame for identifying the specific interests of various stakeholders and to facilitate the analysis and evaluation of responsibilities and social outcomes within corporation-stakeholder dyads (Clarkson, 1995; Melé, 2008). From a stakeholder perspective, 'society' can be operationally defined as comprised of corporations, suppliers, shareholders, customers, general citizens, and employees (Schwartz & Carroll, 2003).

3.4 The Stakeholder Wellbeing Nexus

Integrating the operationalisation of 'society' and 'happiness' discussed in the preceding section, the conceptual diagram in Figure 3.3 proposes that corporations and their stakeholders exist within a stakeholder wellbeing nexus (SWN), whereby the relationships that corporations have with their stakeholders invariably affect the wellbeing of stakeholders in either positive or negative ways. This framework can be used to understand the impact of corporate activity on happiness across multiple levels of analysis; individual stakeholder happiness (e.g. individual customer) is nested within group stakeholder happiness (e.g. customer group) which, in turn, is nested within societal happiness. With this chain of logic in mind, measures of individual-level happiness can be used to infer group- and national-level happiness.

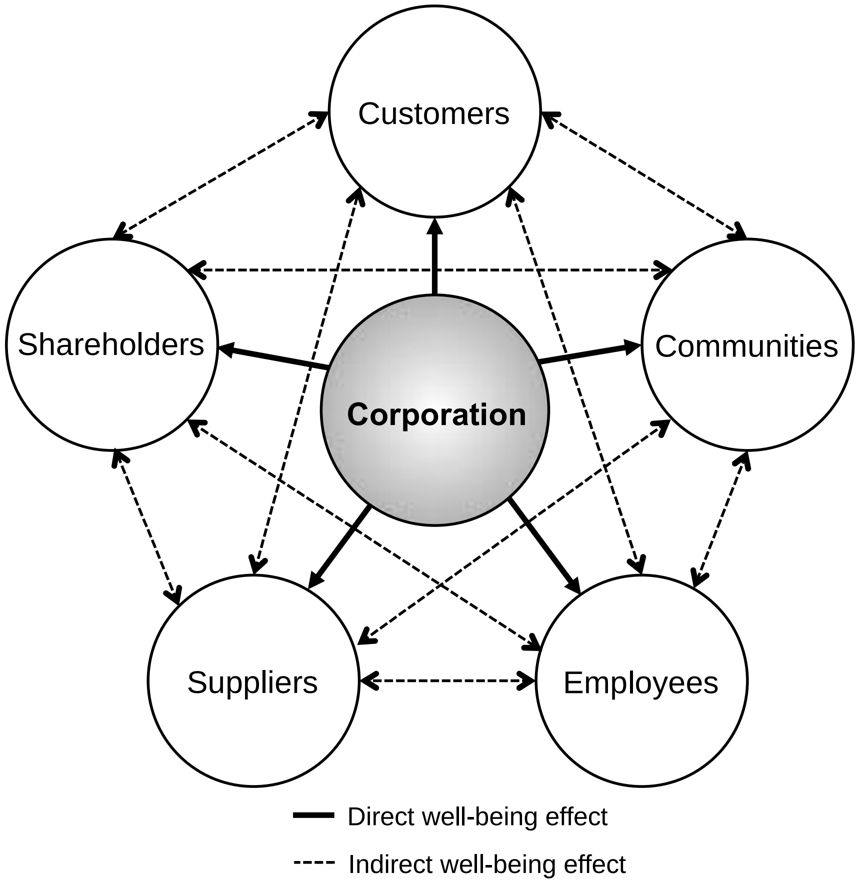


Figure 3.3: A stakeholder conceptualisation of society

Within the SWN, corporations have an ability to affect stakeholder wellbeing directly or indirectly. Direct effects refer to first-order wellbeing consequences on a stakeholder who directly *experiences* a corporate activity. Indirect effects refer to second-order wellbeing consequences on a stakeholder who *observes* or *learns about* the direct effects of corporative activities on other stakeholder groups. A focal proposition of the SWN is that the wellbeing consequences of corporate activities ripple and extend beyond the immediate stakeholders who are affected. To elucidate this, we can turn to past high-profile examples of corporations alleged to have knowingly engaged sweatshops in their supply chain and production activities (e.g. Nike, Apple, Gap, etc.). For these corporations, unethical sourcing has obvious, direct, wellbeing impacts on suppliers and their workers who experience poor working conditions. However, as these activities come to light in the public sphere, these activities may also impact on the happiness of other stakeholders, such as employees and consumers, who empathise or feel compassion toward those stakeholders affected.

3.5 A Research Agenda Moving Forward

The arguments and ideas presented in this paper form part of a larger research project that is being undertaken on the role of corporations in societal happiness. Scholarly endeavours to understand the effect of corporate activities on societal happiness are in their infancy, and future progress hinges on parsimonious operationalisations of the ‘happiness’ and ‘society’ constructs. In facilitating this, Figure 3.4 provides a tiered inquiry framework that illustrates numerous ways in which happiness-related concepts can intersect with CSR. The intersection of the two focal constructs can be examined on four different levels of analysis: philosophical, theoretical, phenomenological, and measurement. Stakeholder theory and positive psychology concepts have been used as the bases for developing the inquiry framework.

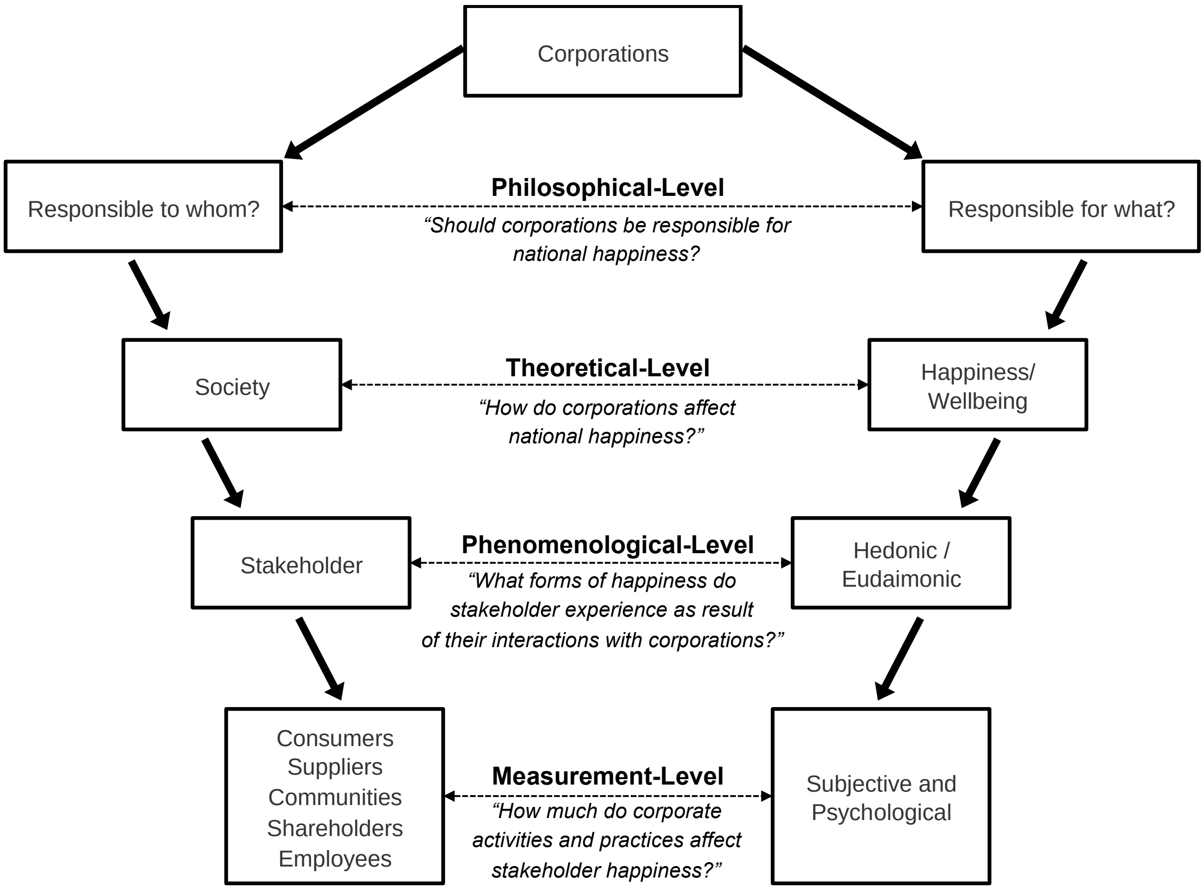


Figure 3.4: An inquiry framework

3.5.1 Philosophical-Level

Walsh (2004, p. 349) has described the corporate objective as "arguably the most important theoretical and practical issue confronting us today". Research at the philosophical-level is primarily concerned with the corporate objective and invites debates on '*to whom*' corporations are responsible and '*for what*'. As such, the research questions at this level of analysis may resemble: "Should corporations be responsible for societal happiness?" The answer to this question will largely depend on who you ask, and their philosophical perspectives, motivations, and disciplinary allegiances. Although debates to date are far from converging toward universal consensus, such discourse is critical to informing normative understandings of the nature and purpose of corporations.

3.5.2 Theoretical-Level

The theoretical-level of inquiry is concerned with the theorising of the happiness consequences of corporation-society relationships. This level is premised on the assertion that corporations are not passive entities in our lives, but instead are an inseparable part of our social fabric and their actions bear far-reaching consequences on the wellbeing and happiness of individuals and communities across our society (Hastings, 2012; Wiist, 2006). Hence, the research question at this level is concerned with: "How do corporations affect societal happiness?"

Research undertaken at this level may adopt a sociological or industrial epidemiological approach to understanding the interactions between, and social impacts of, corporations on society. This may encompass the identification of various channels through which corporations affect public wellbeing and happiness, such as marketing and advertising, procurement and distribution activities, products and services, philanthropy, and various other corporate practices (Hastings, 2012; Wiist, 2010).

3.5.3 Phenomenological-Level

The phenomenological-level of inquiry is concerned with how people experience happiness, both cognitively and affectively. 'Happiness' is universally understood to be desirable in one's life, but it is a concept that means different things to different people and varies across cultural and historical contexts (Oishi, Graham, Kesebir, & Galinha, 2013; Wierzbicka, 2004). As such, the research question at this level is: "What forms of happiness do stakeholders experience as a result of their interactions with corporations?"

Within the positive psychology literature, investigations of happiness are derived from either the hedonic or eudaimonic philosophical traditions (Deci & Ryan, 2008; Delle

Fave, Brdar, Freire, Vella-Brodrick, & Wissing, 2011; Kashdan, Biswas-Diener, & King, 2008). When conceptualised within the hedonia paradigm, happiness is associated with the maximisation of pleasure and the minimisation of pain (Peterson, Park, & Seligman, 2005). In contrast, the eudaimonia paradigm views happiness as relating to a sense of meaning and purpose in one's life through the expression of virtue and the realisation of one's full potential (Ryan & Deci, 2001).

3.5.4 Measurement-Level

The measurement-level of inquiry is concerned with how the happiness consequences of corporate activities are measured for each stakeholder the corporation interacts with (i.e., consumers, suppliers, communities, shareholders, and employees). The research question at this level would relate to: "How much do corporate activities and practices affect stakeholder happiness?"

Following from the preceding level of inquiry, the way in which happiness is measured would be based on whether happiness has been conceptualised within the hedonia or eudaimonia paradigm. Hedonic approaches have tended to adopt Diener's (1984) conceptualisation of happiness as subjective wellbeing (SWB), which is comprised of three focal components: (1) high positive affect, (2) low negative affect, and (3) high levels of satisfaction with one's life (Diener, Emmons, Larsen, & Griffin, 1985; Diener et al., 2010). In contrast, eudaimonic wellbeing outcomes are typically associated with concepts such as personal growth, self-actualisation, and meaning (Delle Fave et al., 2011). Ryff's (1989) Psychological wellbeing (PWB) has been the most common approach in the conceptualisation of eudaimonic wellbeing, which is comprised of: (1) self-acceptance, (2) positive relations with others, (3) autonomy, (4) environmental mastery, (5) purpose in life, and (6) personal growth.

3.6 Practical Implications and Conclusion

Increasingly, the idea that businesses and corporations should contribute to societal happiness is a case that has both intuitive and moral appeal among practitioners. Right across the world, social enterprises are emerging and operating to create positive social change, and private enterprises are making commitments – symbolically and substantively – to sustainable development and creation of a better world. This is evidenced in the 10,000 plus companies that have made a pledge to the ten principles of the Global Compact and the BCorp movement seen around the world (Chen & Kelly, 2015). As the former UN Secretary-General, Ban Ki-moon, stated in his opening remarks at the UN Global Compact Leaders' Summit: "Increasingly, as companies, you are embracing the Global Compact not because it makes for good public relations, or because you have paid a price for making mistakes. You are doing so because in our interdependent world, business leadership cannot be sustained without showing leadership on environmental, social and governance issues" (Ki-moon, 2007).

Indeed, businesses and companies around the world are stepping up to the many social and environmental challenges of the 21st century. However, as companies continue to make meaningful contributions to the objective conditions of society, the aspiration of creating a happier society demands consideration of people's subjective experiences. For corporations, contributing to societal happiness doesn't only involve discrete philanthropy, but could entail very basic changes and initiatives in the way they do business (e.g. customer service, workplace culture, etc.). When companies engage in activities (however large or small) that create or promote emotional vitality and meaning in their stakeholders, they are making a positive social contribution. At least within the context of this paper, it can be said that those companies are acting in a socially responsible way.

Happiness is a topic with alluring appeal to laypeople and scholars alike. However, at the beginning of this paper I acknowledged that societal happiness is a line of inquiry that has received scant scholarly attention in organisational research (Judge & Kammeyer-Mueller, 2011) and, more surprisingly, has not featured on the radar of the CSR domain within which the issue of societal happiness would naturally reside. Drawing on an interdisciplinary research base on happiness and wellbeing, we highlighted how societal happiness is a social issue of relevance and importance to business organisations. A review of different conceptualisations of happiness was provided, which emphasised the need for greater focus on the effects businesses have on the subjective experiences of societal constituents in the forms of hedonic and eudaimonic wellbeing. Using stakeholder theory as an organising device, a conceptual framework labelled 'stakeholder wellbeing nexus' was presented.

By intersecting organisational concepts with research from adjacent disciplines, this paper has sought to bring to the fore a broader awareness of societal happiness as an emerging social issue, and to highlight the opportunities for meaningful contributions by business and organisational scholars.

CHAPTER 4: CSR FOR HAPPINESS – A CONCEPTUAL FRAMEWORK

Chapter Synopsis

Chapter 4 is a manuscript published in *Business Ethics: a European Review* journal. This manuscript (titled 'CSR for Happiness: Corporate Determinants of Societal Happiness as Social Responsibility') proposes a new concept called 'CSR for Happiness' premised on the contention that corporations have a social responsibility to respect, preserve, and advance people's right to, and experience of happiness. As a humanist concept, 'CSR for Happiness' distinguishes itself from extant stakeholder concepts (i.e., stakeholder happiness) by focusing on instrumental outcomes for society rather than the firm. Addressing the philosophical- and theoretical-level of inquiry outlined in Chapter 3, this manuscript draws on conceptualisation of happiness from positive psychology that extend far beyond the narrow conceptualisations offered by the stakeholder literature. In doing so, this manuscript illustrates the numerous ways in which corporates directly and indirectly affect objective and subjective dimensions of happiness.

Citation: Chia, A., Kern, M. L., & Neville, B. A. (2020). CSR for Happiness: Corporate determinants of societal happiness as social responsibility. *Business Ethics: A European Review*, 29(3), 422-437.

CSR for Happiness: Corporate Determinants of Societal Happiness as Social Responsibility

4.1 Abstract

Over the past decade, societal happiness has increasingly been considered important to public policy initiatives globally, supported by interdisciplinary scholarly efforts spanning the social sciences, economics, and public health. Curiously, despite for-profit corporations being core social institutions of modern societies, scant attention has been given to the social role and responsibilities of corporations in relation to societal happiness. In this article, we review and integrate research from positive psychology and related disciplines to examine happiness as a social outcome of corporate activity. We propose that corporations have a social responsibility to respect, preserve, and advance people's right to, and experience of, happiness – which we term CSR for Happiness. Within the existing literature, stakeholder happiness has generally been narrowly conceptualised in hedonic terms and has failed to consider the broader impacts of corporate activities on societal happiness. Drawing on advances in psychological theory and research, we provide a holistic conceptualisation of happiness, which includes objective, subjective, hedonic and eudaimonic dimensions of happiness. We offer an integrative conceptual framework, which includes the macro-to-micro and micro-to-macro pathways through which corporations directly and indirectly impact upon societal happiness. Finally, we consider implications of happiness research for the intersections of business and society.

4.2 Introduction

Happiness—defined here as a subjective state in which people feel good and function well (Organization for Economic Co-Operation and development [OECD], 2013)—has garnered significant scholarly and public policy interest in recent years, as the limitations of exclusively using economic metrics to assess social welfare have become clear (Diener, 2006; Jones et al., 2016). Discourse has led governments in over 40 countries and intergovernmental agencies such as the OECD, the United Nations (UN) and the World Health Organization (WHO) to consider happiness as an important societal outcome that should be directly monitored and enhanced (Diener & Seligman, 2018; Stiglitz, Sen, & Fitoussi, 2009). Recent reorientations of public policy focus to encompass measures of societal happiness coincide with calls by organisational scholars to widen conventional notions of social welfare beyond economic welfare alone (Mitchell, Weaver, Agle, Bailey, & Carlson, 2016). However, while the social sciences, public health, and economics have been at the vanguard of scholarly and policy debates on societal happiness, organisational scholars have, to date, only weighed in from the fringes (Judge & Kammeyer-Mueller, 2011).

Within this macro context, we believe that organisational scholars can meaningfully intersect with and contribute to extant interdisciplinary scholarship and public policy discourse by exploring and examining the outcomes of various corporate determinants of societal happiness. All legal forms of social institutions (e.g., public, non-for-profit, media, business of government) have the potential to shape societal happiness. In this article, we specifically focus on the contributions of proprietary for-profit corporations to societal happiness. Corporations are pervasive social institutions and what they do and how they engage with people within the communities in which they operate inevitably contribute to how the general public feels and functions. As observed by Harrison and Wicks (2013, p. 113), "happiness is just as important to a supplier or customer as it is to an employee." Given the embeddedness of corporations in daily life, notions of CSR need to broadly encompass the dynamic ways in which corporations impact upon human development and the quality of life of societal constituents (Renouard & Ezvan, 2018). We suggest that societal happiness is relevant to organisational scholars, business practitioners, and society at large, as it is something that is universally valued, impacts upon numerous socially valued outcomes, and is ethically imperative.

We contend that corporations have a social responsibility to respect, preserve, and advance people's right to, and experience of, happiness, which we call CSR for Happiness. While we recognise that organisational researchers have made great strides in the study of happiness within intra-organisational contexts (cf. Fisher, 2010), less attention has been given to the boundary- and level-spanning effects of corporate activities on the happiness of society overall. Notably, important work on stakeholder happiness by Harrison and Wicks (2013) and Jones and Felps (2013a) have leveraged happiness concepts to offer new insights on how stakeholders' appropriate value and how organisations might manage value creation[1]. However, we argue that while stakeholder happiness is managerially useful, existing concepts of stakeholder happiness are narrowly conceptualised in hedonic terms and are primarily concerned with enhancing instrumental outcomes for firms. CSR research has tended to overuse corporate financial performance (CFP) as the dominant rationale for legitimatising corporate social initiatives, which has constrained intellectual imagination and insights around the dynamic relationships between corporations and society (Margolis & Walsh, 2003). As such, we question the adequacy of the stakeholder happiness concept for understanding the breadth and reach of corporations in shaping societal happiness. Drawing on theory and research stemming from the psychological sciences, we offer a more holistic conceptualisation of happiness

[1] In this literature, stakeholder refers to *direct stakeholders* (such as firm's consumer, employee or shareholder). The stakeholder wellbeing nexus argues that indirect stakeholders are also important; see section 4.4.4 below.

to demonstrate how corporate effects on objective societal conditions might cascade to subjective happiness outcomes at the individual level.

We propose CSR for Happiness as a new concept that gives primacy to the interests of society and aims to expand the boundaries of CSR scholarship to include activities that directly benefit the happiness of societal constituents. We aim to provide an expansive perspective and richer understanding of happiness at the interface of business and society that has not previously been addressed in the literature. We examine how corporate interactions with society at the individual level might translate to improvements in objective societal conditions. In doing so, we highlight the conceptual limitations of stakeholder happiness and demonstrate the relevance of societal happiness as a CSR concern.

Importantly, while it is conceivable that there is a link between CSR for Happiness and firm performance, we suggest, along with numerous other scholars (e.g., Diener & Seligman, 2018; Waddock, 2014), that happiness is a valuable outcome in and of itself, not as a means to a financial end. Rather, this article serves as a springboard for an alternative scholarly agenda on societal happiness whereby instrumental societal outcome serves as the generative core of the CSR for Happiness concept.

We begin by unpacking the holistic conceptualisations of happiness that have arisen over the past several decades across a range of disciplines, which extends far beyond the common hedonic-focused conceptualisations of happiness that appear in the extant stakeholder happiness literature. We situate stakeholder happiness within this discourse and reveal its limitations for directly addressing societal happiness. We review numerous individual- and societal-level benefits of happiness and provide a more nuanced explanation of the conceptual features of happiness. Next, we articulate the need for CSR for Happiness and highlight how it addresses the insufficiencies of stakeholder happiness by identifying societal benefit as the primary concern. Specifically, we incorporate research on the various benefits of happiness to demonstrate the dynamic micro-to-macro and macro-to-micro pathways in which corporations affect the various dimensions of happiness. We conclude with an integrative conceptual framework for CSR for Happiness and discuss its implications for practice and research.

4.3 Conceptualising Happiness Holistically

'Happiness' is an abstract and complex phenomenon that is perceived differently across cultures, and historical contexts (Oishi, Graham, Kesebir, & Galinha, 2013), yet it is also something that is generally desired universally by individuals and societies. Many Western governments are founded in part on the utilitarian object of providing the greatest happiness to the greatest number of people (Duncan, 2010). Indeed, intellectual and philosophical endeavours to understand the nature and cultivation of happiness date back to antiquity and remains a focal topic of contemporary philosophical and scientific inquiry (Haidt, 2006). Depending on one's ethical philosophical allegiance, the nature of happiness can be argued as comprising of pleasurable experiences (e.g., Benthamism), living virtuously (e.g., virtue ethics), or a combination of the two. Here we use the term 'happiness' to describe feeling and functioning well across various domains of life. Others have labelled this concept as "wellbeing," "flourishing", "thriving", or "optimal functioning", with little consistency or consensus within or across fields (Kern et al., 2020). Across history, philosophers of various traditions have questioned the nature of and pathways to happiness, with little reconciliation (Kern et al., 2020; Kesebir & Diener, 2008). It is beyond the scope of this article to review the philosophical landscape, advance a particular philosophical position, or identify distinctive terms. Instead, we predominantly draw on conceptualisations of happiness from the behavioural and social sciences, with a particular focus on the positive psychology perspective. We opt to use the term "happiness", except when specifically quoting others.

In recent decades, interdisciplinary scholarship spanning psychology, medicine, public health, and economics have offered rich conceptualisations and important empirical insights on happiness that have informed public policy considerations to measure and enhance societal happiness (Diener & Biswas-Diener, 2018; Diener & Seligman, 2018). Organisational research has generally applied an intra-organisational lens, focusing on the happiness of employees and the organisations they are a part of (Fisher, 2010), rather than considering broader notions of how organisations impact upon the happiness of people beyond the firm (Judge & Kammeyer-Mueller, 2011).

Albeit incomplete, recent work on the stakeholder happiness concept has begun to elucidate the significant potential of applying a broader conceptualisation of happiness at the intersection of business and society. In this section, we review how happiness has been used to inform arguments in support of stakeholder happiness as a corporate objective and to expand conceptual boundaries of stakeholder value (i.e., what it is and how it should be conceptualised). We observe that the stakeholder happiness concept (cf. Harrison & Wicks, 2013; Jones & Felps, 2013a) has typically defined and applied happiness in an overtly reductionist and incomplete way. To redress this, we draw on the psychological sciences to offer a more holistic conceptualisation of happiness that includes objective, subjective, hedonic, and eudaimonic dimensions and discuss happiness as an important collective pursuit that is beneficial to society rather than a goal that is only instrumentally relevant to corporations.

4.3.1 Stakeholder Happiness

In their two-part utilitarian critique of Shareholder Wealth Maximisation (SWM), Jones and Felps (2013a, 2013b) highlighted the inadequacies of SWM in yielding social welfare outcomes and proposed Stakeholder Happiness Enhancement (SHE) as an alternate, superior, normative objective for corporations. In a sequence of logical arguments informed by utilitarian philosophy and prominent works in positive psychology (e.g., Diener & Seligman, 2004), Jones and Felps (2013a) concluded that SHE offers a viable single-valued objective function for corporations that addresses the shortcomings of non-specificity of other normative stakeholder theories. Although SHE, as a single-valued objective, has received some critique (see Mitchell et al., 2016), the notion of SHE prompts broader deliberations about the corporate determinants of stakeholder happiness and is consistent with our central contention that societal happiness should feature more prominently as a social responsibility of corporations.

In finding common ground in debates on corporate objectives, scholars generally agree that the purpose of business is to create value (Donaldson & Walsh, 2015), even as they disagree on what value means and for whom it is created. Freeman and colleagues (2010) noted that: "business is about how customers, suppliers, employees, financiers (stockholders, bondholders, banks, etc.), communities and managers interact and create value" (p. 24). Broadly defined, stakeholder value refers to "anything that has the potential to be of worth to stakeholders" (Harrison & Wicks, 2013, p. 100), which includes subjective forms of value (e.g., affective outcomes).

The growing interest in stakeholder value has corresponded with growing cross-fertilisation of research from positive psychology, broadening the notion of what constitutes value. From this perspective, for stakeholders, 'value' is not merely embodied within the products, services, and financial resources of a firm, nor can value be narrowly construed in economic terms. For instance, customers that pay a premium for ethical products stand to gain little in objective economic terms but derive significant personal satisfaction from their perceived social contribution and for engaging in buying behaviours that align with their personal values (Escadas, Jalali, & Farhangmehr, 2019; Villa Castano, Perdomo-Ortiz, Duenas Ocampo, & Duran Leon, 2016; Yacout & Vitell, 2018) – that is, by paying more for ethical products, customers experience subjective happiness, even at the expense of economic value. When stakeholders are presented with alternative options or opportunities, their decisions hinge on the extent to which their choices increase (or decrease) their desired outcomes. Thus, a firm with nuanced understandings of the factors that affect the way stakeholders' appropriate subjective value is thought to have a distinctive source of competitive advantage (Harrison, Bosse, & Phillips, 2010).

These recent works on stakeholder happiness as a form of stakeholder value have begun to shine a light on the role of corporations in societal happiness. After all, as Elms, Johnson-Cramer, and Berman (2011, p. 27) suggested, "if firms create value and treat their immediate stakeholders appropriately, they might well contribute to societal wellbeing". The aggregated happiness of individual stakeholders might conceivably constitute societal happiness. However, we suggest that aiming to create value for the firm by treating direct stakeholders appropriately — with potential indirect benefits to the broader society — is not the same as directly aiming to benefit society. The former approach is instrumental with respect to the firm and societal benefits are a by-product (i.e., stakeholder happiness); the latter approach is instrumental with respect to society as a whole (i.e., CSR for Happiness).

Another notable limitation of the stakeholder happiness concept is that happiness has mostly been defined in hedonic terms (i.e., how stakeholders feel), ignoring eudaimonic aspects of happiness (i.e., how stakeholders function), concepts that we unpack below. For instance, Jones and Felps (2013a, p. 33) define happiness as "the sum of positive feelings (e.g., contentment, satisfaction, pleasure, joy) net of negative feelings (e.g., agitation, anxiety, fear, anger, pain)" (italics added). Similarly, Harrison and Wicks (2013, p. 133) state "we define happiness in terms of the way stakeholders feel about the intangible and tangible utility they receive through their association and interactions with the firm" (italics added).

In our view, the hedonic focus of existing stakeholder happiness concepts stem from the economic concept of 'utility'—consumption satisfaction— upon which stakeholder value has generally been based. While hedonic notions might be important for providing stakeholders with momentary pleasures, it undervalues aspects such as loyalty towards and trust of the organisation, which are critical for cultivating long-term commitment to the organisation. Indeed, from a hedonic perspective alone, corporations might create an illusion of happiness while fostering dissatisfaction, so that stakeholders can keep seeking greater pleasures. Utility neglects the evaluative aspect critical to the way people create meaning from their social worlds. Further, utility emphasises the rights of the individual, while ignoring the social structures and relationships that individuals are embedded within, which can result in pleasure for those with authority and power at the expense of others within the social system (Kern et al., 2020). Thus, expanded perspectives of stakeholder happiness are needed.

4.3.2 Psychological Perspectives of Happiness

Defining and conceptualising happiness is complicated, and an exhaustive review of the literature is beyond our scope. We focus specifically on psychological conceptualisations and operationalisations of happiness. Within psychology, the term ‘happiness’ has been used interchangeably with various conceptual manifestations of happiness such as subjective wellbeing (Diener, 1984), psychological wellbeing (Ryff, 1989), flourishing (Huppert & So, 2013; Keyes, 2002; Seligman, 2011), and authentic happiness (Seligman, 2002). Across conceptualisations, two distinctive dimensions appear—objective-subjective and hedonic-eudaimonic—which we believe are relevant for considering happiness at the business-society interface.

Objective conditions and subjective experiences. Objectively, happiness can be understood in terms of the objective circumstances that surround people’s lives, which are independent of their subjective awareness and experiences (Veenhoven, 2002). This perspective assumes that the existence and/or degree of objective conditions (see Table 4.1) correspond with commensurate levels of happiness (Huppert, 2014). For example, a person who is employed, has a high income, and lives in an affluent, low-crime suburb in a developed country could be objectively described as happy. As Blanchflower and Oswald (2011) note, the objective perspective suggests that happiness can be represented as, *happiness=f(personal characteristic, region characteristics, country characteristics)*.

Table 4.1: Indicators of objective conditions of happiness

Indicators	Example Measures of Indicator
Housing	Homelessness and the availability of housing stock to meet shelter and safety needs of citizens.
Income	Amount of after-tax disposable income that a household earns (through employment) or gains (from social welfare) to spend on goods or services.
Employment	Levels of unemployment, rates of job creation, and the quantity and quality of jobs available to citizens.
Education	Level of educational attainment.
Environment	Quality of natural and built environments including air quality, water quality, noise pollution, and the availability of green spaces.
Civic Engagement & Rights	Participation of citizens in public and political life (e.g., voter turnout, union memberships) and equal rights (e.g., low gender-pay gaps, enactment and enforcement of antidiscrimination laws).
Health	Public health measures such as life expectancy, infant mortality, number of healthy life years, and prevalence of diseases.
Safety	Measures of physical safety such as homicide and other crime rates.

Note. Objective indicators adapted from the OECD (2015) Better Life Index. This is not exhaustive, as it is only meant to be illustrative of some of the existing indicators.

However, while the objective approach highlights the circumstances of people's lives and societal progress, it reveals little about the things in life that people value or their actual lived experiences (Diener & Tov, 2012). Subjectively, happiness reflects the way people experience their lives and their cognitive and affective evaluations of their objective circumstances (Forgeard, Jayawickreme, Kern, & Seligman, 2011). From this perspective, objective conditions alone do not ensure happiness. Indeed, although national income inequality is inversely related to happiness (Oishi & Kesebir, 2015), studies indicate that 'unhappiness' among lower-income sub-populations can be explained by their subjective perceptions of unfairness and distrust towards other people and institutions in society (Oishi, Kesebir, & Diener; 2011; Oishi, Kushley, & Schimmack, 2018). Population surveys find that while Western countries like the United State have become richer and their citizens live longer with each passing decade, their citizenry are not happier than they were sixty years ago (Blanchflower & Oswald, 2011; Layard, 2006). Subjective experiences such as a person's sense of belonging to a community and their social relationships have a larger positive effect on happiness than objective indicators such as one's household income (Diener & Biswas-Diener, 2018; Steel, Taras, Uggersley, & Bosco, 2018).

The interactions between objective states and subjective experiences of happiness are complex and remain a central focus of ongoing interdisciplinary scholarly attention, which is beyond our focus here. There is broad scholarly acknowledgement that both objective and subjective perspectives serve a critical role in monitoring and understanding the happiness of society and its people. As subjective elements are within the scope of influence of corporations, we specifically focus on subjective happiness here.

Subjective experiences: Hedonic and eudaimonic dimensions. Subjective experiences can be further divided across two dimensions. Hedonic happiness refers to how individuals feel about their lives (Keyes & Annas, 2009) and relates to the maximisation of pleasure and minimisation of pain (Peterson, Park, & Seligman, 2005). Eudaimonic happiness concerns people's assessments of how they are psychologically functioning in life (Keyes & Annas, 2009) and relates to whether a person is living his or her life in sync with self-concordant goals and deriving a sense of meaning, purpose, and fulfillment in that process (Ryan & Deci, 2001). Both forms of happiness are recognised as equally relevant, and have been comprehensively examined, operationalised, and assessed (Delle Fave, Brdar, Freire, Vella-Brodrick, & Wissing, 2011). Table 4.2 summarises some of the indicators that have been used in the literature.

Table 4.2: Indicators of hedonic and eudaimonic dimensions

Indicator	Definitions and Examples
	Hedonic Happiness
Positive Affect	General mood or emotions that reflect a level of pleasurable engagement with the environment such as joy or enthusiasm.
Negative Affect	General mood or emotion that reflects a level of unpleasurable engagement with the environment such as fear or sorrow
	Eudaimonic Happiness
Purpose in life	A personal sense of directedness, purpose, and meaning in life.
Environmental mastery	A personal sense of mastery, self-efficacy, and competence in managing one's environment in line with personal needs and values.
Autonomy	A personal sense of self-determination and independence to resist social pressure to behave or act in certain ways.
Positive relations with others	Possesses warm, satisfying, trusting relationships with others and is concerned about the welfare of others.
Self-acceptance	Possesses positive attitudes toward self and the acceptance of good and bad aspects of self.
Personal growth	A personal sense of continued development, self-knowledge, and enlightened realisation of one's own potential.

Note. Hedonic happiness indicators are based on Watson, Clark, and Tellegen (1988). Eudaimonic happiness indicators are based on Ryff (1995). This is meant to be illustrative only; numerous other theories, measures, and combinations of psychological domains appear throughout the literature (see OECD, 2013, for a review).

Although hedonic and eudaimonic happiness are related, they are conceptually distinct from one another (Delle Fave et al., 2011). There are many occasions in life where there is a high-level of consistency between the way a person feels and how they function in life, but there are times when hedonic-eudaimonic discordance may arise. For instance, businesses such as Google often publicise various employee fringe benefits as workplace happiness initiatives. Although these initiatives may elevate employees' hedonic happiness (i.e., feelings of excitement and fun at work), they may not necessarily lead to actual improvements in eudaimonic happiness (e.g., a sense of purpose in one's work) (Kopperud & Vittersø, 2008).

Private organisations can undertake various activities to enhance hedonic happiness, eudaimonic happiness, or a combination of the two. For instance, Civera, Colle, and Casalengno's (2019) recent case study of Lavazza—a private Italian coffee company—highlights how the company's empowerment program for smallholder farmers can potentially enhance the way farmers both feel and function. The company's infrastructure initiatives, which includes building nurseries to support Ethiopian families with employment, conceivably enhances the quality of life and subjective experiences of community members. In providing employment, people are able to experience greater joy and pride in their lives (i.e., hedonic happiness) while possessing a greater sense of environmental mastery (i.e., eudaimonic happiness).

Organisational researchers have long recognised that occupational work—both its form and nature—is a prominent determining factor of people's life (dis)satisfaction and (un)happiness (Caza & Wrzesniewski, 2013), and hedonic and eudaimonic notions of employees' happiness have received relatively balanced attention (see Fisher, 2010). Whereas economists have tended to focus on hedonic dimensions (e.g., Kahneman &

Krueger, 2006), marketing scholars have offered counterbalancing insights on how business practices and products can improve both hedonic and eudaimonic dimensions for consumers (see Anderson et al., 2013; Schmitt, Brakus, & Zarantonello; 2015; Sirgy & Lee, 2008). However, we are not aware of scholarly work to date that comprehensively examines the impacts of business activities on the subjective happiness of stakeholders beyond employees and consumers.

As previously discussed, we recognise stakeholder happiness is an important managerialist concept for understanding how stakeholders appropriate value in the form of hedonic happiness. But we contend that the concept is inadequate for explaining the firm's effects on objective societal conditions that enable and sustain happiness and ignores eudaimonic happiness as an important dimension. For instance, stakeholder happiness addresses customers' hedonic experiences via the provision of physical goods and services (cf. Harrison & Wicks, 2013), but the influence of firm activities on objective societal conditions (e.g., natural environment, equality, freedom) and the cascading effects of those conditions on people's subjective experiences are not addressed. As such, we propose that *CSR for Happiness* provides a distinct yet complementary concept to stakeholder happiness.

4.4 CSR for Happiness

CSR refers to the voluntary efforts of firms to incorporate social considerations into their decision-making, productive activities, and interactions with society at large with the aim of contributing to some social objective. CSR initiatives broadly address various societal issues such as public health, human rights, environmental preservation, and social security (Scherer & Palazzo, 2011). Although CSR has attracted critiques in the past (Freeman & Liedtka, 1991; Friedman, 1970; Karnani, 2011), unresolved academic tensions have not impeded CSR from flourishing as a mainstream concept in the business world. For instance, in a global survey of over 1,400 Chief Executive Officers, 76% indicated that corporate success is defined by more than just financial profits (PricewaterhouseCoopers, 2016). Studies suggest that CSR can harmoniously support the strategic goals of organisations (Porter & Kramer, 2006) and improve their financial performance (Wang, Dou, & Jia, 2016). Given this mainstream and growing scholarly support, we suggest that CSR provides the ideal vehicle to place important social goals and issues – including societal happiness – on the corporate radar.

Work in the CSR literature has hinted at the idea of happiness as a corporate responsibility. For instance, in describing the rationale of CSR, Robins (2008, p. 338) stated, “it makes more sense to encourage firms to ‘do good’ and, thereby, add directly to human happiness and social and environmental well-being”. There have been growing calls for corporations to engage pro-socially with local and global communities to not only preserve or improve the objective conditions of society, but also to enhance the subjective experiences and outcomes of those who live within them (e.g., Mindell, Reynolds, Cohen, & McKee, 2012). Consistent with the preconditions and experiences of happiness that we summarised in Tables 4.1 and 4.2, Margolis and Walsh (2003) argue that corporate social initiatives should address universal factors that enhance human functioning, including physical health, environmental mastery, human emotions, and meaningful relationships.

However, we are not aware of any scholarly works that have seriously examined societal happiness as a CSR concern. Concepts and initiatives, such as corporate social performance and the Global Reporting Initiative (GRI), have failed to incorporate the various social outcomes pertaining to people’s happiness and subjective experiences. *CSR* *for Happiness* seeks to address this oversight in the extant research and is premised on the observation that corporate activities have the potential to affect various objective facets of social life as well as the subjective experiences of its societal constituents. *CSR for Happiness* advocates for firms to proactively engage in activities that directly contribute to holistic societal happiness—including objective, subjective, hedonic, and eudaimonic dimensions—by respecting, preserving, and advancing people's rights to and experiences of happiness.

4.4.1 Benefits of Happiness

An expansive body of research in the psychological sciences, economics, public policy, and public health reveals that happiness correlates with numerous positives outcomes for individuals and society (Diener & Seligman, 2018; Lyubomirsky, King, & Diener, 2005). People with higher levels of reported happiness have been found to be more successful across school, work, and life domains (Boehm & Lyubomirsky, 2008; Proctor, Linley, & Maltby, 2010); live longer (Danner, Snowdon, & Friesen, 2001; Diener & Chan, 2011); have better overall health and fewer chronic diseases (Howell, Kern, & Lyubomirsky, 2007); experience higher-quality social relationships (Diener & Seligman, 2002); engage in socially beneficial behaviours (Aknin, Dunn, & Norton, 2012); and reduce the public burdens associated with poor physical (Lawless & Lucas, 2011) and mental (Bray & Gunnell, 2006) health. It has also been argued that a happier society is a more productive society (Judge & Kammeyer-Mueller, 2011), which may translate into improvements in a nation's gross domestic product (GDP).

We acknowledge that while there is a converging line of research supporting happiness as an important outcome for people and society, there is far less consensus around the benefits of deliberately pursuing happiness. A growing body of literature finds that intentionally seeking happiness (especially hedonic happiness) is self-defeating and may lead to various maladaptive consequences, including depressive symptoms, social disconnection, and loneliness (e.g., Ford, Mauss, & Gruber, 2015; Ford, Shallcross, Mauss, Floerke, & Gruber, 2014; Gruber, Mauss, & Tamir, 2011; Mauss et al., 2012). However, while this body of literature raises concerns over the value of pursuing subjective happiness in and of itself, it does not preclude the clear benefits that exist at individual and societal levels when happiness exists. That is, there is a distinction between happiness as a pursuit that drives one's life, versus happiness as an outcome that people experience. While governments and corporations cannot, and arguably should not, prescribe how people ought to pursue happiness, they are important institutions in shaping the macro social conditions that facilitate experiences of happiness. *CSR for Happiness* advocates that corporations are responsible for facilitating happiness and allowing for it to occur, rather than requiring the pursuit of happiness.

4.4.2 Moral Justifications for Happiness

Why might corporations volitionally take on the mantle of promoting happiness? Subscribing to Margolis and Walsh's (2003) reasoned approach, we pose four specific questions to establish the moral underpinning for the *CSR for Happiness*: (1) Do the activities of corporations contribute to societal happiness? (2) Are corporations proximally connected to societal happiness? (3) Do corporations possess the resources and capabilities to contribute to societal happiness? and (4) Do corporations benefit from contributing to societal happiness?

We contend that the answers to these questions are affirmative. Across modern societies, corporations intersect with all aspects of daily life; people earn their livelihoods from them, they use their services and products; and they see, read, and hear about them across all forms of media (Wiist, 2010). By virtue of their embeddedness in society, corporations have high proximity to societal happiness, whereby their activities bear consequences for both objective and subjective dimensions of happiness. The propensity of corporations to address societal happiness is determined by their priorities, inclinations, and resolve, rather than constraints from their resources and capabilities. While corporate social initiatives to enhance happiness may reduce overall net profit, these initiatives are morally permissible so long as they do not debilitate or impair a corporation's productive capacity (Margolis & Walsh, 2013). Various streams of organisational research, including the instrumental premise of Harrison and Wick's (2013) stakeholder happiness concept, suggest that promoting happiness may yield numerous benefits for corporations (e.g., Fisher, 2010; Jones & Felps, 2013a; Meyer, 2015; Sirgy & Dong Jin, 2008).

Importantly, although pursuing a *CSR for Happiness* agenda and profitability are not necessarily mutually exclusive, we suggest that happiness is an instrumental outcome for society as a whole – of which organisations are a part of and contribute to – not as a means toward profit and financial gain. This proposition aligns with growing voices among organisational scholars such as Waddock (2014), who argues that organisations need to orientate their purpose towards enabling thriving societies by growing wellbeing rather than wealth. We acknowledge that *CSR for Happiness* asks organisations to critically reflect upon their role in society, and may require some corporations to shift their values and approaches to business away from selling evermore products and services for profit to considering how their products or approaches help cultivate wellbeing and happiness (Waddock, 2014). *CSR for Happiness* offers an expansive perspective of the dynamic interactions between business and society and how those interactions translate into enhancements to both objective and subjective dimensions of happiness, with instrumental outcomes for society as a whole, rather than the firm specifically.

4.4.3 Corporate Determinants of Societal Happiness

Having framed a case for the benefits of happiness and rationale for why societal happiness should be construed as a CSR concern, we propose a conceptual framework that illustrates the way corporations can affect objective conditions and subjective experiences of happiness as well as the second-order outcomes of those effects.

The studies that outline the benefits of collective happiness suggest that individual happiness can be affected by activities that directly impact the individual (i.e., targeting subjective experiences) or by impacting the objective conditions that enable or limit the potential for happiness, with flow on effects to other correlated socially-valued outcomes, including physical health, worker productivity, social relationships, and civic engagement. Applied to corporate activities, Figure 1 uses the indicators from Tables 4.1 and 4.2 to depict the reciprocal flow of outcomes between objective conditions and subjective experiences that may arise from corporate activities. Figure 4.1 broadly conceptualises societal happiness as objective conditions, subjective experiences, and the interactions between the two. This expands on conceptualisations of what it means to be socially responsible by accounting for the effects of corporate activities on: (a) objective conditions and the cascading second-order effects on people's subjective experiences, and (b) subjective experiences and the ascending second-order effects on people's objective conditions. Further, we define corporate activities as encompassing both discretionary CSR-specific initiatives (e.g., cause-related marketing, community volunteering, social projects, and philanthropy) as well as core business-as-usual (BAU) practices that occur across the value chain of a firm

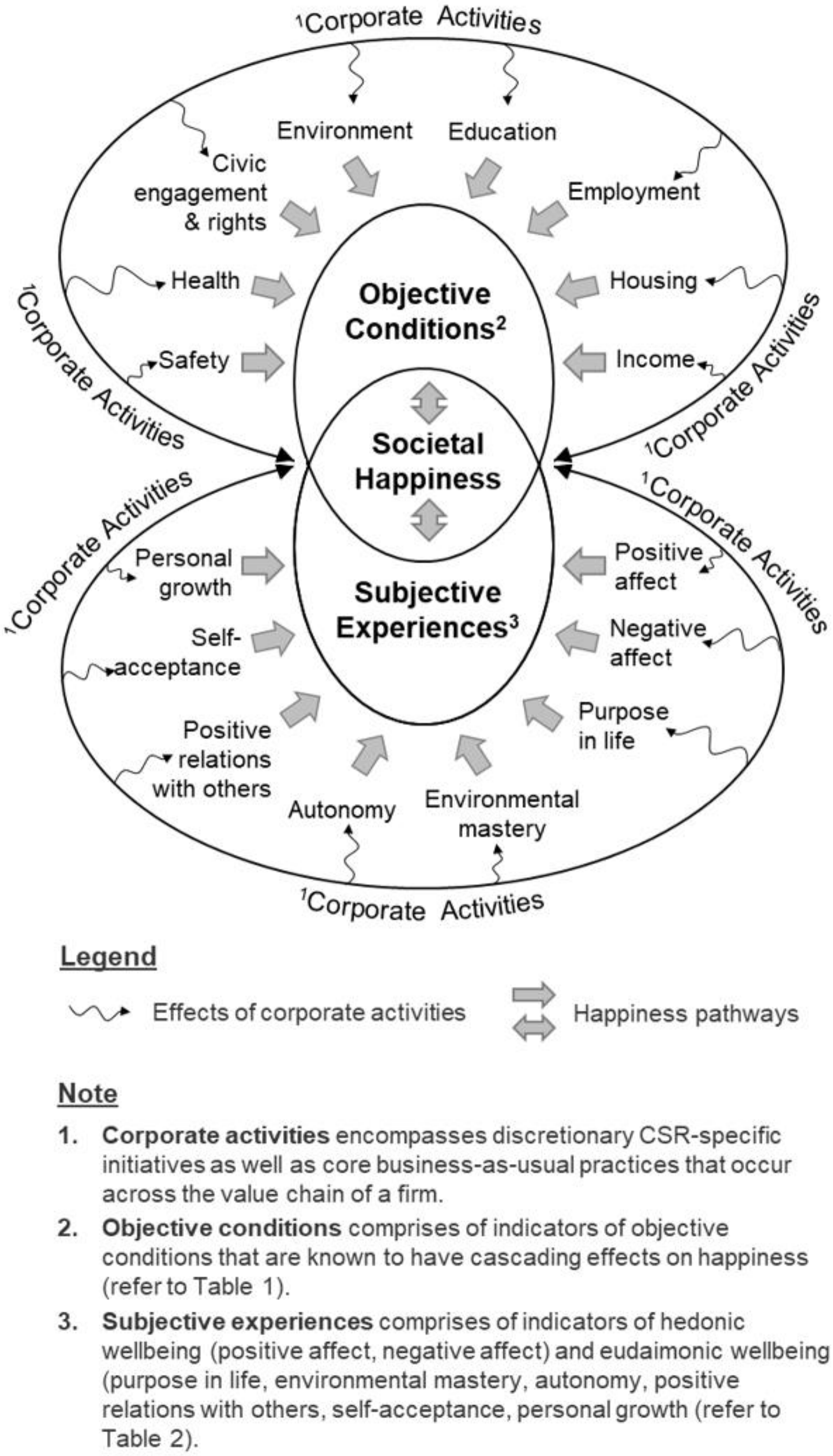


Figure 4.1: Integrative framework of happiness pathways

The linkage of direct corporate activities and second-order effects across multiple dimensions of happiness provides a more nuanced and comprehensive perspective of corporate social impact than extant CSR or stakeholder happiness theories. In many instances, the absence of a nuanced perspective has led to skewed reporting of the social benefits of corporate decisions and activities on people's happiness. For example, with Hindustan Lever Ltd's (HLL) skin-whitening cream, Fair & Lovely, Hammond and Prahalad (2004, p. 36) described their female customers as "feeling empowered because of an affordable consumer product formulated for her needs". But claims of benefits conflicted with research evidence demonstrating the social and psychological harms of skin-whitening products (Peltzer & Pengpid, 2017). HLL's product strategy was criticised because the company was knowingly profiting, reinforcing, and exploiting racial prejudices by employing marketing tactics that portray fair-skinned people as being happier and more successful in their personal and professional lives (Karnani, 2007). HLL's social responsibility was called into question not because of their impact on objective societal conditions but due to the adverse effects that 'Fair & Lovely' may have had on how people think and feel about themselves.

The evaluation and reporting of corporate effects on societal happiness has been limited and selective. In concurrence with Bhattcharya and Sen (2004), we observe that within the CSR literature, positive subjective outcomes that cascade from firm contributions to objective conditions of society are often overlooked as desirable corporate social contributions. Similarly, Beal and Neesham's (2016) perspective on systemic CSR emphasises the need for more research that examines the linkages between individual- and system-level outcomes. In the following section, we elaborate further on the path-dependencies and second-order effects of corporate activities on objective conditions and subjective experiences which we label as macro-to-micro pathways and micro-to-macro pathways.

4.4.3.1 Macro-to-Micro Pathways

The macro-to-micro pathway describes corporate activities that affect objective conditions and cascade to second-order effects on individuals' subjective experiences. Via the macro-to-micro pathway, a firm may engage in activities that improve the objective conditions of happiness that in turn enhance people's subjective experiences in the form of hedonic and eudaimonic happiness. To illustrate this process, Figure 4.2 depicts the macro-to-micro pathway of a recent CSR initiative by the global advertising giant, Clear Way International (CWI). In November 2018, CWI partnered with the city of Stockholm to deploy its extensive network of digital kiosks to direct homeless people to the nearest shelters when temperatures fall below 7 degrees Celsius (Wilson, 2019). The social benefits of this initiative would clearly map onto improvements to objective conditions of happiness such as housing (temporary reduction in homelessness) and health (reduction in homeless deaths and illnesses). Often, the social impact evaluation and reporting of such initiatives is based on indicators of objective conditions, with subjective benefits assumed to occur. Albeit a simplistic representation, the right side of Figure 2 illustrates that across hedonic and eudaimonic domains, the results of the initiative could be beneficial or harmful, depending on how the person experiences and interprets the initiative.

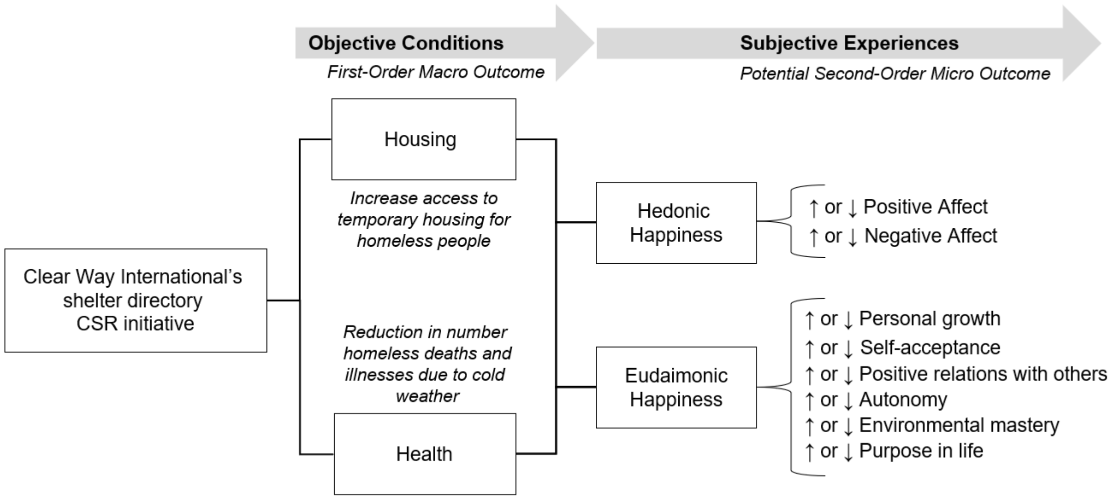


Figure 4.2: Macro-to-micro pathway of CWI shelter directory initiative

4.4.3.2 Micro-to-Macro Pathways

The micro-to-macro pathway describes corporate activities that affect individuals' subjective experiences, which have ascending second-order effects on objective conditions. Via the micro-to-macro pathway, firms may engage in activities that enhance individual-level subjective experiences, which in turn may lead to improvements to objective conditions surrounding people's lives. From this perspective, micro-level outcomes conceptually resemble stakeholder happiness, except for two characteristics: (1) micro-level outcomes incorporate both hedonic and eudaimonic happiness, and (2) the flow-on benefits of subjective experiences to objective conditions of happiness are included. To illustrate, Figure 4.3, depicts micro-to-macro pathways for employee engagement practices at Procore Technologies, a global technology company that earned fourth spot in the 2019 best company to work (Gassam, 2019). As Harrison and Wicks (2013) noted, interdisciplinary research has demonstrated that work practices that promote organisational justice, such as work-life balance, are critical to value creation and the enhancement of subjective experiences. It is conceivable that such practices enhance the way employees feel (i.e., hedonic happiness) and function (i.e., eudaimonic happiness). However, the question becomes whether happiness increases for those beyond the organisation, or if value is confined with the boundaries of an organisation. We contend that the benefits can be much more far-reaching, and the impacts on society more broadly need to be considered.

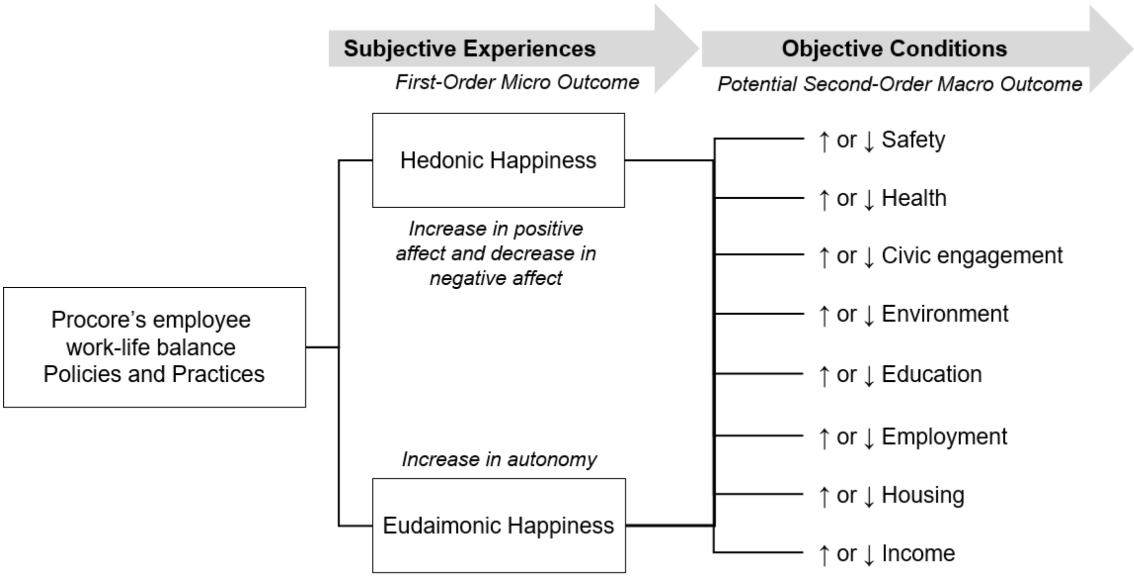


Figure 4.3: Micro-to-macro pathway of Procore's work-life balance program

We propose that corporate activities that enhance people's subjective experiences—whether they be employees, suppliers, customers, shareholders, or community members—yield many benefits across various dimensions of a stakeholder's life and for society at large. In the case of Figure 4.3, if employees are happy at work, these benefits are likely to spillover across other life domains, such as education, civic engagement, and health. Organisational research has demonstrated that happy workers have better cardiovascular health (Wright, Cropanzano, Bonett, & Diamond, 2009) and are more likely to engage in prosocial behaviours (Ackfeldt & Wang, 2007). In this regard, the subjective experiences of employees might enhance the objective conditions in their lives and aggregately contribute to societal-level outcomes.

4.4.4 A Social Responsibility for What and to Whom?

A perennial challenge of CSR research is answering the question: "Social responsibility for what and to whom?" In addressing 'for what', our earlier discussion of the objective conditions and subjective experiences of happiness offer initial guidance. *CSR for Happiness* subscribes to an expansivist view of social responsibility, whereby happiness is construed as a natural right that should not be impeded on by corporations and as a desirable end and ideal that should be promoted by corporations (Brenkert, 2016). We suggest that this social responsibility encompasses corporate activities and initiatives affecting objective conditions that indirectly cascade on people's happiness (e.g., safety, health, civic engagement environment, education, employment, housing, income) as well as direct effects on subjective experiences themselves (e.g., BAU activities affecting hedonic and eudaimonic happiness)[2].

In addressing 'to whom', we concur with Wood (1994), who draws on stakeholder theory to argue that corporations should only be concerned with social issues to the extent that those issues arise as a result of their operations or are related to their business interests. Accordingly, we do not propose that corporations have a responsibility for everyone's happiness, but they are responsible to create conditions for and not impede the right to happiness for those who are affected by their activities and decisions. We suggest that stakeholder theory can provide a useful heuristic to identify 'for whose happiness' corporations should be responsible to and by focusing on happiness outcomes within corporation-stakeholder relationships whereby stakeholders are defined as any

[2] Our conceptualisation of 'objective conditions' and 'subjective experiences' of happiness provides an initial inexhaustive list of what corporations could potentially be responsible for in relation to societal happiness. We heed Ruggie's (2008) caution that any limited list on matters related to rights and responsibilities will inevitably overlook pertinent correlates for any given set of circumstances. As such, this list serves as an initial guide rather than a prescription.

individual “who can affect or [are] affected by the achievement of the organization’s objectives” (Freeman, 1984, p. 46). Although different opinions over the merits and problems of applying stakeholder theory to CSR have appeared across the literature (e.g., Freeman & Liedtka, 1991), normative stakeholder theory has been recognised as a complementary theoretical approach in CSR research (Garriga & Melé, 2004), which can bring the “abstract idea called society to home” (Wood, 1991, p. 697) and help specify and operationalise various CSR concepts (Elms et al., 2011). Specifically, aligned with Schwartz and Carroll (2003), we apply the stakeholder heuristic to define society as being synonymous with a corporation’s stakeholders, which include (but are not limited to) customers, employees, suppliers, shareholders, and general citizens.

From a firm’s perspective, stakeholders can be readily identified by the existence of transactional relationships through which value exchange occurs. However, beyond the economic value derived from transactional relationships, there are psychological components of transactional relationships that influence stakeholders’ subjective experiences (Bosse & Coughlan, 2016). For instance, research shows that when suppliers trade with businesses, they are not only interested in the transactional terms of an exchange (e.g., payment terms, order quantities), but also form psychological contracts with the business whereby perceived violations correspond with negative subjective experiences (Hill, Eckerd, Wilson, & Greer, 2009). More generally, Lankoski, Smith, and Van Wassenhove (2016) illustrated that for any given business transaction or interaction, transactional stakeholders project psychological expectations that affect the way they perceive and appropriate their experienced utility.

Firm-stakeholder psychological relationships are central to conceptualising *CSR for Happiness*; after all, happiness at the individual-level is a psychological outcome. Here, we apply a broad definition of stakeholders to include anyone who has a transactional and/or psychological relationship with a firm. Considering the globalised and interconnected nature of the modern business world, it is important that businesses consider the full reach of those who are affected by their actions and decisions. As Phillips (2010) notes, who constitutes a 'stakeholder' is prone to perceptual asymmetries and will differ depending on whether 'stakeholders' are determined by a firm or self-circumscribed by societal constituents. A general citizen who has no explicit transactional relationship with a firm may well have psychological expectations of a firm, and thus their happiness can be affected by the decisions and actions of the firm. In the integrative conceptual framework that follows, we operationalise society as comprising firm stakeholders whereby a stakeholder as determined by self-circumscription by societal constituents based on the existence of transactional and/or psychological relationships.

4.4.5 An Integrative Framework

CSR for Happiness seeks to shed a focal light on the way and means that corporations affect societal happiness. 'Happiness' and 'society' clearly are notoriously nebulous terms. Drawing on an interdisciplinary research base, the preceding sections have sought to operationalise both terms in a parsimonious way and have illustrated interrelationships between the constructs. In defining 'societal happiness', the societal component refers to self-circumscribed stakeholders of an organisation, which includes customers, employees, suppliers, shareholder, and general citizens. 'Happiness' refers to both the objective conditions surrounding people's lives as well as their embodied subjective experiences, including hedonic and eudaimonic dimensions.

Figure 4.4 synthesises our operationalisations of society and happiness to present an integrative conceptual framework of *CSR for Happiness*. As societal happiness is a latent construct that cannot be observed or measured directedly, it is approximated based on the combination of indicators of objective conditions and measures of subjective experiences. In the macro-to-micro pathway, corporate activities have the capacity to affect various objective conditions of happiness (e.g., safety, environment, housing, etc.) with cascading second-order effects on people's subjective experiences. In the micro-to-macro pathway, corporation may affect individuals' subjective experiences (i.e., hedonic and eudaimonic happiness), with ascending second order effects on the objective conditions of happiness. Such effects constitute a social outcome of corporations and thus should inform their broader social responsibilities beyond mere profit-oriented goals.

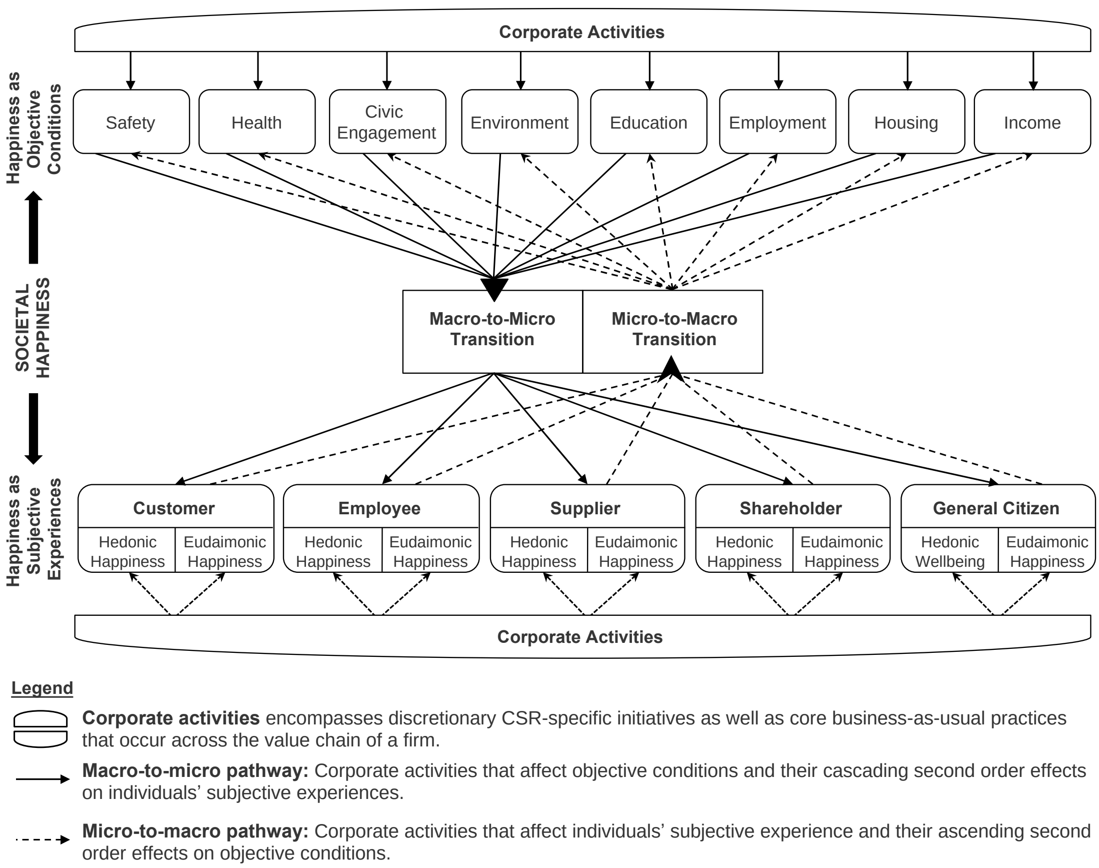


Figure 4.4: CSR for Happiness conceptual framework

Our integrative framework provides some initial boundaries for the *CSR for Happiness*. While Figure 4 suggests multiple ways that corporations can impact upon societal happiness, we do not assert that corporations are the sole (or dominant) determinant of societal happiness nor do we assume that corporate actions will affect all societal constituents in equal measure. The breadth of happiness research in the health sciences and economics clearly indicates that there are a myriad of ecological factors, unrelated to corporations, that affect happiness (e.g., socioeconomic differences, geographic influences, political characteristics, genetic heritability). In practical terms, happiness as a social outcome will be most salient in corporate decisions where it consequentially arises from corporations' productive activities or relates to their business interests (Wood, 1994). In the same way that public health or the preservation of the natural environment is a shared responsibility of government, the public, and the private sector, we posit that corporations bear similar collective responsibilities for societal happiness. As such, *CSR for Happiness* does not unduly ascribe corporate responsibilities for societal happiness but implores broader consideration of the ways in which corporations directly and indirectly impact upon individual and societal happiness.

4.5 Implications for Research and Practice

Building from this integrative conceptual framework, we offer some insights from the psychological sciences on measurement considerations to guide future empirical work on happiness constructs pertaining to our integrative framework and discuss the implications of *CSR for Happiness* for organisational research and practice.

4.5.1 Measurement Considerations

Currently, there are hundreds of measurement instruments for happiness, which vary significantly in terms of their underpinning conceptualisations, operational definitions, and psychometric properties (Cooke, Melchert, & Connor, 2016; Linton, Dieppe, Medina-Lara, Watson, & Crathorne, 2016). For organisational researchers, the recommended approach to measuring happiness depends on what dimensions of happiness are being measured (Cummins, 2013). White (2014) opines that "happiness is an inherently qualitative concept that cannot be translated into quantitative terms with any reliable degree of precision or comparability between people" (p. 13). Although White's (2014) statement is contestable, it does highlight the importance of establishing clear operational definitions of happiness when undertaking research studies. We believe that it is helpful to think about the objective, subjective, hedonic, and eudaimonic dimensions described above, anchoring measures and expected outcomes within these domains. Regardless of the definitions and conceptualisations used, researchers from all disciplines need to articulate clearly and precisely what they mean by happiness and the specific constructs that are used to define it.

Assessments of happiness can range from simple single- or multi-item scales through to sophisticated physiological, neurological, and machine learning techniques (cf. OECD, 2013). Survey-based measures of self-reported happiness are by far the most common way to assess happiness and the most practical for organisational researchers, but are also prone to numerous response biases. Despite their limitations, self-report measures are useful in revealing and measuring the effects that corporate activities have on the happiness of stakeholders, so long as the surveys are designed and administered in a credible way.

As a new concept, for *CSR for Happiness*, further theorising and empirical evidence is needed to support the reliability and validity of the choice of measures and/or future development of measures. The measures that are most appropriate will depend upon the micro and macro domains that are included, and may vary depending on the context, organisation, and issue. Measurement accuracy depends less on the specific form of the instrument and more on the timeliness of its administration, including whether the assessment captures reported feelings and thoughts of societal constituents at the time of, and in direct reference to, their interactions with a business (Kahneman & Krueger, 2006). Approaches such as experience sampling method (ESM) and day reconstruction method (DRM) can be used to capture thoughts and feelings as they occur, as opposed to reflection, which occurs in typical self-report measures.

Societal happiness is inclusive of various epistemological and ontological perspectives. The nature of business-society relationships and their resulting effects on societal happiness demand methodological innovations and invite both quantitative and qualitative approaches. ESM and DRM approaches can be used to provide unique idiographic insights into the way stakeholders experience their interactions with corporations and how those interactions affect the way they feel, think, and function in their lives and their engagement with society. For instance, using DRM with 120 jobholders, Kopperud and Vittersø (2008) found that certain job characteristics had clear differential effects on the hedonic and eudaimonic happiness of employees. The application of these approaches to other stakeholder roles promises to yield unique and interesting insights into the correlates, nature, and functions of happiness.

Societal happiness is not something that can be directly observed, as it may only be inferred from indirect measures of happiness that are developed from interdisciplinary theories. Diener (2006) offers some insightful, general guidance regarding the development, choice, and use of happiness measures:

> "Even though the existing measures of subjective wellbeing are imperfect, useful conclusions can be drawn from them. All scientific measurement includes error.

> Thus, users of the measures should understand the biases and artifacts that are inherent in the measures, and, when possible, take steps to correct for them. Furthermore, conclusions should be reached that respect the limitations of the measures, and the conclusions should be expressed in terms of these limitations." (p. 153)

Diener's (2006) comments provide reassurance and encouragement that the imperfect nature of measures for societal happiness do not undermine the merits of happiness as a scientific endeavor in organisational scholarship. The importance of understanding societal happiness has prompted national statistic offices, intergovernmental agencies, and scholars around the world to rise to the challenge of advancing knowledge about happiness and its various causes (Michaelson, Seaford, Abdallah, & Marks, 2014); this is a call that organisational scholars have yet to heed in a concerted way.

4.5.2 Research and Practice Opportunities

Through the cross-fertilisation of interdisciplinary scholarship, we have reviewed the numerous benefits of happiness for individuals and society and have conceptually mapped the corporate determinant of societal happiness. Given that societal happiness is a novel line of inquiry in organisational research, we foresee that our conceptualisations, integrative framework, and propositions will provoke new questions and, hopefully, spur further research on areas unaddressed in our article. We recognise that while our conceptualisation of objective conditions and subjective experiences of happiness provides an initial list of potential social responsibilities pertaining to happiness, further theorising and debate is required regarding the extent and level of social responsibilities that corporations should bear in relation to societal happiness. Further, disparate streams of research have demonstrated instrumental links between happiness and various instrumental firm outcomes. For instance, happy customers tend to be more profitable because they are more loyal, less price sensitive and likely to buy more (Hellén & Sääksjärvi, 2011) and happy employees are more effective and productive at work and display lower levels of absenteeism and turnover (Fisher, 2010). Using this base of literature, future research may seek to examine how *CSR for Happiness* might translate into economic or desirable performance outcomes for firms.

From a stakeholder frame of society, significant scholarly attention has been given to the study of happiness of employee and consumer groups, but there has been minimal inquiry on how corporate activities directly and indirectly affect the happiness of suppliers, shareholders, and general citizens. In fact, studies have revealed that while a supplier's financial health is an important consideration in business decision-making, the happiness of suppliers is not a decision criterion of prominent concern for businesses, even though it should perhaps be (Jones, Fawcett, Fawcett, & Walling, 2010). To ascertain a more holistic understanding of the impacts that corporations have on societal happiness, future scholarly efforts in the study of happiness need to be more equally distributed across multiple stakeholder groups and should fully examine the breadth of direct and indirect impacts that might arise through corporate activities.

CSR for Happiness emphasises multiple dimensions of happiness. Different stakeholders might value different dimensions, which may result in incommensurable outcomes across stakeholder groups. Although happiness measures currently exist for specific stakeholder groups, there are substantial differences in the relative emphasis provided by different sub-disciplines to the hedonic and eudaimonic dimensions. Further, emerging discourse on the stakeholder happiness concept outlined earlier rely predominantly on hedonic notions. Future research on societal and stakeholder happiness should include objective, subjective, hedonic, and eudaimonic dimensions of happiness, identifying which dimensions are most important to different stakeholders, and how the different dimensions of happiness come together across the society. Intellectual convergence among organisational scholars is needed on what constitutes happiness, and general measures of stakeholder happiness will need to be developed that are commensurate across stakeholder categories.

The implication that corporations should be concerned about societal happiness raises fundamental and critical questions about the role and existential purpose of corporations. Drawing on philosophy and research from psychology and economics, there are already some stakeholder scholars who have argued fervently for stakeholder happiness enhancement to be instated as the objective purpose of corporations (see Jones & Felps, 2013a). To achieve a broader sociological explanation of societal happiness, we call for greater consideration of happiness as a relevant and important social outcome for all forms of businesses.

Practically, a growing body of research in industrial epidemiology has shown that the activities of corporations have significant and far-reaching implications for physical and psychological wellbeing (Hastings, 2012). Although the decisions, actions, and activities of corporations can have deleterious effects on public health, there are also many notable instances where corporations have made positive contributions to the health and happiness of society. In recognising the psychological nexus between societal constituents and corporations, policymakers should give greater credence to the role and function of corporations as, what Huppert (2004, p. 697) terms, ‘positive population interventions’ to enhance public wellbeing and to ameliorate psychological languishing in society. For business practitioners, a greater appreciation and understanding of the effects that their activities have on the subjective experiences of societal constituents provides a new dimension for evaluating and reporting social impact. Building on research by Bhattacharya and Sen (2004, p. 16), who found that business activities do affect stakeholders' general sense of subjective happiness, we also contend that businesses would do well to "at least acknowledge if not assess the contribution of their CSR efforts to the subjective well-being of their target markets" and broader society.

4.6 Conclusion

Happiness is a topic with alluring appeal to the general public and scholars alike. The past decade has brought considerable consideration of societal happiness across multiple disciplines but has received scant attention within organisational research and has only minimally featured on the radar of the CSR domain. Drawing on relevant related disciplines, this article ushers CSR research into broader policy discourse taking place on happiness by examining the contributions of corporations to happiness as an important societal goal. In holistically defining and operationalising the happiness construct, we contribute to more refined understandings of what happiness is, beyond the narrow conceptualisations previously offered by the CSR and stakeholder literatures. *CSR for Happiness* illuminates the boundary- and level-spanning effects of corporate activities on societal happiness, frames those effects as corporate social responsibilities, and provides an interdisciplinary framework for examining the contributions of firms to societal happiness.

At its core, *CSR for Happiness* is a humanist concept with aspirations to provoke, challenge and expand conventional notions of the social role of corporations in creating thriving societies and, as Ishikawa (1985, p. 97) would argue, in fulfilling their essential purpose: “In management, the first concern of the company is the happiness of people who are connected with it. If the people do not feel happy and cannot be made happy, that company does not deserve to exist”.

CHAPTER 5: RESEARCH METHODOLOGY

Chapter Synopsis

This chapter details the theoretical context, research design, philosophical commitments, data collection instrument, analytical procedures, and ethical considerations for the two empirical studies undertaken in this dissertation. This chapter should be read in context of the *CSR for Happiness* concept presented in Chapter 4, as both studies were designed to provide empirical foundations for the concept. Full details of study designs and results are provided in Chapters 6 and 7.

5.1 Introduction

The empirical contributions of this dissertation comprise two studies that examined lay perspectives regarding *CSR for Happiness* using a single large survey-based dataset. Study 1 (see Chapter 6) was a quantitative study that analysed Likert-style responses of 1,319 participants and Study 2 (see Chapter 7) was a mixed-method study that analysed open-text responses from over 1,000 participants. This chapter begins with a description of the theoretical context in which these studies were undertaken, followed by a discussion of underpinning philosophical commitments. Next, I describe the survey instrument and sampling protocol used for both studies. I then provide a high-level overview of both studies outlining the analytical procedures applied and conclude the chapter with a discussion of ethical considerations.

5.2 Theoretical Context Informing the Research Design

As described in Chapter 4, a key proposition of *CSR for Happiness* is that corporations, and businesses more generally, have a social responsibility to "respect, preserve, and advance people's right to, and experience of happiness" (Chia et al., 2020, p. 423). Although this proposition bears some moral and intuitive appeal, as discussed in Chapter 4, there are a number of complexities and limitations around how happiness has been conceptualised and operationalised in organisational research. Drawing on well-established concepts from the discipline of positive psychology, I proposed a more nuanced approach whereby societal happiness was operationalised as objective happiness and subjective happiness, and subjective happiness was more granularly operationalised as comprising hedonic and eudaimonic dimensions. Using these narrower and more refined concepts of happiness, both empirical studies sought to examine whether *CSR for Happiness* actually exists and to explore the conceptual boundaries regarding the level and extent of businesses' social responsibilities for societal happiness. With reference to the inquiry framework in Chapter 3 (see Figure 3.4), the two empirical studies predominantly contribute to the theoretical-level of inquiry.

As outlined in Chapter 2, CSR-related topics are commonly legitimised using one of three philosophical perspectives: (1) instrumental, (2) ethical, or (3) political. As noted, this dissertation subscribes to the political perspective of CSR, specifically invoking the political concept of social contracts. Broadly, contractarian notions of CSR contend that while social responsibilities may sometimes be explicitly prescribed in laws and regulations, more often they are implied through social contracts as uncodified shared expectations that vary by local customs and precedent (Donaldson, 2001; Waddock, 2010). From this contractarian perspective, evaluating public attitudes and beliefs is particularly important for understanding status quo societal norms and expectations that define the social responsibilities of business. Accordingly, both studies relied on the use of surveys that quantitatively and qualitatively captured perspectives of study participants regarding *CSR for Happiness.*

Given that my conceptual paper (i.e., Chapter 4) was the first within the extant literature to propose and extensively argue that businesses' have social responsibilities for societal happiness, the novelty and nascency of the *CSR for Happiness* concept warranted the use of a descriptive and exploratory research design rather than a causal or inferential design. The exploratory descriptive approach is most appropriate for answering normative questions (Bickman & Rog, 2013) or when a phenomenon is poorly understood and foundational descriptions are desired (DeForge, 2012). As relatively little is known about social norms and attitudes regarding *CSR for Happiness*, the main focus of both studies was to explore public perspectives to clarify conceptual boundaries and to inform normative propositions regarding *CSR for Happiness*. Study 1 was primarily concerned with measuring public perceptions or the 'what' and 'to whom' of *CSR for Happiness*, whereas Study 2 was more focussed on uncovering and understanding 'why' particular public perceptions are held.

5.3 Underpinning Philosophical Commitment

The mixing of qualitative and quantitative methods has been a contentious topic of debate in the social sciences over the years. Methodological disagreements have been fuelled mainly by epistemological and ontological differences and allegiances rather than focussed on the appropriateness of methods that can best address particular research problems (Yardley & Biship, 2011). Quantitative research has typically been associated with the 'positivist' (or 'scientific') paradigm whereas qualitative research has generally been associated with the 'constructivist' (or 'interpretivist') paradigm.

Positivism generally assumes a deterministic view of social reality, where human beings are shaped by orderly and stable social conditions and patterns (Guba & Lincoln, 1994); knowledge is thus assumed to be objective and quantifiable. Within the positivistic paradigm, the role of the researcher is to apply unbiased and value-free scientific methods (typically quantitative) to discover regular social patterns and processes that exist in reality (Kern et al., 2020; Riley, 2007). In contrast, constructivism assumes that knowledge creation occurs in ever-changing contexts where actors (including the researcher) and social structures mutually constitute each other. Knowledge is therefore shaped by socio-cultural assumptions and values, pre-existing concepts, and habitual ways of doing things (Yardley & Biship, 2011). Within the constructivist paradigm, knowledge is generated using methods (typically qualitative) that involves interactions and co-creation between the researcher and respondents (Guba & Lincoln, 1994).

In bridging the epistemological and ontological divide between positivism and constructivism, pragmatism offers a philosophical basis that is less focussed on specific methods and more concerned with using all methodological approaches available to address a particular research problem or question (Tashakkori & Teddlie, 1998; Wicks & Freeman; 1998). The aim of inquiry is not to seek truth independent from the mind or within the mind, but to achieve solutions that deliver better and richer human experiences (Yardley & Biship, 2011). John Dewey, an early proponent of pragmatism, argued that knowledge is inextricably linked to intentions and actions and derives meaning from evaluations of the effects arising from the application of knowledge (Hickman & Alexander, 1998). Truth is therefore defined in relation to the particular goal of inquiry within a given context rather than corresponding to some idealistic notion of ‘objective’ or ‘universal’ truth. As such, pragmatism embraces pluralistic methodological approaches and stands independent of any particular system of philosophy or worldview. Truth and validity of knowledge is whatever works at the time within a given social, historical, and political context (Creswell & Creswell, 2018).

Although specific quantitative and qualitative methods were used in Study 1 and Study 2 respectively, these two related studies collectively reflect a scholarly project undertaken within the pragmatist paradigm. Together, both studies were designed with a common goal of shedding empirical light on the existence and boundaries of *CSR for Happiness*. Both empirical studies could have legitimately been designed entirely within a positivist or constructivist paradigm, with both the advantages and the disadvantages of the specific paradigm chosen. Instead, a deliberate and practical decision was made to use multiple methods across the two studies as a broader triangulation strategy. This strategy was adopted in recognition that all forms of data and research methods possess inherent weaknesses (Jick, 1979). The intent of triangulating methods was to reduce the risk that the aggregate findings reflected systematic biases or limitations of a particular research method or form of data (Flick, 2011). Using this approach, the results from Study 1 and Study 2 could be corroborated to assess whether findings converge in order to enhance the validity and generality of explanations developed.

5.4 Data Collection Instrument and Sampling

An online survey comprising of 55 scale items, three open-ended questions, and five sociodemographic questions (i.e., gender, age, education, income, and migrant status) was developed (see Appendix A) and administered using Qualtrics. The scale items sought to capture public beliefs around four areas: (1) general and specific beliefs regarding the social responsibilities of business, (2) perceived importance of subjective wellbeing relative to other social issues, (3) instrumental behavioural intentions associated with *CSR for Happiness*, and (4) whether perceived level of social responsibility varied based on stakeholder proximity (i.e., the spatial nearness of stakeholders). For three of the rating scales, open-ended response prompts were used to solicit explanatory comments for the ratings chosen. Chapter 6 and Chapter 7 respectively describe the quantitative and open-ended components of the survey in more detail.

Data collection took place from January 2017 to December 2018. Convenience sampling was chosen as the most appropriate approach, given the financial, resource, and time constraints of the research project and the impracticalities of obtaining a suitable sampling frame (Etikan et al. 2016). Considering the aim was to be exploratory and descriptive rather than developing generalisable knowledge, the pragmatic approach prioritised collecting a diverse range of responses, rather than attempting to be fully representative of the general Australian public. Internet channels were primarily used to publicise and disseminate the online survey which included online community boards, email listservs, social network platforms, and snowballing techniques. The survey was administered in English and only adults over the age of 18 who resided in Australia were eligible to partake in the study. As such, convenience sampling does not allow us to generalise to the wider population, but does provide evidence indicating further research on the findings in this study would have value.

5.5 Analytical Procedures Overview

The nascency of *CSR for Happiness* means that the two studies included in this dissertation represent the first empirical work that has been conducted on the concept. As noted, both studies served exploratory purposes, seeking to identify whether the public perceive societal happiness as a social issue of concern that is relevant to business, and thus analytic approaches reflected the exploratory intentions. The large volume of public survey data collected was segmented into two separate datasets – quantitative and qualitative – which were analysed independently from each other as two separate studies. The analytical procedures used for each study are briefly outlined following sub-sections, complementing the more detailed methodologies provided in subsequent chapters.

5.5.1 Study 1: An Exploratory Descriptive Quantitative Study

Study 1 drew on quantitative responses from 1,319 participants. The study aimed to examine participants orientations regarding the social responsibilities of business for general social outcomes, general subjective wellbeing outcomes, and eudaimonic and hedonic wellbeing outcomes. Participants' orientation scale responses were recoded into three categories (i.e., supportive, unsure, and unsupportive) and statistical tests of association were used for the five sociodemographic variables to identify how responses varied across different participant characteristic: independent t-tests were used to analyse gender and migrant status, and one-way ANOVA was used to analyse education-level, age-group, and income. Chi square was used to test associations between participants' orientations and their instrumental behavioural intentions. Finally, a paired samples t-test was used to evaluate whether perceived social responsibilities for happiness varied depending on the spatial distance of stakeholders (i.e., high- verses low-proximity stakeholders). Associated effect sizes (r, η, ϕ) and confidence intervals were reported for all test statistics performed. In each case, while these tests are often used inferentially, the tests are simply calculations of mean differences across groups. The resulting statistics provide commonly understood metrics and have intuitive appeal, thus providing a heuristic for identifying potentially meaningful results that should be further explored and tested in subsequent studies.

5.5.2 Study 2: An Exploratory Descriptive Mixed-Methods Study

This study drew on open-text responses to three questions collected from 1,424 participants (i.e., 63,112 words). To make the analysis of this large amount of qualitative data feasible, this study developed a novel mixed methods approach that took advantage of natural language processing, a group of techniques commonly used in computational linguistics (Kjell, Kjell, Garcia, & Sikström, 2019), to reduce the data into a smaller number of meaningful pieces of information, which were subsequently thematically analysed using more typical qualitative approaches. This approach is known as a graph-theoretic data reduction technique, where co-occurrence matrices are used to visualize relationships between words that subsequently guides more in-depth analysis of textual data (Namey, Guest, Thairu, & Johnson, 2008).

First, natural language processing techniques were applied to the textual data to analyse linguistic patterns and interdependencies between the use of verbs and nouns. Bigram visualizations were generated, which visually depicted the frequency of co-occurrences (i.e., degree of centrality), providing a distant reading of relevant themes based on dominant nodes. This process then enabled close reading, using a thematic analysis based on textual data extracted from the dominant noun nodes from the bigrams. Specifically, using Saldaña's (2016) two stage process for thematic analysis, verbatim texts pertaining to the dominant nodes were imported into ATLAS.ti for analysis. In the first stage, iterative coding of text segments was undertaken for the purposes of segregating, grouping, and linking data into meaningful units to capture implicit and explicit ideas expressed by participants (Grbich, 2007). In the second stage, clusters of common codes were identified and classified into discrete categories and then organised into themes. Each theme exists at a latent- or manifest-level (Boyatzis, 1998) and was expressed as a phrase in order to convey the meaning of that unit of data (Saldaña, 2016).

5.6 Ethical Considerations

Although correlational survey research is generally considered low risk compared to many other research designs (Buchanan & Hvizdak, 2009), all forms of research carry ethical issues and risks. Key ethical issues facing social researchers include informed consent procedures, deception, confidentiality, and benefits of the research over risks (Creswell & Plano Clark, 2017). These issues are commonly addressed in research through contractual models of ethics which govern the ethical obligation of the researcher to study participants in terms of a written agreement (Singer, 1978). For the two studies conducted, this contract took the form of informed consent, such that participants were fully aware of their rights and the processes for expressing their grievances in relation participation and/or withdrawing their data from the studies. Safeguards for participant confidentiality, anonymity, and data storage were detailed within the plain language statement (see Appendix B). Given the minimal risk of the research project, implied consent was used where participants were required to acknowledge they read the plain language statement (i.e., tick a check box "I have read and understood the Plain Language Statement) and provide electronic consent (i.e., tick a check box "I consent to participating in this study and for my data to be used for research purposes"). No identifying information was collected, further reducing risk. The research project was approved by the University of Melbourne Human Ethics committee (see Appendix C).

5.7 Conclusion

In this chapter, I discussed the theoretical context (i.e., social contracts) within which the two empirical studies comprising this dissertation were conducted, thus justifying the descriptive exploratory research design adopted. Rather than rigidly subscribing to positivism or constructivism, pragmatism served as the underpinning philosophy where methods were chosen based on their utility for addressing the research aim and questions. The chapter provided a summary of the analytical procedures used in both studies and concluded with a discussion of ethical considerations. Study 1 and Study 2 are provided in the next two chapters in manuscript formats.

CHAPTER 6: EMPIRICAL STUDY 1

Chapter Synopsis

Chapter 6 describes the first of the two empirical studies described in Chapter 5. The chapter is a paper published in *Applied Research in Quality of Life* (titled 'Subjective Wellbeing and the Social Responsibilities of Business: An Exploratory Investigation of Australian Perspectives'). As noted in Chapter 5, the paper describes a descriptive exploratory quantitative study of public perspectives (N=1,319) regarding the role and responsibilities of business for subjective wellbeing. The study aimed to explore the conceptual boundaries of the *CSR for Happiness* by measuring and analysing the perceived responsibilities of business for subjective wellbeing and clarifying who they owe responsibilities to (i.e., which stakeholders) and what aspects of subjective wellbeing (i.e., hedonic and eudaimonic) businesses are responsible for. The study also analysed how public perceptions vary between different sociodemographic groups. The findings of this study contributes to the theoretical-level of inquiry (see Figure 3.4) by verifying the existence of a social contract for societal happiness and evaluates how expectations differ across different segments of the public.

Citation: Chia, A., & Kern, M. L. (2020). Subjective Wellbeing and the Social Responsibilities of Business: An Exploratory Investigation of Australian Perspectives. *Applied Research in Quality of Life*. https://doi.org/10.1007/s11482-020-09846-x

Subjective Wellbeing and the Social Responsibilities of Business: An Exploratory Investigation of Australian Perspectives

6.1 Abstract

While the past decade has brought growing interest in and focus on the subjective wellbeing of society, there have been few empirical studies that have explored the social responsibilities, roles, and contributions of business, despite the pervasiveness of businesses as one of the core social institutions of modern societies. Through a survey of 1,319 Australians, this study examines public perspectives of the social responsibilities of business to enhance subjective wellbeing. The findings suggest that the public does believe that businesses have some social responsibilities for subjective wellbeing. Exploratory analyses suggest that support is stronger for less privileged segments of the Australian public, and that a greater degree of social responsibility is expected for high-proximity stakeholders (e.g., employees) than low-proximity stakeholders (e.g., customers). Further, business activities that enhance subjective wellbeing may translate into desirable instrumental outcomes relevant to business performance. While findings need to be confirmed in other samples and using alternative study designs, the results suggest that ongoing policy debates on the various social determinants of societal wellbeing might benefit from incorporating consideration of the roles and responsibilities of business.

6.2 Introduction

In their classic article, Wartick and Cochran (1985) prescribed that as society continues to change, businesses need to (a) identify, analyse and monitor the shifting expectations of society pertaining to their social responsibility, (b) determine an approach for responding to society's changing demands, and (c) engage in appropriate actions that address relevant social issues. Expectations for businesses continue to evolve. In 1970, Nobel Prize economist Milton Friedman claimed that the single responsibility of a business is 'to use its resources and engage in activities designed to increase profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud' (para 33). But this statement does not broadly reflect the sentiment of today's general public nor business leaders (BSR, 2013; PwC, 2016). Beyond mere compliance with the law, the social norms and uncodified expectations of communities within which businesses operate prescriptively determine the social responsibilities of business and the social contracts that they have with societal constituents (Carroll, 1991; Costa & Torrecchia, 2018). Such norms increasingly expect businesses to function in a socially responsible manner and to contribute positively to society (Bies et al., 2007).

Within the academic literature, the notion that businesses have broader responsibilities to society beyond their profit-making goals is most frequently associated with the term and scholarly domain of *corporate social responsibility* (CSR) (Carroll, 2018). In this article, rather than the narrower term 'corporate', we use the more encompassing term *social responsibility of business* (SRB) to recognise the broad relevance and impetus of social responsibility, not only for corporations, but all forms of business organisations, whether they be private or public, small or large, start-up or established (Enderle, 2004). We define SRB as the planning and execution of organisational decisions, policies, and actions that account for social issues and contribute to broader societal goals.

Increasingly, businesses not only recognise the moral merits of being socially responsible, but also acknowledge it as an important source of competitive advantage (Porter & Kramer, 2006; Chia & Singh, 2019). For instance, recognising the importance of societal constituents in their long-term success, in August 2019, 181 of America's top CEOs signed a statement that committed their organisations to the interests of *all* stakeholder, including customers, employees, communities, and shareholders (Business Roundtable, 2019). Similarly, as of March 2020, over 10,000 businesses worldwide have publicly pledged their commitment to social responsibility in the United Nations Global Compact (UNGC). Business organisations are responding to public pressure to engage with local and global communities as positive social change agents on social issues including poverty, race relations, climate change, gender equality, and social justice (Bies et al., 2007; UNGC, 2019).

However, despite consensus of the value of SRB, the question becomes what those responsibilities should be, especially with the power, reach, and influence of businesses in our globalised and technology-enabled world (Dodd, 2018; Palazzo & Scherer, 2008). The scope and boundaries of SRB co-evolves with changes in societal expectations, values, and demands, which differ across place and time (Wartick & Cochran, 1985; Carroll & Shabana, 2010).

The current study aimed to explore and identify shifting public expectations and perspectives about the social responsibilities of business, specifically focusing on the social responsibility that businesses have around subjective wellbeing. Although others have mentioned social responsibility for happiness (e.g., Chia, 2018; Waddock, 2014), to our knowledge, existing studies have not empirically examined the public's expectations of businesses. Our study aims to address the overarching question: 'Do businesses have a social responsibility for societal happiness and to whom in society do they owe this responsibility?' As this area has been mostly neglected in quality of life research, we do not test specific hypotheses, but rather adopt a sociological and descriptive approach to examine public perceptions that inform normative understandings of the social role and responsibilities of business in relation to societal wellbeing.

6.2.1 Societal Relevance of Subjective Wellbeing

Subjective wellbeing, or happiness, refers to the way people feel and function in their lives (Huppert & So, 2013; Organization for Economic Cooperation and Development [OECD], 2013). In psychology, subjective wellbeing is often broken down into two dimensions: hedonic and eudaimonic wellbeing (Delle Fave et al., 2011; Ryan & Deci, 2001). Hedonic wellbeing refers to the pursuit of pleasure and avoidance of pain, and is operationalised as the presence of positive emotions (e.g., joy, gratitude, excitement), the absence of negative emotions (e.g., anger, sadness, anxiety), and the overall evaluation of being satisfied with one's life (Diener et al., 1998). Eudaimonic wellbeing refers to the pursuit of the good life and higher-order needs, such as living with a sense of vitality, meaning, and purpose (Keyes & Annas, 2009; Ryan & Deci, 2001; Ryff, 1995).

Studies in both the psychological and health sciences have revealed that people's experiences of wellbeing bears many desirable consequences for individuals and society at large, including improved health and longevity, better social relationships, greater civic engagement and prosocial citizenship and more fulfillment and success across numerous life domains (i.e., work education, family) (for reviews see Diener & Tay, 2017; 2003; Steptoe, 2019). Enhancing wellbeing potentially could lead to a more productive society and may translate into improvements to a nation's gross domestic product (GDP) (Judge & Kammeyer-Mueller, 2011; Oswald, Proto, & Sgroi 2015).

Over the past decade, subjective wellbeing has increasingly featured in public policy considerations. This interest has stemmed in part from the long-acknowledged understanding that traditional social indicators of economic and material wellbeing often fail to capture the things in life that people value most (Diener & Seligman, 2004; Kennedy, 1968), combined with the growing ability to quantitively measure subjective aspects (Forgeard et al., 2011; Huppert & So, 2013). In 2013, the OECD established guidelines for implementing national measures of subjective wellbeing, recommending that they be used to complement conventional measures (e.g., GDP, income, homelessness, mortality) of societal progress in policymaking. Today, more than 40 countries have adopted national measures of subjective wellbeing (Diener & Seligman, 2018). These trending shifts in policy towards consistent measurement and improvement of subjective wellbeing reveals a changing socio-political context within which businesses operate which, as Waddock (2014) speculates, will inevitably redefine the social role and responsibilities of businesses to encompass subjective wellbeing outcomes.

6.2.2 The Role of Business in Societal Wellbeing

Traditionally, SRB-related research has focused on social indicators that measure objective or material aspects of social welfare along triple bottom line outcomes of social (e.g., gender equality), economic (e.g., GDP) and environmental (e.g., carbon emission) (Hall, 2011), and has often overlooked psycho-emotional effects as a desirable (or undesirable) social outcome. For instance, in their study of consumer markets, Bhattacharya and Sen (2004) found that businesses often fail to acknowledge subjective wellbeing as a social benefit of their CSR activities, noting that “companies would do well to at least acknowledge if not assess the contribution of their CSR efforts to the subjective well-being of their target markets” (p. 16).

The role and influence of businesses within the subjective wellbeing agenda cannot be ignored. Business organisations, in their various forms, are core social institutions within modern societies, with far reaching consequences on all facets of social life (Wiist, 2010). For instance, businesses can directly affect subjective wellbeing via the various touchpoints they have with society, including their products and services, sales and marketing activities, employment arrangements, and philanthropic projects (Chia, Kern, & Neville, 2020). Businesses also overtly or covertly engage in various activities, such as charitable giving, lobbying on national income, human rights, and political freedom, corruption, and changing the quality of natural and built environments, which can indirectly impact upon subjective wellbeing (see Diener et al., 2015). As a more detailed illustration, studies have found that corporate collaborations in university service-learning programs contribute meaningfully to the objective (e.g., civic engagement, education) and subjective wellbeing (e.g., self-esteem, self-efficacy) of program participants (Shek, Cheng, & Ma 2019). For example, the Hong Kong based initiative “Project WeCan” is a corporate-community-university partnership program that sought to address social disadvantage among secondary school students from low socioeconomic families. Pre- and post-evaluations found that the program substantially benefitted the subjective wellbeing of service providers (university students) and service recipients (secondary schools) (Ma, Shek, & Li, 2019; Shek, Ma & Yang, 2019). Corporate support of “Project WeCan” illustrates how business social initiatives can objectively and subjectively enhance the quality of life of societal constituents.

Further, there is ample evidence to indicate bidirectional associations between objective societal conditions and subjective wellbeing (Diener et al., 2015; Lyubomirsky et al., 2005). This suggests that: (1) when businesses affect objective societal conditions, it can have cascading effects on people's subjective wellbeing, and (2) business activities that enhance people's subjective wellbeing may contribute positively to objective societal conditions (see Chia et al., 2020). That is, business activities might impact subjective wellbeing, objective wellbeing, and the interactions between the two. Figure 6.1 shows a conceptual diagram of the flow of effects from business activities to wellbeing outcomes.

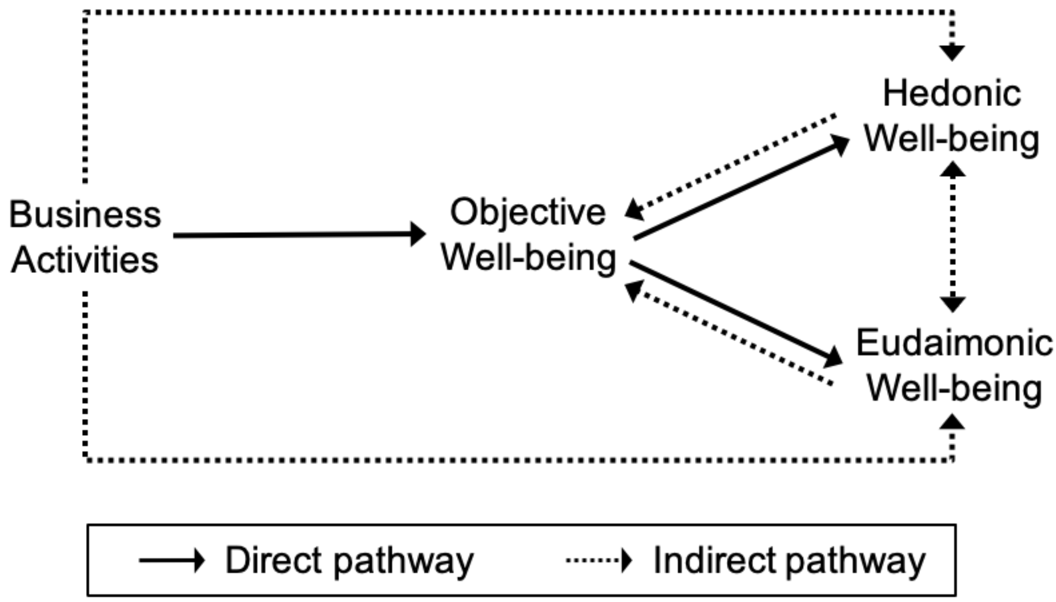


Figure 6.1: Theoretical direct and indirect pathways through which business activities impact upon objective and subjective wellbeing

6.2.3 The Present Study

Our preceding review of the literature highlights that while there is compelling scientific evidence substantiating the myriad of societal benefits associated with subjective wellbeing, extant research has rarely examined subjective wellbeing at the interface of business and society. Indeed, across the fields of business and quality-of-life, the focus on social responsibilities, roles and contributions of business to the subjective wellbeing of society is a neglected area of study. This oversight in the literature is surprising given the omnipresence of business across all dimensions of social life and their known connection to various quality of life outcomes (Wiist, 2010). In their recent conceptual article, Chia et al. (2020) suggested the need to broaden contemporary notions of social responsibilities to account for the effects that businesses have on objective and subjective dimensions of societal happiness. However, while social responsibilities for subjective wellbeing may bear intuitive and moral appeal, there have been no studies to date that have empirically examined this proposition. The present study seeks to identify the empirical features of the nature and scope of businesses' social responsibilities for subjective wellbeing (i.e., happiness) by evaluating public perceptions and beliefs.

Importantly, just because businesses can act socially responsibly and discretionarily contribute to society – such as enhancing the subjective wellbeing of societal constituents – does not necessarily mean they will choose to do so. Indeed, there are countless examples in the press of businesses who have acted in socially irresponsible ways. Socially responsible action arises primarily from prescriptive laws and regulations *or* from social expectations and norms (Waddock, 2010). For instance, in a multi-country study of 100 firms, Maignan and Ralston (2002) found that without an impetus for regulatory compliance, one of the key motivators for SRB behaviours is when stakeholders ascribe social expectations and exert pressure accordingly to ensure that business conduct is in sync with societal values and norms. As such, it becomes important to understand public expectations to determine the extent to which societal happiness features as a social responsibility of business.

Past studies that have sought to clarify the boundaries of SRB have often myopically examined perspectives of specific instrumental stakeholder groups such as customers (e.g., Chaudary et al., 2016), managers (e.g., Pedersen, 2010), and shareholders (e.g., Flammer, 2013). In doing so, status quo notions of SRB unduly reflect the interests of particular, and often more powerful, stakeholder groups. In contrast to past approaches, the current study explores public perspectives and beliefs regarding what constitutes the social responsibilities of business. To do this, we focused on five questions. First, we aimed to evaluate general public perceptions regarding the social role and responsibilities of business. We asked:

RQ1: To what extent are the public supportive, unsupportive, or unsure about the social responsibility of businesses in general (i.e., global SRB orientation), compared to general and specific (i.e., eudaimonic and hedonic) types of wellbeing?

Second, the public is comprised of people from diverse backgrounds. One's place in society, based on gender, age, educational background, income, migration status, or other demographic aspects, could impact one's perceptions about the responsibilities of businesses. While we are not aware of past studies that have explicitly examined correlations between sociodemographic variables and public perceptions of SRB, public policy research suggests that the degree of social privilege and status correlates with differential social welfare needs and expectations across different segments of society (Baresford, 2005). We asked:

RQ2: Do SRB orientations differ based on one's sociodemographic background?

Third, given that the public interacts with businesses through multiple stakeholder roles (e.g., consumers, employees, and shareholders) we explored potential instrumental links between SRB for subjective wellbeing and performance outcomes for businesses.

Although past studies have suggested that companies can do good and do well (e.g., Barnett & Salomon, 2012), we were interested in whether business activities that enhanced subjective wellbeing could yield positive performance outcomes for businesses. As such, we wanted to understand how the public's behavioural intentions vary based on their SRB orientations (i.e., supportive or unsupportive). While intentions do not necessarily translate into actions, they do influence potential actions (Shirokova et al., 2016). We asked:

RQ3: To what extent do public perspectives about SRB influence behavioural intentions in their roles as consumers, employees, and shareholders?

Fourth, in framing subjective wellbeing as distinctive social outcomes of business, we sought to evaluate how eudaimonic and hedonic wellbeing ranked compared to other social issues. Despite happiness being an almost universally desirable societal goal (Diener et al., 2015), various SRB-related concepts and initiatives fail to incorporate social outcomes pertaining to subjective wellbeing. Indeed, the United Nation Global Compact (UNGC)—a strategic policy initiative that promotes and encourages social responsibility of business—omits subjective wellbeing from its ten universal guiding principles. Given that social responsibilities of business are determined by social norms and expectations (Carroll, 1991), we were interested to evaluate public perceptions of the importance of hedonic and eudaimonic wellbeing relative to the ten social issues prioritised in the UNGC. We asked:

RQ4: How important does the public perceive hedonic and eudaimonic wellbeing to be, in comparison to other social issues identified in the UNGC?

Finally, we aimed to explore the boundaries of SRB for happiness; that is, 'to whom' do businesses owe their social responsibilities? It would be unreasonable to suggest that businesses are socially responsible for the subjective wellbeing of everyone everywhere. Although Chia et al. (2020) demonstrated the conceptual nexus between businesses and societal constituents, their original article did not address whether the level of social responsibility for subjective wellbeing varies between different stakeholder groups. As such, we were interested in understanding the extent to which stakeholder proximity – defined by the spatial nearness of stakeholders to a business (Driscoll & Starik, 2004) – impacts the boundaries of businesses' social responsibility for subjective wellbeing. We define high-proximity stakeholders as those who exist within a business's organisational boundaries (e.g., employees) and low-proximity stakeholders as those who fall outside organisational boundaries (e.g., customers) (Schons & Steinmeier, 2016). We asked:

RQ5: Do public perceptions of SRB for subjective wellbeing differ for high and low-proximity stakeholders?

6.3 Method

6.3.1 Procedures and Sample Characteristics

We conducted a large-scale exploratory descriptive study using a cross-sectional online survey with a convenience sample of Australian residents. Convenience sampling was used because it was the most feasible approach given the financial, time, and resource constraints of the research project and the impracticalities of obtaining an appropriate sample frame (Etikan et al., 2016). Further, given the nascency of our research topic, there was little theoretical or scientific knowledge to guide the design of a probabilistic sample in relation to public perceptions and beliefs regarding subjective wellbeing and the social role and responsibilities of business.

The online survey was publicised through e-mail listservs, online community boards, the authors' personal and professional social networks, and snowballing techniques. The survey was administered in English and only participants over the age of 18 were eligible to partake in the study. The study and survey protocol were approved by the University's Institutional Review Board in 2016 and data collection occurred from January 2017 to December 2018.

A total of 1,424 people completed the survey, of which 105 overseas respondents were excluded, leaving a sample of 1,319 in the current study. Table 6.1 summarises the sociodemographic characteristics of the study participants. Compared to the general Australian population, our sample was over-representative of females, migrants, and younger Australian residents who are highly educated and on low incomes.

6.3.2 Measures

The survey consisted of 55 items that sought to capture public beliefs around four areas: (1) SRB orientations, (2) relative importance of subjective wellbeing, (3) instrumental behavioural intentions of stakeholders, and (4) boundaries of social responsibilities. In addition, five sociodemographic questions captured gender, age, education, income, and migrant status (see Appendix A for survey questions). The survey took approximately 15-20 minutes to complete.

Table 6.1: Summary of sample characteristics, in comparison to Australian national statistics

Characteristic	N	Sample %	National % [a]
Gender			
Male	520	39.8	49.1
Female	788	60.2	50.9
Age			
18–24	564	42.8	12.2
25–34	287	21.8	19.3
35–44	162	12.3	17.1
45–54	157	11.9	16.5
55–64	114	8.6	14.9
≥ 65	35	2.7	20.2
Educational Attainment			
Sub-bachelor degree [b]	299	22.7	72.0
Bachelor degree	520	39.4	21.4
Master degree or higher	500	37.9	6.6
Income [c]			
Nil-$15,599	403	34.2	3.8
$15,600–$31,199	330	28.0	23.4
$31,200–$51,999	114	9.7	33.7
$52,000-103,999	149	12.7	33.4
≥$104,000	181	15.4	5.7
Migrant Status [d]			
Non-Migrant	625	47.4	29.4
Migrant	694	62.6	70.6

[a] National data are provided for indicative sample-to-population comparisons only and were compiled using various available sources from the Australian Bureau of Statistics [2016-2018]. [b] Includes secondary school, trade qualifications and diplomas. [c] Income based on Australian dollars. [d] Born in Australia (non-migrant) or abroad (migrant).

6.3.2.1 SRB Orientation

SRB orientation comprised of four 7-point Likert-style questions that captured both general and specific beliefs regarding social responsibilities. The sequencing of questions progressed from broad SRB beliefs ("Businesses have a duty to contribute positively to society in a socially responsible manner") to very specific beliefs about SRB for subjective hedonic and eudaimonic wellbeing outcomes (e.g., "Businesses have a social responsibility to create a sense of meaning and purposes in people's lives"). SRB orientation questions were recoded into two categories (1 to 3 = "unsupportive", 5 to 7 = "supportive", 4 was excluded due to reflecting ambivalence and/or uncertainty).

6.3.2.2 Relative Importance of Subjective Wellbeing

Participants were asked to rate the perceived importance of eudaimonic and hedonic wellbeing among twelve other social issues identified by the ten principles of the UNGC: gender equality, anti-corruptions, labour rights, human rights, children's rights, indigenous rights, climate change, rule of law, food security, education, water quality, and promoting peace in conflict zones. Participants rated social issues on a 5-point slider scale (1 = 'not at all important', 5 = 'extremely important'), with slider ratings rounded to two decimal places.[3]

6.3.2.3 Instrumental Behavioural Intentions

Respondents were asked to assume the role of three business stakeholders (consumer, employee, and shareholder). For each stakeholder role, respondents rated five items indicating the extent to which SRB would influence stakeholder behaviours that are instrumentally beneficial to business (e.g., 'As an employee, I would be more loyal to my employer if they were a socially responsible business'; 1 = strongly disagree, 7 = strongly agree). The items were then combined to create a composite variable using the mean of participant response ratings for consumers (Cronbach's α = .84), employees (α = .84), and shareholders (α = .91). The composite indicators were then recoded into categorical variables (1-3 = 'low instrumental stakeholder behaviours', 5-7 = 'high instrumental

[3] We initially set this up to ask participants to rank order all fourteen social issues by perceived importance. Feedback from pilot participants indicated that the cognitive load of the task was excessively high. To enhance the participant experience and minimise attrition (Sikkel et al. 2014) we opted to have participants rate each item for importance, rather than indicating a specific order.

stakeholder behaviours', 4 was excluded due to reflecting ambiguous behavioural intentions).

6.3.2.4 Boundaries of Social Responsibilities

Respondents indicated perceived differences in SRB for hedonic and eudaimonic wellbeing between internal (i.e., high-proximity) and external (i.e., low-proximity) stakeholders, indicating their agreement to each question (1 = strongly disagree, 7 = strongly agree). Questions for eudaimonic wellbeing outcomes were drawn and adapted from Ryff's (1989) Psychological Wellbeing scale, which captures six dimensions of eudaimonic wellbeing (i.e., self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth). The original and modified version of the scale have been used extensively in the wellbeing literature (Ryff, 2014). For the current study, one question from each domain was selected, and modified to have participants rate the perceived SRB for eudaimonic wellbeing outcomes for each of the six dimensions, for high and low proximity stakeholders (e.g., 'Businesses should actively help people *inside/outside* their organisation to develop warm, satisfying, trusting relationships with others'). The six items were averaged together to create eudaimonic wellbeing scores for high and low proximity stakeholders ($\alpha_{\text{eudaimonic high-proximity}} = .89$, $\alpha_{\text{eudaimonic low-proximity}} = .95$).

For hedonic wellbeing, five indicators of positive affect (engagement, excitement, pride, empowerment, and pleasure) were drawn and adapted from the positive affect dimension of the Positive and Negative Affect Scale (PANAS; Watson et al., 1988; Crawford & Henry, 2004). Participants rated perceived SRB for hedonic wellbeing outcomes for the five dimensions of hedonic wellbeing for high and low proximity stakeholders (e.g., 'Businesses should actively help create feelings of excitement for people *inside/outside* their organisation'). The five items were averaged together to create hedonic scores for high-proximity and low-proximity stakeholders ($\alpha_{\text{hedonic high-proximity}}$ = .90, $\alpha_{\text{hedonic low-proximity}}$ = .95, $\alpha_{\text{eudaimonic high-proximity}}$ = .89, $\alpha_{\text{eudaimonic low-proximity}}$ = .95).

6.3.3 Data Analysis

We first summarise SRB orientations (supportive, unsure, unsupportive) for general social outcomes (global SRB), general subjective wellbeing outcomes, and eudaimonic and hedonic wellbeing outcomes. Second, to identify how these associations might vary across different participant characteristics, we compared SRB orientation scores based on sociodemographic characteristics. Third, we explored whether there could be an association between SRB orientations (i.e., supportive, unsupportive) and instrumental behavioural intentions of stakeholders (i.e., high-instrumental, low-instrumental). Fourth, we visually compared how eudaimonic and hedonic wellbeing domains compared to the 10 UNGC guiding principles. Finally, we compared perceived SRB for subjective wellbeing of high-proximity versus low-proximity stakeholders.

To provide a quantitative indication of potential differences, we calculated independent t-tests (for gender and migrant status), one-way ANOVA (for education, age group, and income), chi square (for SRB orientation and instrumental behavioural intentions), and paired samples t-tests (for perceived SRB of high versus low-proximity stakeholders), presenting the associated test statistics, effect sizes (r, η, ϕ), and confidence intervals. We emphasise that we report these values descriptively, not inferentially. In the frequentist tradition, such statistics are often used (and misused) to test *a priori* (and preferably pre-registered) hypotheses, relying on a pre-specified threshold, resulting in claims around "significance" or "worth". Yet problems arise with making diagnostic decisions about "significance", based purely on statistical numbers, while ignoring the assumptions underlying the study design and tests that are performed (see Amrheim et al., 2019; Kennedy-Shaffer, 2019; Krueger & Heck, 2019; McShane et al., 2019). Statistics such as the *t* test, *p* values, etc. were developed simply as mathematical tools to identify which results or relationships warrant further investigation (Edgeworth, 1885; Kennedy-Shaffer, 2019; Wasserstein, Schirm, & Lazar, 2019). What makes them inferential is when claims are made inferring about a larger population based on the sample, which is not our intention here. Descriptively, such tests can provide a heuristic for identifying associations that would benefit from further consideration (e.g., Kern et al., 2016).

Statistical tests such as t-tests, chi square coefficients, etc. are commonly understood metrics, and thus have intuitive appeal, provided the analyses that were done, how they are being interpreted, and boundaries of generalisation are clarified (Wasserstein et al., 2019). As such, we simply present these as quantitative indicators that are easily accessible to readers and practitioners, as a heuristic for identifying patterns and associations that may warrant further investigation, which can inform future studies, through the ongoing iterative approach that is supposed to occur in the scientific paradigm (Box 1976). Values should *not* be interpreted as definitively identifying significant or meaningful differences, nor should they be applied prescriptively. These limitations and uses of statistical values should be kept in mind while reading and making sense of the results reported here.

6.3.4 Generalisability Considerations

As a nascent area of research, empirical studies informing our research questions are lacking. As such, our investigation is descriptive in nature, exploring associations amongst the given variables. In addition, as an initial exploration, we used a convenience sample. Responses collected do not necessarily represent Australians in general. We were less concerned with trying to be representative, instead prioritising collecting a diverse range of responses. Accordingly, convenience sampling does not allow us to generalise to the wider population, but does provide evidence indicating further research on the findings in this study would have value. The patterns identified here are suggestive only and should be replicated using alternative samples and study designs.

6.4 Results

6.4.1 Perceived SRB orientations

Figure 6.2 summarises SRB orientations for global SRB, general wellbeing, eudaimonic wellbeing, and hedonic wellbeing. Most participants (85.2%) held supportive SRB orientations (M = 5.77, SD = 1.96), and most (86.8%) also believed that businesses bear social responsibilities to enhance societal wellbeing (M = 5.72, SD = 1.74). However, there was less support for the specific eudaimonic (M = 4.92, SD = 1.50) and hedonic (M = 4.98, SD = 1.43) domains.

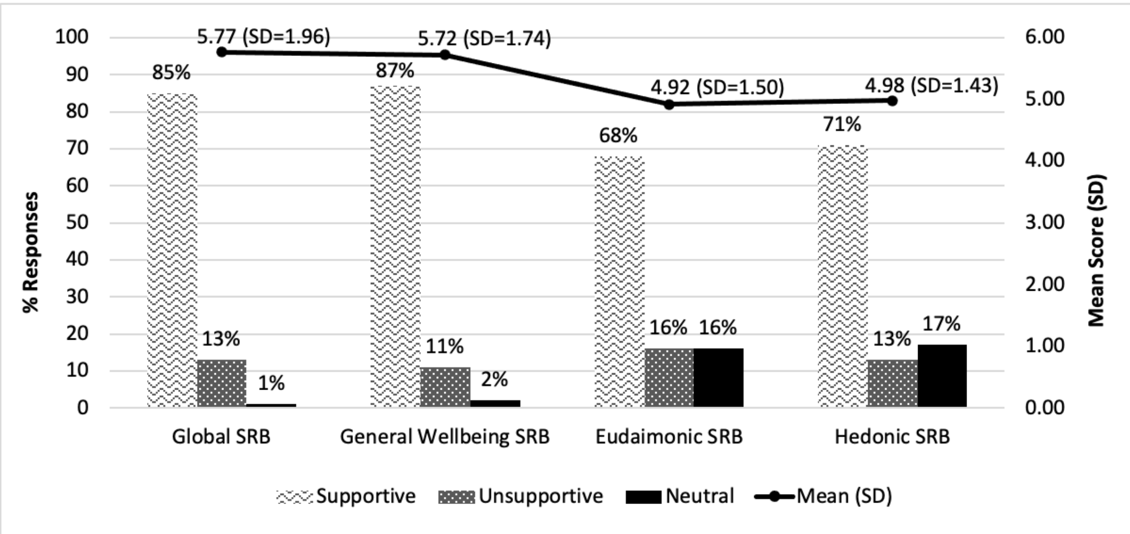


Figure 6.2: Comparative means, standard deviations, and response frequencies of SRB Orientations (N = 1,319).

As illustrated in Figure 6.3, while there was little discernible difference in the proportion of supportive orientations between sub-categories within each sociodemographic variable for global SRB and general wellbeing, some differences were identified for eudaimonic and hedonic SRB orientations. A greater proportion of younger respondents (76%) were supportive of SRB for eudaimonic wellbeing compared to older respondents (55%), and those on lower income (78%) were more likely to have supportive SRB orientations for eudaimonic wellbeing than those with higher income (63%). Notably, older, more educated, higher income, non-migrant respondents also express less certainty, especially for the specific eudaimonic and hedonic domains (see Figure 6.4).

As Table 6.2 shows, global SRB or SRB for general wellbeing did not appear to differ by gender or migrant status but did differ for eudaimonic and hedonic wellbeing. Females and migrants were more likely to be supportive of eudaimonic and hedonic wellbeing as social responsibilities for businesses, compared to males and non-migrants.

Table 6.2: Independent t-tests comparing SRB orientations by gender and migrant status

	Gender							
	Males *(n = 520)*		Females *(n = 788)*		t	p	r	95% CI
	Mean	SD	Mean	SD				
Global SRB	5.74	1.87	5.78	2.01	.32	.75	.00	[−.25, .18]
General wellbeing	5.64	1.69	5.78	1.76	1.40	.16	.04	[−.33, .06]
Eudaimonic wellbeing	4.75	1.59	5.05	1.41	3.48	<.001	.09	[−.47, −.13]
Hedonic wellbeing	4.80	1.52	5.12	1.34	3.89	<.001	.11	[−.48, −.16]
	Migrant Status							
	Migrant *(n = 694)*		Non-Migrant *(n = 625)*		t	p	r	95% CI
	Mean	SD	Mean	SD				
Global SRB	5.68	1.93	5.87	1.98	1.76	.08	.00	[−.40, .02]
General wellbeing	5.65	1.73	5.79	1.74	1.49	.14	.04	[−.33, .05]
Eudaimonic wellbeing	5.11	1.42	4.71	1.56	4.90	<.001	.13	[.24, .56]
Hedonic wellbeing	5.18	1.29	4.75	1.54	5.48	<.001	.15	[.28, .59]

CI = confidence interval

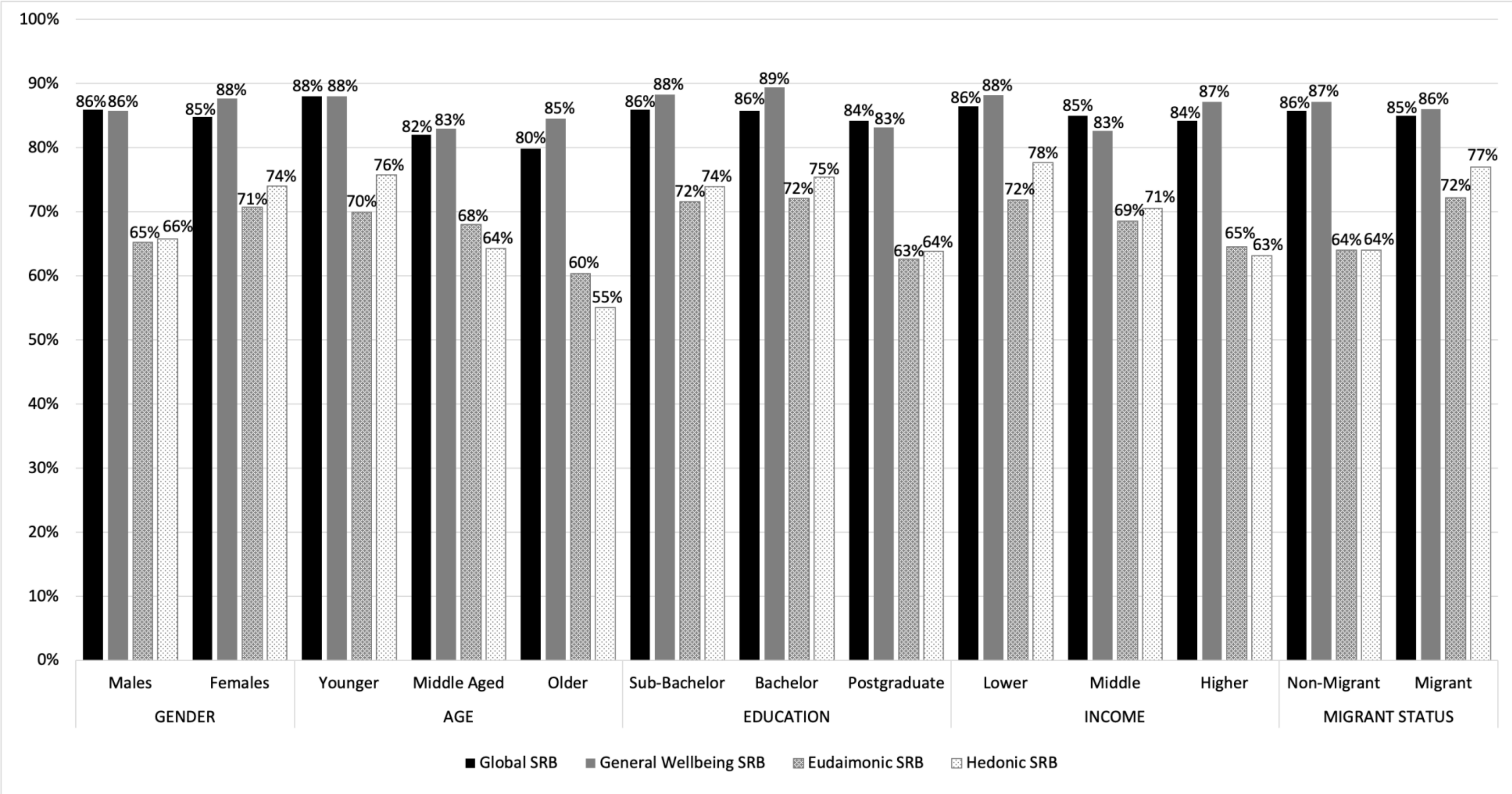


Figure 6.3: Proportion of supportive SRB orientations by sociodemographics

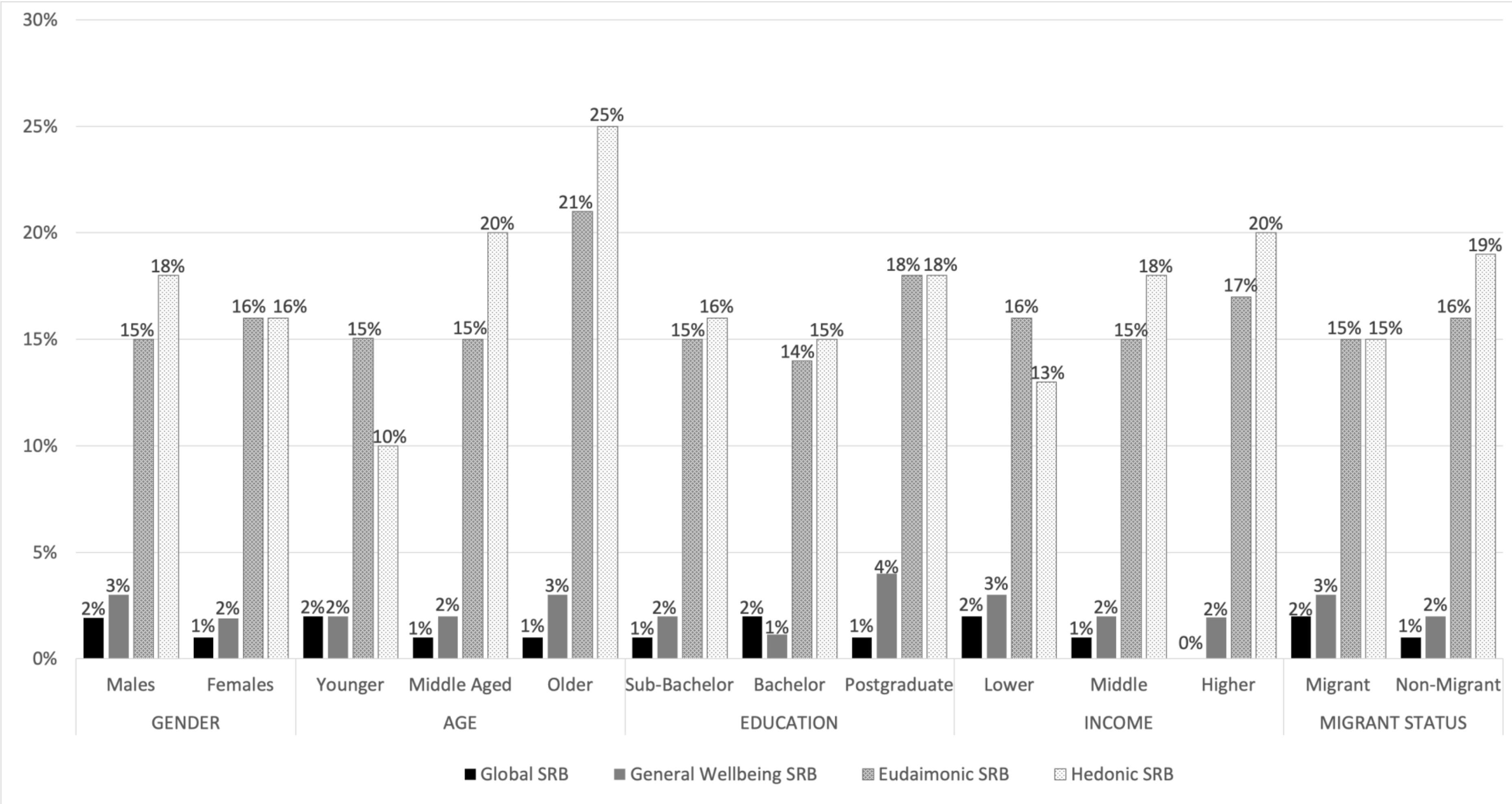


Figure 6.4: Proportion of unsure responses for SRB orientations by sociodemographics

As summarised in Table 6.3, Global SRB orientation and general wellbeing orientation did not appear to differ based on age, education, or income. Younger respondents appeared to be more supportive than older respondents. Bachelor and sub-bachelor respondents were more supportive than postgraduate respondents, with similar responses for bachelor and sub-bachelor respondents. Low income respondents were more supportive than high income respondents. For SRB orientation for hedonic wellbeing, younger respondents were more supportive than mid-age respondents. Bachelor and sub-bachelor respondents were more supportive than postgraduate respondents, with similar responses for bachelor and sub-bachelor respondents. Low- and middle-income respondents were more supportive than high income respondents, with similar levels of support by low- and middle-income respondents.

Table 6.3: ANOVA comparing SRB orientation by age, education, and income level

	Age											
	Younger *(n = 851)*			Mid-Aged *(n = 319)*			Older *(n = 149)*			F	p	η^2
	Mean	SD	95% CI	Mean	SD	95% CI	Mean	SD	95% CI			
Global SRB	5.84	1.77	[5.72, 5.96]	5.65	2.21	[5.40, 5.89]	5.61	2.32	[5.23, 5.99]	1.64	.19	.00
General wellbeing	5.73	1.61	[5.62, 5.84]	5.66	1.96	[5.44, 5.87]	5.79	1.90	[5.48, 6.09]	.32	.73	.00
Eudaimonic wellbeing	5.00	1.47	[4.90, 5.10]	4.83	1.50	[4.66, 4.99]	4.64	1.58	[4.38, 4.89]	4.57	.01	.01
Hedonic wellbeing	5.15	1.33	[5.06, 5.24]	4.74	1.51	[4.58, 4.91]	4.50	1.57	[4.24, 4.71]	19.76	<.001	.03
	Education											
	Sub bachelor *(n = 299)*			Bachelor *(n = 520)*			Postgraduate *(n = 500)*			F	p	η^2
	Mean	SD	95% CI	Mean	SD	95% CI	Mean	SD	95% CI			
Global SRB	5.74	1.91	[5.53, 5.96]	5.79	1.90	[5.63, 5.95]	5.76	2.05	[5.58, 5.94]	.06	.06	.00
General wellbeing	5.76	1.65	[5.57, 5.95]	5.77	1.65	[5.63, 5.91]	5.64	1.87	[5.48, 5.81]	.75	.47	.00
Eudaimonic wellbeing	5.04	1.35	[4.88, 5.19]	5.08	1.47	[4.95, 5.21]	4.68	1.58	[4.54, 4.82]	10.49	<.001	.02
Hedonic wellbeing	5.17	1.34	[5.02, 5.32]	5.12	1.33	[5.01, 5.24]	4.72	1.54	[4.58, 4.85]	13.94	<.001	.02
	Income											
	Lower *(n = 466)*			Middle *(n = 299)*			Higher *(n = 412)*			F	p	η^2
	Mean	SD	95% CI	Mean	SD	95% CI	Mean	SD	95% CI			
Global SRB	5.74	1.83	[5.57, 5.90]	5.82	2.01	[5.59, 6.05]	5.76	2.09	[5.56, 5.96]	.18	.83	.00
General wellbeing	5.71	1.60	[5.56, 5.85]	5.55	1.98	[5.32, 5.77]	5.80	1.77	[5.62, 5.97]	1.72	.18	.00
Eudaimonic wellbeing	5.08	1.41	[4.95, 5.21]	4.90	1.47	[4.73, 5.06]	4.77	1.57	[4.61, 4.92]	4.90	.01	.01
Hedonic wellbeing	5.22	1.29	[5.11, 5.34]	5.03	1.35	[4.88, 5.18]	4.70	1.52	[4.55, 4.85]	15.25	<.001	.03

CI = confidence interval

6.4.2 SRB Orientation and Instrumental Behaviour Intentions

Table 6.4 summarises chi square tests of independence testing whether there might be a relationship between instrumental behaviour intentions (low versus high) and SRB orientation (supportive versus unsupportive), across three types of stakeholders (customer, employees, and shareholders) (see Table 6.5 for cross-tabulated frequencies and percentages). The pattern of results suggested that there were minimal associations between global SRB orientations and instrumental stakeholder behavioural intentions across stakeholder groups for global SRB orientation, while there were differences for customers and employees for general wellbeing, and across all stakeholder groups for eudaimonic and hedonic wellbeing. Respondents with supportive SRB orientations also exhibited high instrumental behavioural intentions. Those with unsupportive orientations also had high instrumental behavioural intentions, but to a lesser degree than those with supportive orientations.

Table 6.4: Summary of chi square analyses testing the association between instrumental behavioural intentions (high versus low) and SRB orientation (supportive versus unsupportive), across stakeholder groups

	n	χ^2	*p*	ϕ
Global SRB orientation				
Customers	1280	1.36	.24	.04
Employees	1293	2.01	.16	.05
Shareholders	1255	.95	.33	.03
General Wellbeing				
Customers	1068	5.07	.02	.07
Employees	1280	10.56	.00	.10
Shareholders	1240	.51	.48	.03
Eudaimonic Wellbeing				
Customers	1096	24.08	.00	.15
Employees	1107	8.48	.00	.10
Shareholders	1074	44.98	.00	.21
Hedonic Wellbeing				
Customers	1084	18.43	.00	.14
Employees	1093	14.74	.00	.13
Shareholders	1060	38.21	.00	.20

Table 6.5: Chi square crosstabulation comparing instrumental behavioural intentions and SRB orientation, across three stakeholder groups

	Instrumental Behavioral Intentions as Customer			Instrumental Behavioral Intentions as Employee			Instrumental Behavioral Intentions as Shareholder		
	Low	High	Total	Low	High	Total	Low	High	Total
Global SRB Orientation									
Unsupportive	12 (6.9%)	162 (93.1%)	174 (100%)	5 (2.8%)	171 (97.2%)	176 (100%)	5 (2.9%)	168 (97.1%)	173 (100%)
Supportive	50 (4.5%)	1056 (95.5%)	1106 (100%)	13 (1.2%)	1104 (98.8%)	1117 (100%)	53 (4.9%)	1029 (95.1%)	1082 (100%)
Societal Wellbeing SRB Orientation									
Unsupportive	13 (9.4%)	126 (90.6%)	139 (100%)	7 (5.0%)	134 (95.0%)	141 (100%)	9 (6.5%)	129 (93.5%)	138 (100%)
Supportive	51 (4.5%)	1078 (95.5%)	1129 (100%)	12 (1.1%)	1127 (98.9%)	1139 (100%)	52 (4.7%)	1050 (95.3%)	1102 (100%)
Eudaimonic Wellbeing SRB Orientation									
Unsupportive	25 (12.1%)	181 (87.9%)	206 (100%)	8 (3.9%)	199 (96.1%)	207 (100%)	28 (13.9%)	174 (86.1%)	202 (100%)
Supportive	31 (3.5%)	859 (96.5%)	890 (100%)	8 (0.9%)	892 (99.1%)	900 (100%)	22 (2.5%)	850 (97.5%)	872 (100%)
Hedonic Wellbeing SRB Orientation									
Unsupportive	21 (12.7%)	144 (87.3%)	165 (100%)	9 (5.5%)	156 (94.5%)	165 (100%)	24 (14.9%)	137 (85.1%)	161 (100%)
Supportive	38 (4.1%)	881 (95.9%)	919 (100%)	9 (1.0%)	919 (99.0%)	928 (100%)	28 (3.1%)	871 (96.9%)	899 (100%)

6.4.3 Importance of Wellbeing Compared to UNGC Social Issues

Figure 6.5 indicates the perceived importance of subjective wellbeing compared to the UNGC social issues. Employee rights was perceived to be the most important social issue that businesses are socially responsible for, whereas the promotion of peace in conflict zones was viewed as least important. Among the fourteen social issues, respondents appraised eudaimonic wellbeing as the tenth most important and hedonic wellbeing was thirteenth. Still, both eudaimonic and hedonic wellbeing were rated as moderately to very important, suggesting that wellbeing is indeed an important social issue to consider.

6.4.4 Stakeholder Proximity

Finally, we considered whether perceived SRB for wellbeing differed based on the proximity of the stakeholder. For both eudaimonic and hedonic wellbeing, respondents perceived businesses as having a higher degree of social responsibility for subjective wellbeing to high-proximity stakeholders (eudaimonic wellbeing: $M = 5.92$, $SD = .96$; hedonic wellbeing: $M = 5.56$, $SD = 1.09$) than low-proximity stakeholder (eudaimonic wellbeing: $M = 4.66$, $SD = 1.30$; hedonic wellbeing: 4.45, $SD = 1.34$).

6.5 Discussion

In this study, we explored study participants' perspectives on the social responsibilities of businesses. Consistent with surveys in the United States (cf. BSR, 2013), respondents supported the notion that businesses have a social responsibility to contribute positively to society and that this includes the responsibility to enhance societal wellbeing. However, while respondents perceived that businesses have a responsibility to support the general wellbeing of the public, on par with global social responsibilities

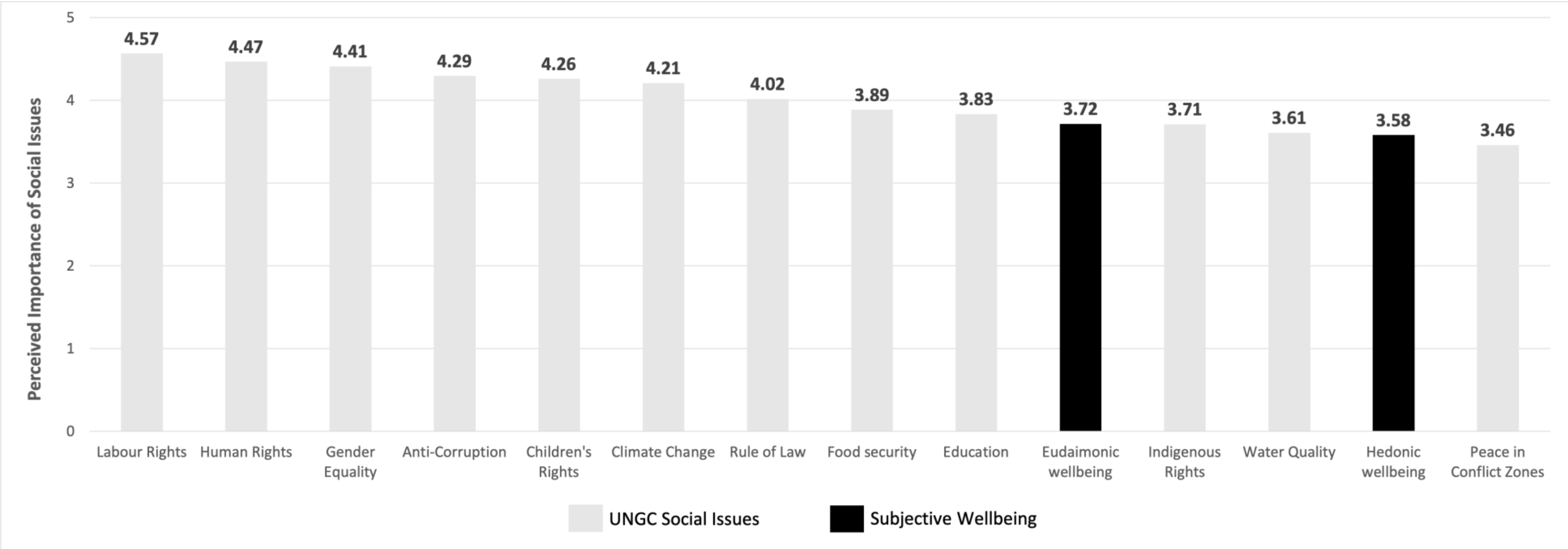


***Figure 6.5*:** Perceived importance of social issues by mean rating

there appeared to be less certainty around specific eudaimonic and hedonic components. While the literature points to specific conceptual dimensions of wellbeing (e.g., Ryan & Deci, 2001), it is possible that the general public does not make such distinctions. This raises the question of what everyday people consider wellbeing to be, and what responsibilities business are perceived to really have. Importantly, our results do *not* suggest that subjective wellbeing is unimportant in SRB; in fact, the mean scores for all four SRB orientation items indicate supportive public orientations in varying degrees. Instead, the findings empirically demonstrate the complexities of achieving shared public (and academic) understandings about the social role of business across different societies.

Respondents who were supportive of SRB tended to be female, migrants, younger, less educated and on lower incomes, suggesting that those who belong to less privileged segments of the participants of this study are more likely to have supportive subjective wellbeing SRB orientations. Those belonging to less privileged groups face greater levels of structural social inequalities, which correspond with lower levels of objective and subjective wellbeing (Western & Tomaszewski, 2016; Kubiszewski et al., 2018). As such, it is plausible that less privileged individuals are more supportive of businesses playing a more salient role in improving the subjective wellbeing of societal constituents.

A number of respondents were uncertain of their support for subjective wellbeing. We suspect that public hesitance and uncertainty is the consequence of Australian sociocultural norms that inform nationalistically distinct notions of what subjective wellbeing is and how it is attained (Ahuvia et al., 2015). In a cross-cultural linguistic analysis of happiness definitions, Oishi et al. (2013) found that Australians define happiness as a function of "luck and fortune" (p. 563). This may suggest that in Australia, subjective wellbeing may be viewed as a serendipitous outcome beyond the direct control of social institutions. Accordingly, attempts to charge businesses with a responsibility for societal happiness may be confusing. In a related line, Australia has been characterised as having an individualistic national culture, whereby subjective wellbeing is construed as a personal responsibility and an agentic mode of being rather than the responsibility of others (Suh & Koo, 2008). Cross-cultural nuances in how happiness is conceived may, in part, explain differences between migrant and non-migrant groups. Based on cultural psychology studies (Lu et al., 2001; Oishi & Gilbert, 2016), SRB orientations for subjective wellbeing might be stronger in a more collectivist society.

We examined how associations between SRB orientations and instrumental behavioural intentions of societal constituents' change based on one's roles as consumer, employee, and shareholder. CSR research suggests that social responsibility yields positive influences on stakeholder perceptions and behavioural intentions (Sen et al., 2006; Klimkiewicz & Oltra, 2017). While results suggested that there may be associations between instrumental behavioural intentions and supportive SRB orientations for eudaimonic and hedonic wellbeing across stakeholder groups, none were identified for supportive global SRB orientations. Future studies might specifically test whether business activities that align with people's beliefs about hedonic and eudaimonic wellbeing yield actual instrumental benefits for business, compared to the public's global SRB orientations, which our results suggest might be less effective.

While eudaimonic and hedonic wellbeing were considered less critical than many of the other UNGC issues, all fourteen issues were evaluated as more than 'moderately important' in nature. The cultural scripts of Australian individualism may explain why subjective wellbeing rated lower in relative terms (Suh & Koo, 2008). Further, the direct and enduring effects of business on subjective wellbeing may be unconsciously overlooked. For instance, research on affective forecasting finds that when asked to consider the correlates of happiness, ‘focalism’ often leads people to fixate on limited, and often wrong, salient factors (Ayton et al., 2007) and ignore other factors (particularly social variables) that have greater effects on their wellbeing (Dunn et al., 2003; Sheldon et al., 2010). Given the pervasiveness of business in daily life, such studies suggest that people may be unconsciously unaware of how businesses contribute to their own subjective wellbeing and societal happiness in an enduring way.

We also examined whether public perceptions of social responsibilities for subjective wellbeing differed depending on whether stakeholders are within (i.e., high-proximity) or outside of (i.e., low-proximity) the organisation. For both hedonic and eudaimonic wellbeing, respondents perceived that businesses had a greater social responsibility for subjective wellbeing for high-proximity stakeholders compared to low-proximity stakeholders. This suggests that the businesses’ social responsibilities for subjective wellbeing is greatest for internal stakeholders such as employees and extends to a lesser degree to external stakeholders such as shareholders, customers and the broader community.

6.5.1 Limitations

While this exploratory study yields some intriguing insights into social responsibility and societal wellbeing, the findings need to be interpreted with consideration of several limitations. Using a more sociological approach, our correlational study was concerned with evaluating public perspectives to inform normative understandings of the social role and responsibilities of business for subjective wellbeing. As such, while our findings unveil the nature and features of societal expectations, they say nothing about causal relationships between business activities and subjective wellbeing outcomes.

We reported a series of statistical tests, providing quantitative indications of associations and differences. These values should be interpreted as descriptive statistics, not as inferential statistics, as we did not test specific hypotheses, and are not making inferences to a broader population. Numerous alternative quantitative values arguably could be chosen, but there remains a lack of consensus about the best way to provide indication of potential quantitative differences (cf. Wasserstein et al., 2019 illustrating the diversity of perspectives), and alternatives to these intuitively understandable metrics would be just as arbitrary in nature and depend upon the context of study and application (Kennedy-Shaffer, 2019). Indeed, any statistical model is wrong, but some can be useful (Box, 1976). We also could have qualitatively described patterns, and yet such an approach would introduce different biases, as results are interpreted through our own perspectives and experiences. Statistical tests provide some degree of objectivity. These values could be used to inform future studies, providing for instance priors for Bayes estimates, or specific values that could be incorporated into meta-analyses. Future studies might examine the extent to which the patterns and associations replicate across different samples, using diverse methodologies and measures.

In addition, while our use of a quantitative survey design enabled us to measure and evaluate public perspectives regarding SRB, it does not shed much light on the reasons why particular segments of the public held those beliefs and perspectives. Finally, the use of convenience sampling means that findings are not fully representative of the Australian population, and results should not be generalised to other populations beyond the participants included here.

6.6 Conclusion

Subjective wellbeing is something that is generally valued by many people and societies around the world (Veenhoven, 1994). While individuals and policymakers bear certain responsibilities for subjective wellbeing, businesses are influential social institutions that can shape people's experiences of the world. In the absence of 'hard' regulation that govern the social role and responsibilities of business for societal happiness, we have descriptively explored and examined the presence of 'soft' regulation in the form of SRB for subjective wellbeing. Social responsibilities are informed by public expectations and businesses thus need to remain abreast and responsive to changes in societal norms and values (Wartick & Cochran, 1985).

We suggest that subjective wellbeing is a distinct social outcome of business. Although our findings indicate that participants of this study do not perceive subjective wellbeing as the most salient social issue of concern for business, the public does believe that businesses have some degree of social responsibility for subjective wellbeing particularly for those stakeholders who are most closely connected to the business such as employees. Our findings also suggest that stakeholders are more likely to engage in instrumental behaviours that contribute to business performance outcomes if businesses are perceived to be contributing to hedonic and eudaimonic wellbeing of societal constituents. Collectively, the findings expand on extant research and conceptualisations of CSR to encompass subjective wellbeing and spur debate on the social role and contributions of business to societal wellbeing.

CHAPTER 7: EMPIRICAL STUDY 2

Chapter Synopsis

Chapter 7 describes the second empirical study introduced in Chapter 5. The chapter (titled "Community Construals of CSR for Happiness: A Mixed-Method Study Using Natural Language") is written with intention of submission to a journal for publication. As noted in Chapter 5, the unpublished manuscript used an embedded mixed method design that draws on Natural Language Processing (NLP) and thematic analysis techniques to process and analyse textual survey data collected from over 1,000 respondents. This study extends on the work reported in Chapter 6 and aims to provide further empirical support for the *CSR for Happiness* concept. Specifically, this study focuses on evaluating the way lay people construe the meaning of happiness as it relates to the social role and responsibilities of businesses in society. Interpreted through a contractarian lens of CSR, participants' qualitative responses were also analysed to clarify the conceptual boundaries of *CSR for Happiness* by identifying the perceived nature and extent of businesses' social responsibilities for societal happiness. The findings of this study makes contributions to the theoretical- and phenomenological-level of inquiry (see Figure 3.4).

Citation: Chia, A., Doyle, K., & Kern, M. L. (2020). *Community Construals of CSR for Happiness: A Mixed-Method Study Using Natural Language*. Unpublished manuscript.

Community Construals of CSR for Happiness: A Mixed-Method Study Using Natural Language

7.1 Abstract

The nascent concept of *CSR for Happiness* suggests that the social role and responsibilities of business include people's subjective experiences as an important business externality. This study explores community construals of happiness and evaluates conceptual boundaries of *CSR for Happiness*, drawing upon a contractarian lens of CSR. Using an embedded mixed method design, natural language processing and thematic analysis techniques were utilised to analyse large volumes of textual survey data collected from over 1,000 research participants through an online survey. Using this novel mixed method analytic approach, results indicated that lay construals of happiness were defined in terms of socioeconomic conditions and psychoemotional experiences. In explicating the boundary conditions, community perceptions regarding the extent of businesses' social responsibilities for happiness were evidenced in five themes: that businesses have (1) a responsibility not to harm happiness, (2) a responsibility to enable conditions for happiness to occur, (3) a responsibility to exercise awareness of happiness implications in decision-making, (4) a responsibility for happiness that is limited by strategic purpose and resource capability, and (5) a responsibility for happiness that is limited by stakeholder proximity. Findings provide preliminary support for the legitimacy of the *CSR for Happiness* concept and provide important insights into the construal of happiness, while also contributing a novel methodological design that may be used for study replication or broader application in survey-based studies requiring the analysis of large volumes of textual data.

7.2 Introduction

In the 21st century, businesses are powerful and influential entities that have the capacity to affect almost all aspects of social life (Hastings, 2012; Scherer & Palazzo, 2011). With such influence and power, some scholars have argued that businesses – including small, large, private, and public organisations – have both the opportunity and the responsibility to contribute to social welfare in ways that makes the world a better place (Sonenshein, 2016; Waddock, 2014). While prior corporate social responsibility (CSR) research and initiatives have primarily focussed on the contribution of businesses to objective societal conditions, including objective indicators of happiness such as employment, the natural environment, and physical health, *CSR for Happiness* suggests that the social role and responsibilities of business include people's subjective experiences as an important business externality. *CSR for Happiness* contends that corporations – and businesses more generally – have a social responsibility to "respect, preserve, and advance people's right to, and experience of happiness" (Chia, Kern, & Neville, 2020, p. 423). Happiness – a term we use here interchangeably with subjective wellbeing – can be defined as the subjective state in which people feel good and function well (Huppert & So, 2013; Organisation for Economic Co-operation and Development (OECD), 2013). As Bhattacharya and Sen (2004) note, subjective happiness has often been overlooked within the CSR literature. *CSR for Happiness* recognises the influential role that businesses play in shaping the subjective experiences of those to whom they are connected and frames happiness as a social outcome of business activity, thus expanding conventional notions of what it means to be a socially responsible or irresponsible business.

CSR for Happiness is a normative and humanist concept. Like wellbeing more generally (Kern et al., 2020), it is not value free; it describes what the social responsibilities of businesses *ought* to include. In their article, Chia et al. (2020) applied a stakeholder frame to address 'to whom' businesses are responsible to and defined society as comprising a firm's customers, employees, suppliers, shareholder, and general citizens (Schwartz & Carroll, 2003). *CSR for Happiness* privileges the interests of people over the instrumental goals of the firm (e.g., profit), and strives to enable flourishing and wellbeing for all. Drawing on positive psychological theory and research to operationalise happiness, Chia et al. (2020) proposed that businesses have social responsibilities for preserving and enhancing both objective and subjective happiness. Importantly, *CSR for Happiness* does not propose that businesses bear sole or universal responsibility for happiness, but rather recognises businesses as one of the important social institutions that influence societal happiness, thus bearing some degree of responsibility for enabling and promoting happiness as a social outcome.

In this article, we elaborate on Chia et al.'s (2020) theoretical perspective, adopting a contractarian perspective of social responsibilities to empirically explore the existence and boundaries of *CSR for Happiness*. Using a mixed methods approach, we applied natural language processing (NLP) techniques to facilitate a supervised thematic analysis of qualitative survey data gathered from over 1,000 individuals. We expand the theoretical and empirical foundation of *CSR for Happiness* while simultaneously developing and applying a novel approach for processing and analysing large volumes of qualitative survey-based data.

We begin with a review of the contractarian perspective of CSR, drawing on Dunfee's (1991) concept of extant social contracts as the theoretical lens through which this study is situated. We next outline our mixed-method design and elaborate on the rationale for the application of analytical methods and approaches drawn from the computational linguistics and broader social sciences. We then present and contextualise key NLP outputs and core themes in relation to *CSR for Happiness*, and conclude with a discussion of results, limitations, and future research directions.

7.3 Contractarian Underpinnings of CSR for Happiness

Among the many CSR perspectives and theories through which *CSR for Happiness* can be considered (see Garriga & Melé, 2004; Weyzig, 2009), we contend that the political tradition of social contracts is particularly applicable and relevant as it provides a theoretical frame for identifying the nature and scope of businesses' social responsibilities (Donaldson, 2001). Broadly, contractarian philosophy construes society as a cooperative undertaking, assuming the existence of collective implicit social contracts that prescribe a set of socially acceptable norms to which all societal constituents, including businesses, are bound by (Dowling & Pfeffer, 1975; Freeman, 2012). Albeit hypothetical in nature, philosophers and theorists have long considered social contracts as being real and binding (Dunfee, 1991; Levitt, 1986) and assumes ontological collectivism whereby organisations and communities are viewed as distinct entities in social reality. The norms contained in social contracts represent the collective attitudes, values, and standards of behaviour that are implicitly agreed upon by members of a particular community. From this perspective, while the social responsibilities of business may sometimes be unambiguously prescribed in local laws, regulations, and codes of conduct, more often they are implied through social contracts as uncodified shared expectations that vary by local customs and precedent (Donaldson, 2001; Waddock, 2010). In the context of business and society, contractarian reasoning suggests that the public provides firms with necessary support and resources for productive functioning. Thus, businesses are reciprocally inclined to engage in socially responsible behaviours to maintain moral legitimacy and retain their social license to operate (Demuijnck & Fasterling, 2016; Donaldson, 2001).

We believe that the contractarian perspective of CSR offers an important and robust theoretical ballast for *CSR for Happiness*. Dunfee's (1991) concept of extant social contracts (ESCs) is particularly relevant, as it is a contractarian approach that accommodates interdisciplinary concepts, theories, and frameworks (van Oosterhout & Heugens, 2009). According to Dunfee (1991), ESCs are localised and contextually specific social contracts that embody "actual behavioural norms which derive from shared goals, beliefs, and attitudes of groups or communities of people" (p. 32). Those norms in turn "generate a prima facie duty of compliance on the part of members of the ESCs" (p. 24).

Dunfee's (1991) framework features three distinct but related doctrines for identifying community-specific norms and for addressing tensions arising from plurality of local norms. As these doctrines have been thoroughly articulated elsewhere in the literature (see Dunfee, 1991; van Oosterhout & Heugens, 2009; Wempe, 2009), we only briefly describe these here. The first doctrine asserts that norms contained in ESCs are "discoverable through empirical investigation" (Dunfee, 1991, p. 24). This doctrine assumes that if local norms can be empirically verified, it provides a substantive base for justification (Wempe, 2009). The second doctrine draws on the use of a 'filtering test' to mitigate against moral relativism. The filtering test is a philosophical analytical approach that assesses the commensurability of identified community-specific norms with the principles and restrictions inherent in general ethical and moral theories, frameworks, and/or systems (van Oosterhout & Heugens, 2009). Where conflicting norms are unresolved by the 'filtering test', the third doctrine entails the development and application of priority rules based on the ethically preferred choices of decision-makers to facilitate selection of conflicting ESC-derived norms.

Here, we specifically draw upon Dunfee's (1991) first doctrine of empirical discoverability to establish whether authentic community norms and expectations exist regarding business contributions to societal happiness. This approach integrates happiness outcomes into conventional notions of CSR and social impact which has been under-researched within the extant literature (Chia et al., 2020; Bhattacharya & Sen, 2004). We believe that building legitimacy of *CSR for Happiness* as a concept partially hinges on the empirical verification and authentication of whether *CSR for Happiness* reflects the goals, beliefs, and attitudes expressed by members of focal communities. As Suchman (1995) explains, "Legitimacy is a generalized perception or assumption that the actions of an entity are desirable, proper, or appropriate within some socially constructed system of norms, values, beliefs, and definitions" (p. 574). The extent to which community-norms that are empirically identified pass the filtering test (i.e., Doctrine 2) and priority rules (i.e., Doctrine 3) are interesting and substantial lines of inquiry but are beyond our scope here.

7.3.1 Privileging the Community's Voice

A contractarian approach to *CSR for Happiness* privileges the voice of focal communities. Afterall, it is only through community voice that the emergence of new authentic norms and/or changes to status quo norms can be identified (Phillips & Johnson-Cramer, 2006). Focal communities, as broadly defined by Donaldson and Dunfee (1994), refer to "self-defined, self-circumscribed group of people who interact in the context of shared tasks, values, or goals and who are capable of establishing norms of ethical behaviour for themselves" (p. 262). Such communities may exist at national, firm, or group levels. Here we focus on the national level.

While past studies have examined the perceived social responsibilities of instrumental stakeholder groups such as managers, customers, and employees (McCarthy & Muthuri, 2018), very few studies have sought to evaluate perspectives at the community level. If social responsibilities of business are notionally defined by societal norms and expectations (Rivoli

& Waddock, 2011), then laypersons' perceptions, as opposed to those of specific instrumental stakeholder groups, offers a more sociological, representative, and egalitarian view of what the social responsibilities of business really are or should be within a given community. Although Dunfee (2006) suggests that media references and ethical codes may serve as useful proxies for identifying authentic norms, there is a need to verify the existence of norms with community members directly. Here we focus directly on the perspectives of people within Australia.

7.4 Community Construals of Happiness and Social Responsibility

Over the past decade, there has been a growing and compelling body of research to highlight that happiness is not only an outcome desired by individual citizens, but also by society collectively (Diener & Seligman, 2018; Judge & Kammeyer-Mueller, 2011; Stiglitz, Sen, & Fitoussi, 2009). Studies and reviews from public health, economics, and psychology have established that happiness positively correlates with various indicators of societal progress, including physical and mental health, civic engagement, and increased economic productivity (e.g., Diener & Seligman, 2018; Diener & Tay, 2017; Howell, Kern, & Lyubomirsky, 2007; Judge & Kammeyer-Mueller, 2011; Steptoe, 2019). As such, direct and indirect efforts to preserve and enhance happiness is a collective responsibility of all actors within social ecosystems, which include individual citizens, governments, and businesses. What businesses do and how they engage and interact with society to impact upon subjective happiness for individuals may also contribute to objective societal happiness outcomes such as greater civic engagement and better health outcomes (Chia et al., 2020).

Happiness means different things to different people. While lay notions of happiness vary across time and different cultures (Oishi, Graham, Kesebir, & Galinha, 2013), there is general consensus that happiness refers to the subjective state in which people 'feel good' and 'function well' (Huppert & So, 2013; OECD, 2013). This definition of happiness points to two interrelated but distinct dimensions (Ryan & Deci, 2001). Feeling good reflects hedonic notions of happiness, which refers to the presence of pleasure (e.g., joy, awe, excitement, gratitude) and the absence of pain (e.g., fear, anger, disgust, sadness). Functioning well reflects eudaimonic notions of happiness, which refers to experiential pursuits of the good life, including perceptions of meaning, purpose, and vitality. Drawing on these well-established concepts of happiness from philosophy and psychology (see Keyes & Annas, 2009), we sought to gain nuanced insights on how community members evaluate the social responsibilities of business in relation to objective and subjective happiness as well as the more specific hedonic and eudaimonic dimensions.

7.5 A Mixed-Method Approach

As a nascent concept, an empirical inquiry of *CSR for Happiness* warrants an exploratory approach that widely and inclusively captures community voice to clarify and/or extend on extant conceptual boundaries. Accordingly, this study focuses on providing descriptive (rather than inferential) findings regarding the attitudes and beliefs of Australians towards *CSR for Happiness*.

Surveys are an effective and efficient way of capturing diverse perspectives of large numbers of participants from focal communities. However, although attitudinal surveys are considered theoretically important for identifying authentic norms in ESCs (cf. Dunfee, 1991), Dunfee (2006) observes that serious empirical surveys are rarely conducted within the scholarly contractarian literature. We suspect that the dearth of survey research on ESCs stems partly from the negligible practical guidance, as well as historical epistemological allegiances and methodological conservatism that often characterise traditional survey approaches.

Although positivism, which tends to privilege quantitative data and methods, underpins most survey studies (Lee, 1991), given the normative leanings of the ESC concept, we agree with Strong and Ringer (2000) that ESCs are not particularly amenable to analysis and interpretation within a purely positivist tradition. As such, we adopted a pragmatist orientation, embracing a combination of methods, procedures, and techniques to address the aims of our study (Tashakkori & Teddlie, 1998).

Complementing a prior quantitatively oriented study that examined the social role and responsibilities of business for subjective happiness (see Chapter 6), we adopted an embedded mixed method design that involved the simultaneous collection of quantitative and qualitative data (Creswell & Plano Clark, 2017). Specifically, we deployed a large-scale survey of Australians using scale rating and open-ended questions to capture public attitudes and beliefs regarding *CSR for Happiness*. With our particular variant of embedded design, the quantitative data serves a supportive role to the qualitative data (Creswell & Plano Clark, 2017), where greater analytical attention was given to natural language rather than natural numbers. Quantitative data were used primarily to organise survey responses into categories. The qualitative data associated within those categories were subsequently analysed using computational and thematic analytical techniques.

Psychology and computational science scholars have long recognised that natural language is a powerful and rich medium through which research participants convey opinions, evaluations, and speculations (Wiebe, Wilson, Bruce, Bell, & Martin, 2004). Natural language can reveal the characteristics, attitudes, emotions, and beliefs that a person holds (Kern et al., 2014) not only in the literal meanings of what people say, but also through various linguistic markers, such as word choices, the use of pronouns, and the expressional composition of thoughts and ideas (Chung & Pennebake, 2008; Pennebaker, Mehl, & Niederhoffer, 2003).

However, a challenge arises with how to best reduce words into meaningful units of analysis. Qualitative researchers in the social sciences have typically done this through various approaches such as grounded theory, discourse analysis, content analysis, and thematic analysis. However, while these qualitative approaches can yield deep and rich insights, they can be laborious and time-consuming thus unsuitable for textual datasets collected from large numbers of participants (Jackson & Trochim, 2002).

Notably, advances in technology make it increasingly possible to automate or semi-automate parts of the text analysis process through the use of NLP techniques. NLP draws on a number of closed- and open-vocabulary approaches to identify patterns within a large set of linguistic data (see Eichstaedt et al., 2020 and Kern et al., 2016 for reviews and further descriptions of NLP approaches applied to the social sciences). Although NLP approaches are relatively uncommon in CSR research, computational methods are gaining prominence in behavioural and social sciences (e.g., Chae & Park, 2018; Kern et al., 2016) with broad applications for quantifying qualitative data as a means for measuring constructs and identifying themes (Kjell, Kjell, Garcia, & Sikström, 2019). For organisational researchers, NLP techniques present an exciting frontier in social and organisational science research, which can helpfully complement traditional qualitative methods.

In adjacent disciplines such as communication and linguistic studies, NLP is often associated with 'distant reading', which refers to the "computational processing of textual information in digital form… whose design involves strategic human decisions about what to search for, count, match, analyse, and then represent as outcomes in numeric or visual form" (Drucker, 2017, p. 629). A notable benefit of distant reading is that it can provide abstract views of large textual datasets that systematically and logically guide a researcher's attention to data segments for 'close reading' to reveal layers of meaning and to facilitate deeper comprehension (Jänicke, Franzini, Cheema, & Scheuermann, 2015). However, while automated text analyses processes can be useful, they can also be prone to numerous errors when applied to psychological constructs like human perceptions, beliefs, and attitudes (Eichstaedt et al., 2020). Past studies point to the need to validate automated approaches that are used within the specific domain of application (Sun, Schwartz, Son, Kern, & Vazire, 2020). Accordingly, as we describe in detail below, we apply NLP for 'distant reading' of the data by automating the initial generation of semantic nodes which subsequently inform and guide 'close reading' of the data through thematic analysis.

7.6 The Current Study

Working within the contractarian paradigm – specifically, extant social contracts – we conducted a large-scale online survey study to capture the public voice of Australians regarding *CSR for Happiness*. Using a mixed-method design, we analyse participants' responses to open-ended survey questions, identifying how natural language is used to reflect beliefs and attitudes regarding the social responsibilities of businesses for societal happiness. We aimed to identify the extent to which *CSR for Happiness* exists within community beliefs, and to examine specific beliefs about eudaimonic and hedonic aspects of happiness. This study aims to address three questions:

RQ1: Do community members believe that enhancing societal happiness (in general and specific to eudaimonic and hedonic dimensions) forms part of the social responsibilities of business?

RQ2: What does societal happiness mean to community members in the context of business in society?

RQ3: What are the boundaries of businesses' social responsibility for eudaimonic and hedonic happiness?

7.7 Method

7.7.1 Measures

An online survey was used to collect data, using the Qualtrics platform (www.qualtrics.com). As summarised in Table 7.1, three 7-point Likert-style items were used (1 = ‘completely disagree’, 7 = ‘completely agree’) to evaluate participants’ global belief orientation regarding *CSR for Happiness* (i.e., Global Orientation) and specific belief orientations towards eudaimonic happiness (i.e., Eudaimonic Orientation) and hedonic happiness (i.e., Hedonic Orientation). After each rating, open-ended prompts asked participants to comment on their rating. In addition, five sociodemographic questions were included, capturing gender, age, education, income, and migrant status.

Table 7.1: Question prompts for the single item ratings and open responses prompts

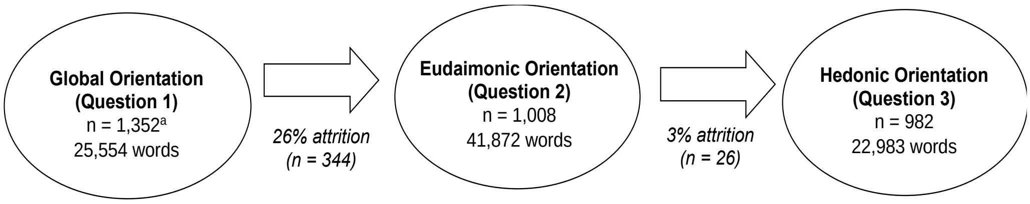
	Single item ratings	Open response prompts
Global orientation	Businesses have a social responsibility to enhance the wellbeing of society	Based on your last response, what does ‘enhancing the wellbeing of society’ mean to you?
Eudaimonic orientation	Businesses have a social responsibility to create a sense of meaning and purposes in people’s lives	Please provide a brief explanation for your response to the previous question regarding ‘meaning and purpose’
Hedonic orientation	Businesses have a social responsibility to promote positive emotions in people’s lives	Please provide a brief explanation for your response to the above question regarding ‘positive emotions’

When constructing the survey, we made the deliberate and reasoned decision to use the term ‘wellbeing’ instead of ‘happiness’. Scientifically, ‘happiness’ is typically operationalised as various conceptual manifestations of wellbeing and the two terms are often used interchangeably within the literature (Diener & Seligman, 2002). However, researchers have cautioned that lay interpretations of the term happiness may misalign with scientific notions of the term. As Vaillant (2011) states, “‘Happiness’ is a loaded word in any lexicon, especially in the developed world where advertising often portrays a shopping mall as the path to bliss” (p.

247). That is, lay notions of the term ‘happiness’ is frequently associated with hedonic happiness rather than eudaimonic happiness. Accordingly, the term ‘wellbeing’ was used as a more neutral term to mitigate potential specification errors where survey questions fail to collect the information essential to our research questions (de Leeuw, 2008). In addition, we intentionally used broad terms in our open-ended questions to capture participants’ conceptions and construals of happiness and social responsibilities in order to identify emergent themes.

7.7.2 Participants

Data collection occurred from January 2017 to December 2018. The study was publicised widely using a combination of online community boards, social media platforms, email listservs, and snowball referrals. A total of 2,279 people began the online survey, of which 1,424 (63%) provided partial or full responses. Given the mixed-method design of this study, partially completed surveys were included if the respondent met three data inclusion criteria: (1) an Australian resident, (2) over the age of 17, and (3) responded to *at least* one rating scale *and* provided explanatory comment/s for their response/s. As shown in Figure 7.1, attrition occurred as participants progressed through the survey where response rates gradually declined from question 1 (n = 1,352), to question 2 (n = 1,008) to question 3 (n = 982). The incorporation of partial responses, rather than complete cases alone, arguably is more ethically sound, as it systematically considered all the data that participants have voluntarily provided (O'Cathain & Thomas, 2004).



Note

a. Although 1,424 people completed the survey, not all respondent provided explanatory comments. Only those who completed the Likert questions and provided free text responses were included in this study.

Figure 7.1: Data collection overview

As summarised in Table 7.2, the demographic makeup of participants was relatively homogenous amongst the three sample sets. Participants tended to be female, young (i.e., 18-24), educated (i.e., undertaking or holding a bachelor's degree or higher), on low-to-medium incomes (i.e., <$51,999), with a mix of migrants and non-migrants.

Table 7.2: Sample demographics across sub-sets used in analyses

Characteristics	**Q1 Sample** (n = 1,352)	**Q2 Sample** (n = 1,008)	**Q3 Sample** (n = 982)
Gender			
Male	534 (39.5%)	393 (39.0%)	386 (39.3%)
Female	808 (59.8%)	606 (60.1%)	588 (59.9%)
Prefer not to say	10 (0.7%)	9 (0.9%)	8 (0.8%)
Age			
18-24	574 (40.4%)	407 (40.4%)	410 (41.8%)
25-34	297 (22.0%)	213 (21.1%)	211 (21.5%)
35-44	169 (12.5%)	125 (12.4%)	118 (12.0%)
45-54	162 (12.0%)	136 (13.5%)	120 (12.2%)
55-64	115 (8.5%)	97 (9.6%)	92 (9.4%)
≥ 65	35 (2.6%)	30 (3.0%)	31 (3.2%)
Educational Attainment			
Sub-bachelor degree	308 (22.8%)	217 (21.5%)	211 (21.5%)
Bachelor degree	537 (39.7%)	392 (38.9%)	386 (39.5%)
Master degree or higher	507 (37.5%)	399 (39.6%)	385 (39.2%)
Annual Income (AUD)			
Nil-$15,599	410 (30.3%)	280 (27.8%)	287 (29.2%)
$15,600-$31,199	159 (11.8%)	119 (11.8%)	111 (11.3%)
$31,200-$51,999	113 (8.4%)	89 (8.8%)	88 (9.0%)
$52,000-$103,999	337 (24.9%)	269 (26.7%)	254 (25.9%)
≥$104,000	193 (14.3%)	149 (14.8%)	142 (14.5%)
Prefer not to say	140 (10.4%)	102 (10.1%)	100 (10.2%)
Migrant Status			
Non-Migrant	605 (44.7%)	477 (47.3%)	448 (45.6%)
Migrant	747 (55.3%)	531 (52.7%)	534 (54.4%)

7.7.3 Analytic Approach

To identify whether respondents believed that businesses have a social responsibility for overall, eudaimonic, and hedonic happiness, we report average ratings and variation for the quantitative responses to the three scale ratings, and then stratified the ratings into three distinct categories: “unsupportive” (1 to 3), “uncertain” (4), or “supportive” (5-7). Then, to explore what societal happiness means and the boundaries of responsibility, we analysed the qualitative responses of participants within the ‘supportive’ category which represented the largest category in terms of number of respondents as well as the proportion of associated textual data (see Figure 7.2). Analysis of the qualitative data then involved two phases: automated semantic processing using NLP and manual thematic analysis.

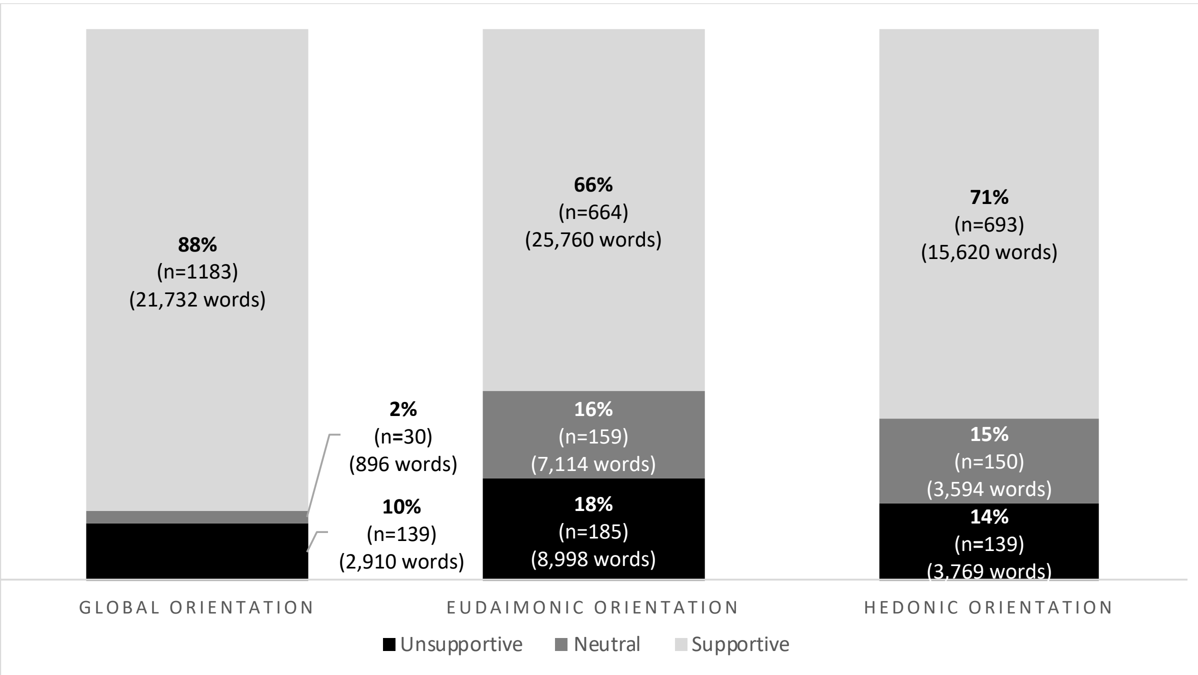


Figure 7.2: Proportion of responses and textual data by recoded categories

7.7.3.1 Automated Semantic Processing

Qualitative data of supportive respondents for the three orientation categories were imported into Python NLTK (www.nltk.org) for processing and Gephi (www.gephi.org) was used for visualization. This resulted in 63,112 words for analysis. To reduce the data, NLP techniques were used to pre-process, process, and analyse the natural language text to identify linguistic patterns, extract content-carrying words, and to identify interdependencies between those words (Strzalkowski, 1995). The specific techniques used included tokenization, part-of-speech tagging, the removal of stopped words, lemmatization, bigram analysis and network visualization. To normalise the textual data into standard form, lemmatization was applied to strip inflectional and derivational forms of words down to root words in dictionary form, while retaining parts-of-speech information. For example, 'aspirations' became 'aspiration', demonstrating became 'demonstrate' and 'supported' became 'support'.

To automatically identify meaningful components for further analysis, we focussed on participants' semantic-conceptual accounts by analysing their use of nouns and verbs, which are content-loaded words that embody object-meanings and action-meanings respectively (Hu, Tang, Chen, & Kang, 2016). By analysing the prevalence (i.e., frequency) and compositional patterns (i.e., associations) in the use of noun and verbs, NLP can efficiently generate insights on how respondents might have interpreted the survey questions as well as the social and cognitive processes that might underpin their belief orientations (Chung & Pennebaker, 2007). A distant reading of graphical visualizations of the textual data can thus reveal how focal communities construe *CSR for Happiness* and their expectations of what businesses should do (i.e., verbs) to what and/or to whom (i.e., nouns).

Bigrams were used as the principal NLP output for distant reading of the data, which are useful for gauging the structure of textual datasets by examining how particular words are used together (Silge & Robinson, 2017). Specifically, we used bigrams to show word association within the textual data, depicted as the frequency of co-occurrences (i.e., degree centrality) of all words in the text corpus. Larger nodes within the bigram indicate high number of link instances between words thus conveying the relative importance and relevance of particular nodes at the macro level (Wang, Jhou, & Tsai, 2018). We focussed our analysis on the top 100 words that repeatedly appeared together in the text and paid particular attention to the co-occurrence of nouns and verbs.

7.7.3.2 Manual Thematic Analysis

Although NLP offers an expeditious way to analyse large volumes of textual data to glean what people are saying, fully automated processes are prone to misinterpreting the context of natural language (Eichstaedt et al., 2020; Kern et al., 2016). As such, to gain more contextualised insights of themes underlying the bigrams, we delved deeper into the textual data to understand the reasons, caveats, and qualifications of participant responses. To do this, we used a graph-theoretic data reduction technique where co-occurrence matrices are used to visualize relationships between words that subsequently guides more in-depth analysis of textual data (Namey, Guest, Thairu, & Johnson, 2008). A key benefit of applying a graph-theoretic approach to large textual datasets is that it provides systematic rationalisation of data guided by meaningful linguistic patterns identified by validated NLP algorithms. As a result, noise (e.g., single word responses) and outliers (e.g., responses that are semantically unrepresentative of the sample) are removed which improves the overall quality of the data used in thematic analysis (Figure 7.3 illustrates the impacts of data reduction).

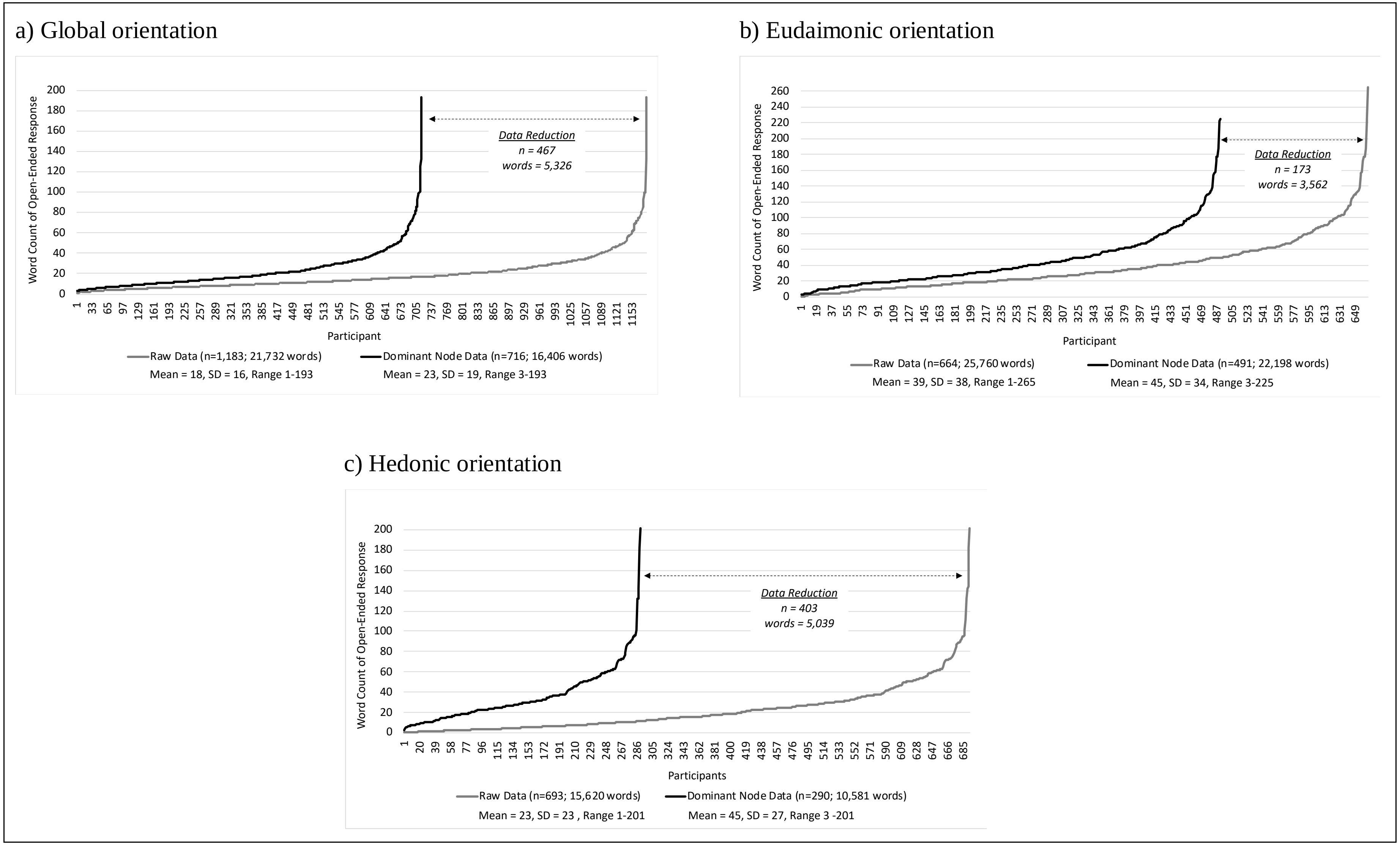


Figure 7.3: Data reduction effect of graph-theoretic approach

Specifically, we curated the most prominent noun nodes from generated bigrams, which we interpreted as representing the most important semantic nodes identified in the collective corpus of participants' open text responses. Full verbatim texts pertaining to those curated noun nodes were extracted and exported for manual thematic analysis. The extracted verbatim texts belonging to dominant semantic nodes were imported into ATLAS.ti and thematically analysed using Saldaña's (2016) two stage manual process of (1) codifying and categorising, and (2) theming. The first stage involved iterative and cyclical labelling of text segments for the purpose of segregating, grouping, regrouping and relinking data into meaningful units that capture implicit and explicit ideas (Grbich, 2007). With each cycle of coding, clusters of common codes emerged, which were reflectively analysed and classified into discrete meaningful categories. Resultant categories from the coding process were subsequently organised into themes that exist at a manifest-level or latent-level (Boyatzis, 1998) and were expressed as a phrase that conveys the meaning of that unit of data (Saldaña, 2016).

7.8 Results

7.8.1 Supportiveness of Business Social Responsibility for Happiness

Overall, respondents were generally supportive of the notion that businesses had social responsibilities for societal happiness in general (global orientation: M = 5.77, SD = 1.72, 88% supportive, 10% unsupportive, 2% unsure). Responses were somewhat more mixed or uncertain for the specific eudaimonic (eudaimonic orientation: M = 4.82, SD = 1.56, 66% supportive, 18% unsupportive, 16% unsure) and hedonic (hedonic orientation: M = 4.94, SD = 1.47, 71% supportive, 14% unsupportive, 15% unsure) dimensions of happiness.

Qualitative responses were used to examine construals of happiness. Across the three questions, respondents contributed 90,409 words (global: 25,554; eudaimonic: 41,872; hedonic: 22,983), with an average of 24.8 words contributed per respondent (SD = 27.9, range = 1 to 265). Subsequent analyses only analysed textual data from respondents supportive of the particular question: 21,732 words (n=1,183) for global orientation, 25,760 words (n=664) for eudaimonic orientation, and 15,620 words (n=693) for hedonic orientation.

Figure 7.4 illustrates bigrams for global, hedonic, and eudaimonic orientations. Distant reading of the textual analyses provides insights into what societal happiness actually means to respondents. For global orientations, dominant nodes pointed to ‘society’, ‘community’, ‘life’, ‘business’, and ‘people’. The interlinkages between green verb nodes and pink noun nodes suggests that notions of *CSR for Happiness* were broadly interpreted as generative business actions directed at various object-meanings of societal happiness. For eudaimonic orientations, noun nodes pointed to ‘business’, ‘people’, ‘life’, ‘meaning’, ‘purpose’, and ‘responsibility’. For hedonic orientations, noun nodes pointed to ‘people’, ‘emotion’, ‘business’, and ‘responsibility’.

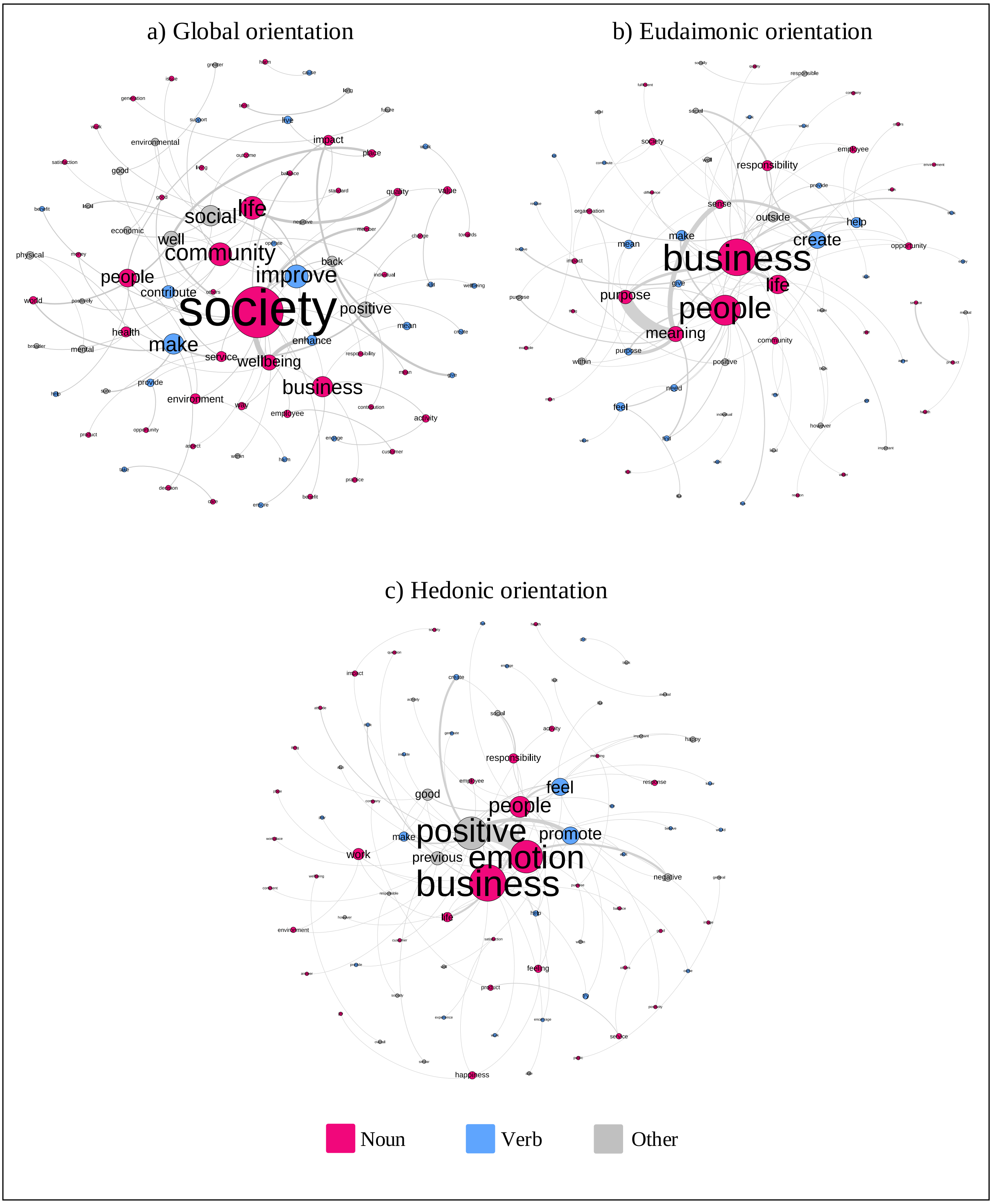


Figure 7.4: Bigrams for nouns and verbs used by respondents

7.8.2 Community Construals of Happiness

Although quantitative responses indicated that most participants believed that businesses had social responsibilities for societal happiness, thematic analyses revealed that societal happiness was a rather nebulous concept that was difficult to precisely define in the context of business and society. For example, one participant commented: "*Difficult to say what [societal happiness] means. Short-term or long-term? Right- or left-wing perspective? Profit versus environment versus comfort of citizens?"*. While businesses' relationship to societal happiness was often described in broad terms, systematic coding found that it was most commonly associated with business actions that provided net positive benefit to some aspect of quality-of-life at the societal or individual level.

Some participants explicitly used the term 'quality-of-life' to define societal happiness, such as *"improve the overall quality of life for local and extended community, whether by contributing positively to direct needs of society, protecting human rights, or even by contributing to social needs"*. Other participants implicitly referenced notions of quality-of-life as exhibited in the following response: "*Enhancing the wellbeing of society could take an infinite number of different forms. In the purest sense, making someone better off which could be physically, financially, emotionally, psychologically, etc."* and *"ensuring that people's lives and lifestyles in society continues to improve"*.

Within the broad construal theme of 'Happiness as Quality-of-Life', two specific construal themes emerged that described distinct dimensions of societal happiness: (1) happiness as socioeconomic conditions, and (2) happiness as psychoemotional experiences. We detail these in the sections below.

7.8.2.1 Happiness as Socioeconomic Conditions

The first dimension describes the quality and quantity of socioeconomic conditions, with reference to various objective indicators of the social environment such as economic prosperity, employment rates, education, health, wealth distribution, social welfare, and the natural environment. Although specific words and expressions varied, the unifying assumption across differing perspectives was that societal happiness is construed in terms of the presence or maximisation of condition/s 'X' (e.g., income, freedom, etc.) and/or the absence or minimisation of condition/s 'Y' (e.g., homelessness, pollution, etc.,). For instance, participants stated:

> *"Quality [of life] is determined through the provision of minimum living requirements such as equal access to food, water, shelter, and education"* and *"It's not only about 'doing no harm' but involves improving the way we live such as the environment (e.g., reducing pollution) or people (e.g., education, health) for now and the future".*

The importance of socioeconomic conditions was often justified and described by participants in terms of sustainability; that is, the preservation and improvement of conditions for future generations. Social and environmental sustainability (e.g., community cohesion and conservation of natural resources) were salient thematic features, with responses such as *"besides offering employment, this necessarily requires businesses to consider elements of sustainability in social protocols, resource use, and conservation of culture"*. Although less frequently mentioned, participants also recognised the importance of economic sustainability. For instance, one participant describes societal happiness as *"strengthening Australia's future by contributing to GDP,* *providing local employment, producing affordable and high-quality products and sourcing locally where possible".*

Sub-themes of social equality, equity, and justice also appeared. Participants highlighted that while improvements of socioeconomic conditions would widely benefit the wellbeing of all citizens, particular focus and emphasis should be given to those who are less fortunate and circumstantially challenged. For instance, one participant stated, *"To enhance the wellbeing of society, businesses need to acknowledge and address the social, cultural, structural discrimination experienced by different sub-groups in society".* Similarly, another participant noted, *"enhancing the wellbeing of society is about looking out for those that are disadvantaged, or less privileged, and assisting to spread opportunity to these people".* Underprivileged or discriminated sub-groups mentioned by participants included refugees, ethnic minorities, indigenous people, children, the elderly, people with disabilities and homeless people.

Table 7.3 provides a summary of the key thematic features of 'Happiness as Socioeconomic Conditions', supported by additional quotes.

Table 7.3: Summary of thematic features of 'Happiness as Socioeconomic Conditions'

Happiness as Socioeconomic Conditions	
Thematic Features	**Example Quote/s**
Definition: Happiness is construed in terms of the quality or quantity of various socioeconomic conditions.	"[Societal happiness] requires businesses to support the economy, reduce consumption of natural resources and contribute to living standards in society." "[Enhancing happiness] means contributing to society in a way that improves the conditions of the natural and social environment that the business operates in."
Rationale: Preservation and improvement of socioeconomic conditions is necessary for social and environmental sustainability.	"Businesses should ensure that current and future societies are no worse off as a result of their activities but have also sought to improve societal conditions in some way."
Focus: Business contributions to socioeconomic conditions should primarily address issues of social inequality, inequity, and injustice for the less privileged.	"[Societal happiness] requires improving society to reduce social disadvantage and to close the gap between rich and poor. Business decisions should be made in the context of long-term social equity." "Ensuring equity, advocacy and access for all people in society and fair redistributions of resources to those who need it most in the community."

7.8.2.2 Happiness as Psychoemotional Experiences

The second main construal theme reflected the quality and quantity of psychoemotional experiences, or the way societal constituents think and feel about themselves. A common feature was that societal happiness encompasses the presence of positive emotions (e.g., joy), absence of negative emotions (e.g., sadness), and positive cognitive self-evaluations (e.g., self-esteem). For instance, participants stated,

> *"[societal happiness] is where members of society feel a sense of belonging and fulfilment… an environment where people can grow and reach their potential"* and *"[societal happiness] means that there is high self-esteem and life-satisfaction and overall feeling of contentment amongst the general population.*

It is not only about an increase in physical health, but also a reduction in negative emotions such as stress and sadness".

Employee and consumer primacy were a prominent thematic feature, more so than other stakeholder groups such as suppliers and equity holders. For employee stakeholders, participants conveyed the need for businesses to care for the physical, emotional, and psychological wellbeing of employees. For instance, one respondent noted: *"enhancing societal wellbeing means being an equitable and family friendly workplace, offering work-life balance and job flexibility and meaningful work".* Participants also identified consumers as a key conduit between business and societal happiness. Particular attention was given to the psychoemotional value of products and services derived by consumers (i.e., consumptive utility). For instance, one participant stated that *"products and services should be created for the purpose of improving society's quality of life, thus enhancing wellbeing. This might be helping consumers to improve their health, achieve their goals, or simply to provide more fun and joy in their lives".*

Table 7.4 provides a summary of the key thematic features of 'Happiness as Psychoemotional', supported by additional quotes.

Table 7.4: Summary of thematic features of 'Happiness as Psychoemotional Experiences'

Happiness as Psychoemotional Experiences	
Thematic Features	**Example Quote/s**
<u>Definition:</u> *Happiness is construed in terms of the quality and quantity of psychoemotional experiences.*	"Businesses should not be pursuing more wealth for themselves but also seek to enhance people's quality of life in terms of their physical, psychological and social wellbeing."
	"[Societal happiness] is not just about improving the social environment. Businesses need to engage with people in society in a respectful way that shows concern for their emotional and psychological wellbeing."
<u>Rationale:</u> *Happiness requires net positive affect balance and positive cognitive self-evaluations.*	"To me, [societal happiness] means that there is an overall feeling of contentment amongst the general population. Businesses not only need to consider how to bolster positive emotions and self-esteem, but also how their actions can reduce negative emotions such as stress and sadness."
<u>Focus:</u> *Business contributions to psychoemotional experiences should be primarily targeted at employees and consumers.*	"It would be great if businesses could create happiness for everyone, but they should primarily focus on customers by providing products and services that fulfil their need and makes them feel happy."
	"The employer-employee relationship is an important way that businesses can create meaning in people's lives. This involves fostering a work culture that promotes individuality, collegiality, and positivity."

7.8.3 The Boundaries of Social Responsibilities for Subjective Wellbeing

Overall, our thematic analyses could not find distinguishable differences or themes in the way participants rationalised or perceived the social responsibilities of businesses for eudaimonic or hedonic happiness as discrete or separate social outcomes. Instead, eudaimonic and hedonic happiness were construed as an amalgamated concept of 'subjective happiness' that inclusively referenced individuals' subjective psychoemotional experiences.

For some participants, social responsibility for subjective happiness makes good business sense: *"Businesses should contribute to people's happiness particularly for their employees and customers… it makes sense from a productivity point of view".* Among other participants, the notion of social responsibility for subjective happiness was deemed a noble ideal, but they expressed caution and confliction regarding the extent to which businesses can, or should, bear social responsibilities. As one participant stated: *"It would be great if businesses could [create meaning and purpose in people's lives] but I'm conflicted about how far businesses should go".* It was evident that there was an innate or intuitive belief that businesses should have *some* degree of social responsibility for subjective happiness rather than absolute responsibility. Together, five themes arose, pointing to boundary conditions of businesses' *CSR for Happiness*.

7.8.3.1 Responsibility Not to Harm or Impede Happiness

Participants frequently invoked the notion of negative responsibility; that is, at the minimum, businesses had a social responsibility *not* to harm or impede subjective happiness such as preventing people from living meaningful lives or provoking negative emotions among societal constituents. In explaining the extent of businesses' responsibility for eudaimonic happiness, one participant stated: *"I don't think it's necessarily the role of business to actively create meaning and purpose in the lives of others. Instead I would frame it as a negative obligation: businesses have a responsibility not to undermine or detract from the meaning and purpose of people's lives"*. Similarly, for hedonic happiness, another participant noted: *"Businesses should not employ tactics that incite negative emotions or make people feel bad about themselves, but I don't think that they necessarily have a responsibility to promote positive emotions"*.

7.8.3.2 Responsibility to Enable Conditions for Happiness to Occur

Recurring responses such as *"Everyone is different, and I feel that individuals largely have the responsibility to ensure their own happiness and wellbeing"* indicated that participants broadly recognised that subjective happiness, as an outcome, is primarily an individual responsibility and a partial function of individual differences and people's agentic freedom. However, participants also elaborated on the intersectional role of businesses in people's lives and the potential consequences on subjective happiness, such as "*meaning and positive emotions are not only influenced by intrinsic factors such as personality or individuals' wants and desires. External factors, which businesses impact on, are equally crucial"*. Participants indicated that while businesses cannot be held solely accountable for subjective happiness as an outcome, businesses have a social responsibility to contribute to socioeconomic conditions that enable subjective happiness to occur. For instance, one participant noted:

> *"It is ultimately the responsibility of the individual. However, all businesses have a responsibility to support, enhance, build, promote, and actively collaborate with individuals and community to develop the best environment that enables people to function psychologically and emotionally".*

7.8.3.3 Responsibility to Exercise Awareness of Happiness in Decision Making

The intuitive appeal of *CSR for Happiness* appears to stem from participants' recognition of the interdependence and inseparability of business and modern society. By virtue of their prominent role in the social ecosystem, businesses should exercise moral concern for subjective happiness: *"We are all connected thus businesses could take some responsibility to visualize their connections with people in society and strive to help* *people experiencing difficulties and inspire people to experience positive sides of life"*. Participants indicated that the minimum requirement of businesses' social responsibility for subjective happiness is that businesses should exercise awareness and consideration of subjective happiness in their decision making. For instance, one participant noted:

> *"Businesses cannot be held responsible for elevating positive emotions. However, when making decisions, business should be aware of how their operations can contribute to the promotion of people's happiness. Key emphasis is on promotion as it brings choice to people and is the most advantageous approach to bring authentic meaning and positive emotions in people's lives"*.

7.8.3.4 Responsibility is Limited by Strategic Purpose and Resource Availabilities

Many participants asserted that the extent of businesses' social responsibility for subjective happiness will be influenced by a business' self-defined purpose and its available resources. Socially-minded or altruistic businesses can contribute to subjective happiness more practically through their operations compared to businesses that are primarily driven to maximise profits:

> *"It all depends on business purpose. If the primary purpose of an organisation is to create social good, like B Corps, then creating meaning and purpose for people is of utmost importance. Conversely, it would be contradictory for cigarette companies to be concerned about creating meaning and purpose when their products are inherently harmful and all they care about is profit"*.

Participants recognised that there are different types, sizes and structures of business with varying resource availabilities which may influence the extent to which businesses can contribute to society. For instance, one participant stated: *"There are* *different types of businesses with different intentions and it would not be possible for all of them to focus on providing general society with positive change".* Relatedly, participants acknowledged the importance of financial sustainability of businesses and cautioned that contributions of subjective happiness should not adversely affect business profitability: *"[Enhancing subjective happiness] shouldn't be its sole purpose as a business is still dependent on profit to sustain itself. They should do their best to contribute but not all businesses have the ability and resources to do this".*

7.8.3.5 Responsibility is Limited by Stakeholder Proximity

Stakeholder proximity, or the spatial nearness or instrumental connectedness a stakeholder has to the business, also appeared as a boundary condition. While participants agreed that businesses should contribute positively to socioeconomic conditions of society, they appeared to reject the proposition that businesses had a social responsibility for subjective happiness of all societal constituents. Specifically, participants highlighted that a social responsibility for subjective happiness existed for those stakeholders who were most directly related to, or impacted by, the business (i.e., high stakeholder proximity). For instance, one participant noted: *"I feel that businesses have a responsibility to improve peoples' welfare only if those people are directly or potentially negatively affected by the activities of the business"*. Participants frequently identified employees and customers as having the highest proximity to business: *"I think businesses only have a responsibility to create a sense of meaning and purpose for their employees and customers. To the wider public? I don't think they necessarily have to go out of their way to make people 'happier'".*

7.9 Discussion

CSR for Happiness frames happiness as an externality of business that falls within the purview of their social responsibilities (Chia et al., 2020). Applying a contractarian lens of CSR, this study sought to empirically inform the conceptual boundaries of *CSR for Happiness*. To this end, a novel mixed-method approach was used to explore extant social contracts by widely surveying and examining community perspective, beliefs, and expectations. We sought to discern community construals of happiness and evaluate the perceived scope, nature and boundaries of businesses' social responsibilities for societal happiness. Overall, our findings suggest that although people do generally believe that businesses have *some* level of social responsibility for societal happiness, their expectations of businesses are tempered by the way that they think about happiness and the assumptions they hold regarding the objective purpose and social role of business in society.

Consistent with Chia et al.'s (2020) conceptualisation of societal happiness (see Chapter 4), our analysis of community construals revealed that lay people define happiness as comprising of both objective societal conditions (i.e., objective happiness) and embodied subjective experiences (i.e., subjective happiness). Aligned with other studies (i.e., Chia & Kern, 2020; Kubiszewski, Zakariyya, & Costanza, 2018), our findings offer further evidence for the ecological validity that the objective-subjective conceptualisation of happiness (cf. Chia et al., 2020; Guerini & Nuvolati, 2016) reflects people's natural comprehensions and perceptions of happiness in their lives. The conceptual delineation of happiness we identified in participants' responses reveals how people generally think about happiness as it relates to the social responsibilities that arise from the interactions between business and society.

Although objective and subjective happiness appear to be intuitively distinguishable, participants' recognition of the interactions and interdependencies between the two construals of happiness was varied. Our thematic findings suggest that participants have an acute awareness of how businesses can contribute to societal happiness by affecting objective societal conditions and the corresponding consequential effects that cascade onto people's subjective experiences, which Chia et al. (2020) termed as the 'macro-to-micro' pathway of *CSR for Happiness*. However, there was minimal awareness among participants of the 'micro-to-macro' pathway that speaks to the ascending benefits of positive subjective experiences that contribute to improvements in objective societal conditions (Chia et al., 2020). This lack of public awareness exists despite the ever-growing body of scientific evidence demonstrating the objective benefits of subjective wellbeing (e.g., De Neve, Diener, Tay, & Xuereb, 2013; Diener & Tay, 2017). This might partially explain why there was only marginal public support regarding businesses' social responsibilities for societal happiness. Similar to other social issues that concern businesses such as climate change (Rietig, 2011), it is foreseeable that as wellbeing science becomes more mainstream and continues to gain greater policy attention (Durand & Exton, 2019; Veenhoven, 2004), there will be growing public pressure on businesses to play a more active role in preserving and advancing people's right to, and experience of happiness.

Our analysis also identified five boundary conditions within the extant social contracts that underpin *CSR for Happiness*. In identifying 'what' businesses are responsible for, our results reveal that businesses have a responsibility to: (1) minimise actual or potential harm to subjective happiness, (2) exercise awareness of subjective happiness impacts in their decision-making, and (3) create and/or preserve enabling conditions for subjective happiness to occur. While scholars such as Frey (2018) have previously opined that “what a firm can and should do is offer its stakeholder opportunities to achieve happiness” (p. 57), our study offers empirical support to legitimise these prescriptions on business. Further, our analysis identified two limiting conditions on *CSR for Happiness*; that is, (4) businesses’ social responsibilities for happiness is limited by their purpose and resource availabilities, and, (5) their proximity to particular stakeholder groups.

Methodologically, our novel mixed method design offers an approach for analysing qualitative survey data, adding to the methods available within the growing computational social sciences area. As Mossholder, Settoon, Harris, and Armenakis (1995) noted, although textual survey data is qualitatively rich, the complexity and volume of such data present numerous methodological challenges to researchers. For instance, manual analysis of textual data from large scale surveys is often infeasible and impractical as it can be extremely time-consuming and laborious (Jackson & Trochim, 2002). Conversely, fully automated text analysis using computational techniques are prone to error and analytical outputs may fail to reflect the richness, nuance, and context of participant responses which are inherently valuable in textual data (Eichstaedt et al., 2020). Our study adopted a hybrid approach that combined automated and manual processes to mitigate the respective shortcoming of only using a single approach in isolation thus contributing a method that could be applied in other survey-based studies to facilitate the analysis of large amount of qualitative information.

7.9.1 Limitations and Future Research

Although this study provides interesting insights on lay construals of happiness and the conceptual boundaries of *CSR for Happiness,* there are also a number of limitations. As noted in the literature, notions of happiness (e.g, Helliwell, 2014) and public perceptions of CSR (e.g., Rim & Dong, 2018) are contextually dependent and are influenced by various sociodemographic and country-related factors. ESCs accommodate this contextuality given that context-specific norms are an inherent and distinctive theoretical feature of ESCs (Donaldson & Dunfee, 1999) and can be evaluated using surveys (Dunfee, 1991). However, the very nature of ESCs and the use of cross-sectional surveys means that the results of our study may only reflect the perspectives of study participants at a specific point in time. As such, while our results lend some support to the conceptual legitimacy of *CSR for Happiness* in Australia, it is unclear whether this generalises to other national and international contexts. To strengthen the universal appeal, relevance, and applicability of the *CSR for Happiness* concept, future studies should evaluate whether the results of our study generalise to other populations with similar or dissimilar national and cultural characteristics. Our results, in aggregation with future replicated studies, or studies using alternative designs, would provide important convergent insights to establish shared understandings on the factors and conditions under which *CSR for Happiness* is most relevant and pertinent.

A second limitation is that our study only focussed on the first doctrine of ESCs; that is, community norms are empirically discoverable and verifiable (Dunfee, 1991). Consequently, our results may be prone to charges of moral relativism. Specifically, our study does not establish the objective standards regarding the ethical or moral praiseworthiness of *CSR for Happiness* beyond the views and opinions expressed by a particular community. Further philosophical and conceptual work could leverage our empirical results and apply the remaining doctrines of ESCs (i.e., application of the filtering test and priority rules) to address potential issues of moral relativism.

Finally, this study has used convenience sampling, rather than random sampling, in its survey. This is appropriate for the descriptive and exploratory nature of the research, but means the results cannot be generalised to the general public (see the discussion in chapter 6).

7.10 Conclusion

Given what is empirically known about the various benefits of happiness, the conscious and explicit recognition of businesses' influence on people's subjective experiences present new and interesting research questions at the interface of business and society. As an initial empirical study on the nascent concept of *CSR for Happiness*, this study contributes descriptive insights that help clarify normative propositions and the conceptual boundaries regarding the social role and responsibilities of businesses for societal happiness. Although our results indicate broad – albeit marginally positive – community support for *CSR for Happiness*, our qualitative insights reveal that the question of whether businesses should bear social responsibilities for happiness is one that is unconducive to simple binary responses and requires nuanced consideration. Independently, happiness and CSR are two concepts characterised by considerable ontological complexity. Together, the intersection of these concepts presents an exciting but challenging scholarly agenda for the future.

CHAPTER 8: DISCUSSION AND CONCLUSION

Chapter Synopsis

In this final chapter, I provide an overall discussion that integrates the central contents and contributions of this thesis. I provide a brief summary of each chapter, threading together the narrative that links together the aim of this thesis, the development of the *CSR for Happiness* framework, and the subsequent empirical studies that were conducted. Although the contributions of my work have been progressively discussed throughout this thesis, this chapter revisits some of those points to consider the broader theoretical and empirical contributions of this thesis.

8.1 Introduction

This chapter provides an integrative discussion of the theoretical and empirical work that was conducted as part of this thesis. The overall aim of this dissertation was to explore the social responsibilities that businesses have (or should have) for societal happiness". To address this question, I adopted an interdisciplinary approach that integrated theories and concepts from positive psychology and CSR to: (1) develop a framework that establishes a conceptual nexus between business and societal happiness, and (2) conduct two empirical studies that descriptively explored the normative boundaries of the social responsibilities of business for societal happiness. Distinct from past scholarly perspectives in CSR, my thesis moves beyond mere consideration of objective societal conditions to a more expansive and comprehensive perspective of social impact by framing subjective experiences of societal constituents as an externality of business. Importantly, given the public policy interest in societal happiness in recent years (Durand & Exton, 2019), this thesis initiates a broader debate on what the social role and responsibilities of business for societal happiness is, and what it should be.

In the sections that follow, I begin with a summary of the aims, approaches and findings of my thesis. Next, I situate and contextualise key findings within the broader literature. Based on the research method adopted in chapter 7, I then discuss how my mixed-method approach makes a methodological contribution to the analysis of large-scale textual datasets collected from open-ended survey questions. I conclude with a discussion of limitations and future research directions.

8.2 Summary of Dissertation Contents and Findings

In Chapter 1, I provided the research background that framed the focus of my dissertation. I highlighted that while governments and inter-governmental agencies around the world have increasingly focussed on societal happiness (Diener & Seligman, 2018), scant attention has been given to the social role, responsibilities, and contributions of business organisations. It was reasoned that this oversight in policy discourse and the scholarly literature needs to be acknowledged and addressed, as because businesses are pervasive and systemically connected to all aspects of modern life, including the subjective wellbeing of societal constituents (Wiist, 2010). As such, if public policymakers are truly interested in enhancing the happiness of their citizenry, there needs to be greater recognition that the existence and activities of businesses are an important social determinant of people's happiness. To explore what the social role and responsibilities of business might be in relation to societal happiness, Chapter 1 proposed an interdisciplinary approach that entails the cross-fertilisation of concepts and theories from positive psychology and CSR.

Chapter 2 introduced the disciplines of CSR and positive psychology in greater detail. In conducting a historical review of CSR, it was acknowledged that while CSR still remains a contested concept within the scholarly literature (Mitnick, Windsor, & Wood, 2020), the notion that businesses and corporations have broader social responsibilities beyond profit-making resonates strongly with the public and business leaders (Rivoli & Waddock, 2011). Three philosophical perspective of CSR – instrumental, ethical, and political – were reviewed, highlighting the common ways that past scholars have tried to legitimise (or delegitimise) the CSR concept. Following this review of CSR, I introduced the discipline of positive psychology and highlighted how concepts and perspectives from the field could be applied to advance CSR research, particularly when framing happiness as a social outcome of business. I conducted a literature review of eight specialist journals dedicated to CSR research, providing evidence around the overlaps between CSR and positive psychology. In the ninety-six articles that featured positive psychology, CSR only accounted for 20% of the articles. A key insight of this literature review was that ample opportunities exist to apply positive psychology theory and research to better understand the broader role and impact of businesses in society, particularly in relation to happiness and wellbeing.

Chapter 3 was a published manuscript in the conference proceedings of the *Seventh International Conference on Gross National Happiness* (i.e., Chia, 2018). This chapter reviewed the contemporary stakeholder literature where prior scholars (i.e., Jones & Felps, 2013) have argued the need to prescribe stakeholder happiness enhancement as the objective function of corporations. As an alternative perspective to the stakeholder happiness perspective, I proposed societal happiness may be construed as a social outcome of business, thus falling within the purview of CSR. Drawing on the positive psychology literature, I highlight that societal happiness could be operationalised as comprising objective, hedonic, and eudaimonic wellbeing. I also applied stakeholder concepts to operationalise ‘society’ as comprising of business stakeholders that includes suppliers, shareholders, customers, general citizens, and employees (Schwartz & Carroll, 2003). In bringing these operational constructs together, I put forth a framework entitled the ‘stakeholder wellbeing nexus’ to illustrate the direct and indirect connections between business and subjective wellbeing. As a nascent area of research, I proposed an inquiry framework that outlined four levels in which happiness-related concepts can intersect with CSR which include philosophical, theoretical, phenomenological, and measurement.

Chapter 4 extends on the theoretical analysis in Chapter 3. This chapter is a published, peer-reviewed article, and proposed a new concept called ‘CSR for Happiness’, which contends that corporations have a social responsibility to respect, preserve, and advance people’s right to, and experience of, happiness (Chia et al., 2020). Distinct from past approaches adopted in the stakeholder literature (i.e., Harrison & Wicks, 2013), the *CSR for Happiness* concept provides a holistic conceptualisation of happiness, which includes objective, subjective, hedonic, and eudaimonic dimensions of happiness. Importantly, the integrative framework developed illustrates and defines the pathways (i.e., macro-to-micro and micro-to-macro) through which corporations can potentially impact on societal happiness (Chia et al., 2020).

Chapter 5 detailed the research methodology used in the two empirical studies included within the thesis. The political philosophical perspective of CSR (i.e., social contracts) underpinned my research design, which formed the basis for why I collected and analysed data on public perspectives of *CSR for Happiness*. Rather than subscribing to a purely positivist or interpretivist epistemological and ontological orientation, I adopted a pragmatic orientation, which advocates embracing various methodological approaches to best address the questions (Tashakkori & Teddlie, 1998). I outlined the data collection instrument and analytical procedures used for both my empirical studies and concluded with a discussion of ethical considerations.

Chapter 6 was a published, peer-reviewed empirical paper that was a descriptive exploratory quantitative study, aimed at providing initial empirical examination of the *CSR for Happiness* concept. Based on a contractarian view that social responsibilities are defined by public expectations, this study examined lay perspectives (N=1,319) of the social responsibilities of businesses to enhance subjective wellbeing. The study found that while the public did not believe that subjective wellbeing was the most salient social issue that businesses should address, they did believe that business do bear *some* responsibilities for subjective wellbeing, particularly for high-proximity stakeholder. This belief was strongest among those in the public from less privileged backgrounds. Interestingly, the study also found that businesses that contribute to subjective happiness may also promote stakeholder behaviours that yield instrumental outcomes for businesses.

Chapter 7 extends the quantitative findings in Chapter 6. In this study, a mixed-method approach was used to analyse open-ended responses collected from over 1,000 individuals to understand how the public construed 'societal happiness' and to empirically explore the perceived boundaries of businesses' social responsibility for subjective wellbeing. The mixed-method approach comprised two stages: (1) automated sematic processing using NLP, and (2) thematic analysis. This study complemented the findings reported in Chapter 6, but more significantly, the qualitative data offered more nuanced insights on the perceived conceptual boundaries of *CSR for Happiness*. The study found that the public construed societal happiness as quality-of-life which was defined as socioeconomic conditions and psychoemotional experiences. Further, five themes were identified which clarify the perceived extent and degree of businesses' social responsibilities for societal happiness.

8.3 Theoretical, Empirical, and Methodological Contributions

Society is everchanging and so is its relationship with business (Bergman, Bergman, & Berger, 2017). For organisational researchers, there is an impetus to ask new questions and to reappraise conventional perspectives to ensure that scholarship keeps pace with dynamic changes in the world, at times provoking and considering alternative viewpoints and paradigms. This dissertation makes several important theoretical and empirical contributions that stem from a seemingly simple question of whether businesses had a social responsibility for societal happiness. In pursuing answers to this question, this dissertation has traversed various disciplines and philosophical perspectives with the aim of exploring, challenging, and broadening conventional understandings of the social impacts of business. Taking a pragmatic orientation, this thesis also offered a new methodological approach, supporting the efficient analysis of large amounts of qualitative data.

8.3.1 Broadening the Evaluative Criteria of Socially Responsible Business

The concept of happiness is not new to organisational research. There is a vast body of scholarly work that has examined the instrumental benefits of happy employees (Zelenski, Murphy, & Jenkins, 2008) and consumers (Schmitt, 2012). More broadly, stakeholder theorists have applied the happiness concept to conceptualise the way stakeholders appropriate value from their interactions with business and how that might translate into firm value (Harrison & Wicks, 2013). From this perspective, happiness is something that can be leveraged or exploited by businesses to yield various instrumental gains for a firm. As a point of departure from these instrumental perspectives, this dissertation approached the study of happiness from a humanist perspective, where the contribution of businesses to happiness is viewed as a desirable end rather as a means for enhancing firm performance. Research from psychology and the health sciences has found that happiness leads to numerous desirable second-order effects on various objective quality-of-life indicators spanning health outcomes, employment, civic engagement, and social cohesion (Diener & Tay, 2017). As highlighted in Chapters 3 and 4, what businesses do and how they affect happiness at the individual-level translates into various societal-level outcomes and, conversely, how businesses affect societal conditions translate into various individual-level outcomes.

Given the effects that businesses have on societal happiness, the question becomes, 'what businesses and/or society should do about it?'. In Chapter 3, I contended that Jones and Felp's (2013a) proposition to regulatorily supplant the objective function of business from profit maximisation to stakeholder happiness enhancement was both unrealistic and untenable in practical terms. I proposed an alternative perspective, framing happiness as a social externality of business that should fall within the purview of CSR. CSR is commonly understood as "efforts to internalize and institutionalize externalities produced by business transactions" (Laudal, 2012, p. 290). Across the scholarly and practitioner literatures, these externalities are conventionally conceived in terms of impacts on objective conditions of society such as environmental pollution, public health, and unemployment rates (Laudal, 2011). This dissertation aims to shift conventional understandings of externalities to encompass impacts on people's subjective experiences (i.e., subjective happiness) where CSR scholars, such as Bhattacharya and Sen (2004) previously state, have been largely ignored within the extant literature.

Both my work and Jones and Felp's (2013a) recognise that the happiness enhancement of society is important for both businesses and society; where we differ is on our perspectives regarding whether societal happiness is best achieved via regulatory (i.e., legislating the corporate objective) or non-regulatory (i.e., normalising social values through CSR) avenues. By shedding light on the businesses' potential impacts on happiness and the associated second-order effects, the collective works in this dissertation broadens the evaluative criteria of what is deemed as socially responsible business. That is, socially responsible businesses not only consider their social impacts on objective societal conditions but also consider how their activities might positively or negatively impact on the happiness of societal constituents. To the best of my knowledge, this perspective has not previously been proposed within the extant literature. As such, this dissertation responds to calls for CSR researchers to analyse CSR through different lens and to pursue different perspectives of the role and responsibilities of business in society (Golob et al., 2013).

8.3.2 Granular, Holistic, and Dynamic Conceptualisations of Happiness

Past reviews of the CSR literature indicate that the management discipline is the single most influential source of scholarship in CSR research (Lockett, Moon, & Visser, 2006). Athanasopoulou and Selsky (2016) argue that "broader, deeper and more complex frameworks [of CSR] are needed to acknowledge the multi-level, multi-perspective and political aspects of the social context" (p. 47). In addressing these limitations, this dissertation drew on interdisciplinary scholarship to propose a new concept, *CSR for Happiness*, which offers a fresh perspective and alternative framework for understanding the impacts of business on society.

The self-referential nature of management research (Lockett et al., 2006) has perhaps led to two notable limitations in the way happiness has been conceptualised within the extant management literature. Firstly, as Jones et al. (2016) observe, management researchers have tended to equate happiness with economic metrics such as utility. Here, the assumption is that consumption is an adequate proxy for happiness. Secondly, as addressed in Chapter 4, recent work on happiness within the stakeholder literature has tended to focus exclusively on the hedonic dimension of happiness.

Drawing on research and theory from psychology, this dissertation has integrated more holistic and granular conceptualisations of happiness into the management literature. Addressing past conceptual limitations noted above, *CSR for Happiness* makes an important contribution by offering a more comprehensive conceptual approach by defining happiness as comprising of objective and subjective dimensions, where the subjective dimension is further operationalised as hedonic and eudaimonic happiness. Accordingly, this holistic conceptualisation not only expands the purview of CSR but also contributes to the stakeholder literature by reappraising the concept of stakeholder value to encompass eudaimonic happiness. Importantly, *CSR for Happiness* moves beyond mere descriptions of the various dimensions of happiness to highlight the dynamic inter-dependencies between the dimensions (i.e., micro-to-macro and macro-to-micro pathways). By doing so, my work provides a complex and systems perspective of how businesses intersects with societal happiness.

Interestingly, the results of the empirical work presented in Chapter 7 highlights that scholarly notions of happiness may differ from lay notions of happiness. The survey responses indicate that when asked about the social responsibilities of business for happiness, laypeople were able to distinguish between objective and subjective happiness and they also acknowledged the interdependency between both. However, although psychological research draws distinction between different types of subjective happiness (i.e., hedonic and eudaimonic; Ryan & Deci, 2001), laypeople conceived subjective happiness as an amalgamation of both hedonic and eudaimonic happiness. This finding may well be context-specific (i.e., people do not distinguish between hedonic and eudaimonic when reflecting on the social responsibilities of business), but it helps to clarify what societal constituents and stakeholder expect of businesses in relation to their happiness.

8.3.3 Clarifying Conceptual Boundaries of CSR for Happiness

CSR for Happiness is a theoretical framework that lays a foundation for future empirical research. The empirical studies conducted in this dissertation sought to address the perennial challenge of CSR research, that is, answering the question, "social responsibility to whom and for what?" (Moir, 2001). While Chapters 3 and 4 conceptually defined these parameters, Chapters 6 and 7 provide the first empirical studies conducted on *CSR for Happiness* by examining the extent and level of social responsibilities that businesses should bear in relation to societal happiness.

Applying a contractarian perspective, CSR can be defined as social contracts that embody the public expectations, attitudes, and values (Garriga & Melé, 2004). Both empirical studies adopted the contractarian perspective by examining the public's voice in order to identify 'who' businesses are socially responsible to and for 'what' aspects happiness. The aim of examining public perspectives was not only to clarify conceptual boundaries, but also to legitimise the *CSR for Happiness* concept by verifying whether the concept reflects the goals, beliefs, and attitudes of the public (Suchman, 1995).

Collectively, both studies offered nuanced insights on the perceived social responsibilities of business for societal happiness. Specifically, the studies found that social responsibility for happiness is greatest for high-proximity stakeholders such as employees and customers. Further, although the public believed that businesses have some social responsibilities for happiness, their expectations were tempered by a number of caveats: (1) responsibility not to harm happiness, (2) responsibility to enable happiness, (3) responsibility to exercise awareness of happiness in decision making, (4) responsibility for happiness is greatest for stakeholder that are spatially near, and (5) responsibility to act within scope of their strategic purpose and resource availabilities.

8.3.4 Methodological Contributions

Text data collected from open-ended questions in surveys present various challenges for researchers. Open-ended survey data are often discarded or ignored (Singer & Couper, 2017) because they are difficult and time-consuming to analyse, and as some scholars critique, survey open-text responses often lack the layers of detail required to adequately capture socioemotional nuances, personal meaning, and context (LaDonna, Taylor, & Lingard, 2018). Further, traditional qualitative approaches used for analysis involves manual coding of text into categories which is not practically scalable to large surveys (Schonlau & Couper, 2016). Albeit the inherent challenge of open-ended survey data, many have argued they are an effective and cost-efficient means for capturing somewhat rich descriptions of participants' perspectives and realities that can be used to explain, explore, and/or reconfirm ideas (Schonlau & Couper, 2016). Despite the noted drawbacks and benefits, the literature offers very few methodological options for the analytical treatment of open-ended survey data.

To explore public perspectives of *CSR for Happiness*, the study presented in Chapter 7 involved the collection and analysis of text data amassed from over 1,000 survey responses. In the absence of well-established methodologies for analysing open-ended survey data, I developed and applied a mixed-method approach that combined natural language processing and thematic analysis; an approach that has not previously been used in CSR or social contracts research. Using graph-theoretic principles, this approach involved initially generating bigrams from total text-based dataset that subsequently guided more in-depth analysis of textual data contained within dominant bigram nodes (Namey, Guest, Thairu, & Johnson, 2008).

This mixed-method approach makes a novel methodological contribution to the literature by offering a hybrid quantitative-qualitative procedure that leverages advances in computational technology to systematically process and analyse text data collected from large scale surveys. Rather than only using quantitative methods typical in survey research, this methodology presents the option and flexibility to conduct survey research that is more comprehensive whereby quantitative and qualitative data are complementarily analysed to generate deeper and richer insights.

8.4 Practical Implications

The findings presented in this thesis yields a number of practical implications for public policy, standards organisations, and businesses. Firstly, as reiterated throughout this thesis, societal happiness and wellbeing is a topic of growing interest for governments and intergovernmental agencies around the world (Durand & Exton, 2019). The underpinning principle of the wellbeing approach in policymaking is that regulatory interventions and public spending should be guided by considerations of impacts on population wellbeing (Cylus & Smith, 2020). Indeed, while governments can affect various factors that correlate with happiness such as income, social support, and health (Helliwell, Layard, & Sachs, 2019), so do business organisations. The conceptual model in this thesis sheds focal light on systemic interconnections of business in society and their potential impacts on various objective and subjective factors that are important to happiness. While my thesis findings fall short of recommending regulatory interventions for business organisations, they do highlight the need for broader policy consideration of how businesses might contribute to national policy agendas for improving happiness and wellbeing.

Secondly, while government intervention is one pathway of placing happiness on the business agenda, there are also numerous standards and certification organisations that play an influential role in shaping business priorities, decision-making, and behaviours. Non-regulatory organisations and standards organisations (e.g., BCorp, global reporting initiative (GRI), UN global compact, international standards organisation (ISO), and environmental, sustainability and governance (ESG)) have the potential to supplement their existing evaluative criteria with broader indicators. These organisations can incorporate indicators of subjective wellbeing that consequently inform the way businesses are appraised and certified in terms of their social responsibility and social impacts. Drawing on measurement instruments from psychology and health sciences, standards organisations have the potential to develop more holistic and comprehensive approaches for conducting social impact assessments that incorporate subjective wellbeing. This in turn might incentivise businesses to give greater consideration of their impacts on societal happiness.

Thirdly, the empirical findings of both studies conducted suggests that the public believes that businesses bear *some* social responsibilities for societal happiness. In other words, business organisations that contribute to societal happiness may be perceived or deemed as socially responsible. Prior CSR research has found that businesses that engage in socially responsible practices may also improve their financial performance (Barnett & Salomon, 2012; Wang, Dou, & Jia, 2016). It is conceivable that businesses that contribute to people's happiness not only benefit society as a whole but may also generate instrumental outcomes for the firm. Indeed, initial findings reported in Study 2 (see Chapter 6) suggests that businesses that contribute to societal happiness may benefit the firm by encouraging instrumental behaviours by stakeholders. Still, the positive psychology literature would argue that happiness is a valued outcome in and of itself, regardless of financial gain that may or may not occur. Although further research is required, this thesis suggests that organisations would do well to incorporate subjective happiness considerations in their decision-making processes for the benefit of stakeholders, society, and their own business.

8.5 Limitations and Future Research

As detailed in the respective conceptual and empirical studies in this thesis (Chapters 3, 4, 6, and 7), there are numerous limitations across each study. In this section, I reconsider some of these limitations, which form the basis of my suggestions for future research. First, while the empirical studies in this thesis provide some clarification regarding the conceptual boundaries of *CSR for Happiness*, the findings reported are specific to the Australian context. Notably, both studies have used convenience sampling, rather than random sampling in its survey. As discussed in chapter 6, although this was appropriate for the descriptive and exploratory nature of the research, it does mean that result cannot be generalised to the general public. Framing CSR through a contractarian lens suggests that social contracts contain public beliefs, expectations and values that are specific to the focal communities to which they belong (Dunfee, 1991). While it is conceivable that findings reported in this thesis might generalise to other countries with similar characteristics (e.g., United Kingdom and New Zealand), future empirical research will need to corroborate findings across similar and dissimilar countries to identify how national factors such as income, cultural values, and governance might influence the way people perceive *CSR for Happiness*. Relatedly, in Chapters 6 and 7, extant social contracts (ESCs) were used narrowly as the theoretical basis for legitimising *CSR for Happiness*. Future research may consider appraising *CSR for Happiness* using Donaldson and Dunfee’s (1999) Integrated Social Contracts Theory (ISCT) which incorporates both micro (i.e., extant) and macro social contracts. Importantly, consideration of *CSR for Happiness* through the macro social contracts lens may further establish the ethical and moral foundations for the concept.

Second, the empirical studies were descriptive, exploratory, and correlational in nature, and were based on laypersons’ perceptions. As such, although the findings reveal the nature and features of public expectations, they say nothing about the causal relationship between business activities and societal happiness. Society’s relationship with business is complex and dynamic. Although past studies have established that business can, and do, affect particulate stakeholder groups such as employees (Fisher, 2010) and customers (Sirgy & Lee, 2006), the influence and reach of businesses are much greater. Future research needs to evaluate the impacts of business activities on happiness across a broader base of stakeholders including the general public, suppliers, shareholders, and special interest groups, and further consider the practical implications and recommendations that arise from the patterns observed.

Third, the empirical findings in Chapter 7 highlight that public perceptions of the level and extent of businesses' social responsibilities for happiness are contingent on a range of contextual and situational factors. For instance, the level of perceived social responsibility for happiness will differ depending whether it is a small family business or a large multinational corporation. Similarly, public expectations will also differ depending on the nature and core purpose of the business (e.g., a cigarette manufacturer versus a B Corporation). Although qualitative survey data in Study 2 revealed several caveats and contingencies in the way the public perceives *CSR for Happiness*, surveys are not the most conducive for collecting rich descriptions (LaDonna et al., 2018). Building on the findings reported in Study 2, future research should employ additional qualitative methods such as interviews and ethnographies that uncover how contextual and situational factors might influence public perspectives of *CSR for Happiness*.

Finally, as a humanist concept, *CSR for Happiness* is based on the assumption that happiness is a valuable outcome in and of itself rather than a means for achieving other outcomes. Other studies suggest that it is likely that businesses who contribute to societal happiness may also derive numerous benefits for themselves (Harrison & Wicks, 2013). After all, "if firms create value and treat their immediate stakeholders appropriately, they might well contribute to societal wellbeing" (Elms, Johnson-Cramer, & Berman, 2011, p. 27). But this thesis aligns with the positive psychology perspective that contends that happiness is a valuable outcome in and of itself. Based on the review of the extant CSR and stakeholder literature throughout this thesis, it has been identified that disproportionate scholarly attention has been given to employee and customer stakeholder groups. Future research should examine the instrumental benefits of enhancing happiness for a broader stakeholder base or view society as the unit of analysis rather than singular stakeholder groups.

8.6 Conclusion

Businesses are an integral and inseparable part of modern society and bear great influence in shaping the lives of those communities in which they operate. This thesis has examined and explored happiness as an externality of business, recognising that business decisions and activities bear far reaching positive or negative consequences on both the objective conditions of society as well as people's subjective experiences. In the same way that the preservation of the natural environment or public health is viewed as a collective responsibility of government, the public and the private sector, *CSR for Happiness* contends that similar shared responsibilities exist for societal happiness. *CSR for Happiness* may well raise more questions than it answers; however, I hope that the collective works in this thesis lays the initial foundations for future scholarly work and provokes new questions and research directions that address the important role, responsibilities and contributions of business in building a happier society.

REFERENCES

Acevedo, A. (2018). A personalistic appraisal of Maslow's needs theory of motivation: From "humanistic" psychology to integral humanism. *Journal of Business Ethics, 148*(4), 741-763.

Ackfeldt, A. L., & Wong, V. (2006). The antecedents of prosocial service behaviours: An empirical investigation. *The Service Industries Journal*, 26(7), 727-745.

Agudelo, M., Jóhannsdóttir, L., & Davídsdóttir, B. (2019). A literature review of the history and evolution of corporate social responsibility. *International Journal of Corporate Social Responsibility, 4*(1), 1-23.

Aguilera, R. V., Rupp, D. E., Williams, C. A., & Ganapathi, J. (2007). Putting the S back in corporate social responsibility: A multilevel theory of social change in organizations. *Academy of Management Review, 32*(3), 836-863.

Aguinis, H. (2011). Organizational Responsibility: Doing Good and Doing Well. In S. Zedeck (Ed.), *APA handbook of Industrial and Organizational Psychology: Maintaining, Expanding, and Contracting the Organization* (Vol. 3, pp. 855-879). Washington, D.C: American Psychological Association.

Aguinis, H., & Glavas, A. (2012). What we know and don't know about corporate social responsibility a review and research agenda. *Journal of Management, 38*(4), 932-968.

Ahuvia, A., Thin, N., Haybron, D., Biswas-Diener, R., Ricard, M., & Timsit, J. (2015). Happiness: An interactionist perspective. *International Journal of Wellbeing*, 5(1), 1–18.

Aknin, L. B., Dunn, E. W., & Norton, M. I. (2012). Happiness runs in a circular motion: Evidence for a positive feedback loop between prosocial spending and happiness. *Journal of Happiness Studies*, 13(2), 347–355.

Alzola, M. (2015). Virtuous persons and virtuous actions in business ethics and organizational research. *Business Ethics Quarterly, 25*(03), 287-318.

Amrhein, V., Trafimow, D., & Greenland, S. (2019). Inferential statistics as descriptive statistics: There is no replication crisis if we don't expect replication. *The American Statistician*, 73(sup1), 262–270.

Andersson, L. M., Giacalone, R. A., & Jurkiewicz, C. L. (2007). On the relationship of hope and gratitude to corporate social responsibility. *Journal of Business Ethics, 70*(4), 401-409.

Anderson, L., Ostrom, A. L., Corus, C., Fisk, R. P., Gallan, A. S., Giraldo, M., et al. (2013). Transformative service research: An agenda for the future. *Journal of Business Research*, 66(8), 1203-1210.

Anderson, S., & Cavanagh, J. (2000). Report on the top 200 corporations. Retrieved from http://www.corporations.org/system/top100.html

Arjoon, S. (2000). Virtue theory as a dynamic theory of business. *Journal of Business Ethics, 28*(2), 159–178.

Ashkanasy, N. M. (2011). International happiness: A multilevel perspective. *The Academy of Management Perspectives, 25*(1), 23-29.

Aspinwall, L. G., & Tedeschi, R. G. (2010). The value of positive psychology for health psychology: Progress and pitfalls in examining the relation of positive phenomena to health. *Annals of Behavioural Medicine*, 39(1), 4-15.

Athanasopoulou, A., & Selsky, J. W. (2016). The social context in CSR research: a contextualist approach with critical applications. In A. Örtenblad (Ed.), *Research handbook on corporate social responsibility in context* (pp. 46-64). Northampton, MA: Edward Elgar.

Ayton, P., Pott, A., & Elwakili, N. (2007). Affective forecasting: Why can't people predict their emotions? *Thinking & Reasoning*, 13(1), 62–80.

Baden, D., & Harwood, I. A. (2013). Terminology matters: A critical exploration of corporate social responsibility terms. *Journal of Business Ethics, 116*(3), 615-627.

Barnett, M. L., & Salomon, R. M. (2012). Does it pay to be really good? Addressing the shape of the relationship between social and financial performance. *Strategic Management Journal, 33*(11), 1304-1320.

Beadle, R. (2013). Managerial work in a practice-embodying institution: The role of calling, the virtue of constancy. *Journal of Business Ethics, 113*(4), 679-690.

Beadle, R., Sison, A. J. G., & Fontrodona, J. (2015). Introduction-virtue and virtuousness: when will the twain ever meet? *Business Ethics: A European Review, 24*(S2), S67-S77.

Beal, B. D., & Neesham, C. (2016). Systemic corporate social responsibility: Micro-to-macro transitions, collective outcomes and self-regulation. *Social Responsibility Journal*, 12(2), 209-227.

Beresford, P. (2005). Redistributing profit and loss: The new economics of the market and social welfare. *Critical Social Policy*, 25(4), 464–482.

Berger, I. E., Cunningham, P. H., & Drumwright, M. E. (2007). Mainstreaming corporate social responsibility: Developing markets for virtue. *California Management Review, 49*(4), 132-157.

Bergman, M. M., Bergman, Z., & Berger, L. (2017). An empirical exploration, typology, and definition of corporate sustainability. *Sustainability, 9*(5), 753. https://doi.org/10.3390/su9050753

Bhattacharya, C. B., & Sen, S. (2004). Doing better at doing good: When, why, and how consumers respond to corporate social initiatives. *California Management Review,* 47(1), 9-24.

Bickman, L., & Rog, D. J. (2013). Applied Research Design: A Practical Approach. In L. Bickman & D. J. Rog (Eds.), *The SAGE Handbook of Applied Social Research Methods* (pp. 3-43). Thousand Oaks, CA: Sage Publications.

Bies, R. J., Bartunek, J. M., Fort, T. L., & Zald, M. N. (2007). Corporations as social change agents: Individual, interpersonal, institutional, and environmental dynamics. *Academy of Management Review*, 32(3), 788–793.

Biswas-Diener, R., Diener, E., & Lyubchik, N. (2015). Wellbeing in Bhutan. *International Journal of Wellbeing*, 5(2), 1-13.

Blanchflower, D. G., & Oswald, A. J. (2011). International happiness: A new view on the measure of performance. *Academy of Management Perspectives,* 25(1), 6−22.

Boehm, J. K., & Lyubomirsky, S. (2008). Does happiness promote career success? *Journal of Career Assessment,* 16(1), 101−116.

Bosse, D. A., & Coughlan, R. (2016). Stakeholder relationship bonds. *Journal of Management Studies*, 53(7), 1197−1222.

Bowen, H. R. (1953). *Social responsibilities of the businessman*. New York, NY: Harper & Row.

Box, G. E. P. (1976). Science and statistics. Journal of the American Statistical Association, 71, 791–799. Business for Social Responsibility (BSR) (2013). A new CSR frontier: Business and population health. Retrieved from https://www.bsr.org/reports/BSR_A_New_CSR_Frontier_Business_and_Population_Health.pdf. Accessed 16 Aug 2019.

Boyatzis, R. E. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks, CA: Sage.

Bozkurt, T. (2014). New horizons in education: Positive education and emerging leadership roles of counsellors. *Procedia-Social and Behavioral Sciences, 140,* 452-461.

Brammer, S., & Millington, A. (2008). Does it pay to be different? An analysis of the relationship between corporate social and financial performance. *Strategic Management Journal, 29*(12), 1325-1343.

Braun, S., & Peus, C. (2018). Crossover of work–life balance perceptions: Does authentic leadership matter? *Journal of Business Ethics, 149*(4), 875-893.

Bray, I., & Gunnell, D. (2006), Suicide rates, life satisfaction and happiness as markers for population mental health. *Social Psychiatry and Psychiatric Epidemiology*, 41, 333-337.

Brenkert, G. G. (2016). Business ethics and human rights: An overview. *Business and Human Rights Journal*, 1(2), 277-306.

Bright, D. S., Cameron, K. S., & Caza, A. (2006). The amplifying and buffering effects of virtuousness in downsized organizations. *Journal of Business Ethics, 64*(3), 249-269.

Bright, D. S., Winn, B. A., & Kanov, J. (2014). Reconsidering virtue: Differences of perspective in virtue ethics and the positive social sciences. *Journal of Business Ethics, 119*(4), 445-460.

Buchanan, E. A., & Hvizdak, E. E. (2009). Online survey tools: Ethical and methodological concerns of human research ethics committees. *Journal of Empirical Research on Human Research Ethics, 4*(2), 37-48.

Burns, G. W. (2011). Gross National Happiness: A Gift from Bhutan to the World. In R. Biswas-Diener (Ed.), *Positive Psychology as Social Change* (pp. 73-87). New York, NY: Springer.

Burke, R. J., & Fiksenbaum, L. (2009). Work motivations, work outcomes, and health: Passion versus addiction. *Journal of Business Ethics, 84*(2), 257-263.

Business for Social Responsibility. (2001). *A New CSR Frontier: Business and Population Health.* Retrieved from http://www.bsr.org/bsrresources/WhitePapers_Issue-Area.cfm.

Business Roundtable (2019). Statement on the Purpose of a Corporation. Retrieved from https://www.businessroundtable.org/business-roundtable-redefines-the-purpose-of-a-corporation-to-promote-an-economy-that-serves-all-americans. Accessed 20 Mar 2020.

Byerly, R. T. (2013). Business in society: The social contract revisited. *Journal of Organisational Transformation & Social Change, 10*(1), 4-20.

Cameron, K. S., & Caza, A. (2004). Contributions to the discipline of positive organizational scholarship. *American Behavioral Scientist, 47*(6), 731-739.

Cameron, K. S., & Spreitzer, G. M. (2012). What is positive about positive organizational scholarship? In G. Spreitzer & K. S. Cameron (Eds.), *The Oxford Handbook of Positive Organizational Scholarship* (pp. 1-16). New York, NY: Oxford University Press

Carroll, A. B. (1999). Corporate social responsibility evolution of a definitional construct. *Business & Society, 38*(3), 268-295.

Carroll, A. B. (1991). The pyramid of corporate social responsibility: Toward the moral management of organizational stakeholders. *Business Horizons*, 34(4), 39–48.

Carroll, A. B. (2008). A history of corporate social responsibility: Concepts and practices. In A. Crane, A. McWilliams, D. Matten, J. Moon, & D. S. Siegel (Eds.), *The Oxford Handbook of Corporate Social Responsibility* (pp. 19-46). New York, NY: Oxford University Press.

Carroll, A. B. (2015). Corporate social responsibility: The centerpiece of competing and complementary frameworks. *Organizational Dynamics, 44*(2), 87-96.

Carroll, A. B. (2018). Corporate Social Responsibility (CSR) and Corporate Social Performance (CSP). In R.W. Kolb (Ed.), *The SAGE Encyclopedia of business ethics and society* (pp. 746–754). Thousand Oaks, CA: Sage Publications.

Carroll, A. B., & Shabana, K. M. (2010). The business case for corporate social responsibility: A review of concepts, research and practice. *International Journal of Management Reviews*, 12(1), 85–105.

Caza, B. B., & Wrzesniewski, A. (2013). How work shapes well-being. In S. A. David, I. Boniwell, I. & A. C. Ayers (Eds.), *The Oxford Handbook of Happiness* (pp. 693−719). Oxford, UK: Oxford University Press

Chaffee, E. C. (2017). The origins of corporate social responsibility. *University of Cincinnati Law Review, 85*, 353.

Chae, B. K., & Park, E. O. (2018). Corporate social responsibility (CSR): A survey of topics and trends using Twitter data and topic modelling. *Sustainability,* 10(7), 2231. doi:10.3390/su10072231

Chakrabarty, S., & Bass, A. E. (2015). Comparing virtue, consequentialist, and deontological ethics-based corporate social responsibility: Mitigating microfinance risk in institutional voids. *Journal of Business Ethics, 126*(3), 487-512.

Chaudary, S., Zahid, Z., Shahid, S., Khan, S. N., & Azar, S. (2016). Customer perception of CSR initiatives: Its antecedents and consequences. *Social Responsibility Journal*, 12(2), 263–279.

Chen, X., & Kelly, T. F. (2015). B-Corps—A Growing Form of Social Enterprise: Tracing Their Progress and Assessing Their Performance. *Journal of Leadership & Organizational Studies*, 22(1), 102-114.

Chia, A. (2018) National happiness: A neo-utilitarian corporate objective or a social responsibility? In K. Ura, & S. Chophel (Eds.), *Seventh International Conference* *on Gross National Happiness*, Thimphu, Bhutan, 2017 (pp. 300–328): The Centre for Bhutan Studies & GNH.

Chia, A., & Singh, P. (2019). A breath of fresh air: Creating shared value in the Philippines. In C. Prange & R. Kattenbach (Eds.), *Management Practices in Asia* (pp. 167–185). Cham: Springer.

Chia, A., & Kern, M. L. (2020). Subjective Wellbeing and the Social Responsibilities of Business: an Exploratory Investigation of Australian Perspectives. *Applied Research in Quality Life*. https://doi.org/10.1007/s11482-020-09846-x

Chia, A., Kern, M. L., & Neville, B. A. (2020). CSR for happiness: Corporate determinants of societal happiness as social responsibility. *Business Ethics: A European Review*, 29(3), 422-437.

Chung, C., & Pennebaker, J. W. (2007). The Psychological Functions of Function Words. In K. Fiedler (Ed.), *Social Communication* (pp. 343-259). New York, NY: Psychology Press.

Chung, C. K., & Pennebaker, J. W. (2008). Revealing dimensions of thinking in open-ended self-descriptions: An automated meaning extraction method for natural language. *Journal of Research in Personality, 42*(1), 96-132.

Civera, C., De Colle, S., & Casalegno, C. (2019). Stakeholder engagement through empowerment: The case of coffee farmers. *Business Ethics: A European Review*, 28(2), 156-174.

Clarkson, M. E. (1995). A stakeholder framework for analyzing and evaluating corporate social performance. *Academy of Management Review, 20*(1), 92-117.

Cohn, M. A., Fredrickson, B. L., Brown, S. L., Mikels, J. A., & Conway, A. M. (2009). Happiness unpacked: positive emotions increase life satisfaction by building resilience. *Emotion, 9*(3), 361-368.

Collins, P. Y., Patel, V., Joestl, S. S., March, D., Insel, T. R., Daar, A. S., . . . Fairburn, C. (2011). Grand challenges in global mental health. *Nature, 475*(7354), 27-30.

Confino, J. (2014, April 22) Bhutan's prime minister: business must take happiness seriously. *The Guardian*. Retrieved from https://www.theguardian.com/sustainable-business/bhutan-prime-minister-business-gross-national-happiness

Cooke, P. J., Melchert, T. P., & Connor, K. (2016). Measuring well-being: A review of instruments. *The Counseling Psychologist*, 44(5), 730−757.

Coombe, D. (2011). Corporate Citizenship: An Expression of Love. *Journal of Corporate Citizenship* (42), 93-102.

Cooperrider, D. L. (1990). Positive image, positive action: The affirmative basis of organizing. In S. Srivastva & D. L. Cooperrider (Eds.), *Appreciative Management and Leadership: The Power of Positive Thought and Action in Organizations* (pp. 91–125). San Francisco, CA: Jossey-Bass.

Cooperrider, D. L., & Fry, R. (2012). Mirror flourishing and the positive psychology of sustainability. *Journal of Corporate Citizenship, 46*(Summer), 3-12.

Cooperrider, D. L., & McQuaid, M. (2012). The positive arc of systemic strengths: How appreciative inquiry and sustainable designing can bring out the best in human systems. *Journal of Corporate Citizenship, 46*(Summer), 71-102.

Costa, M., & Torrecchia, P. (2018). Social, environmental and financial information. In S. O. Idowu, C. Sitnikov, D. Simion, & C. G. Bocean (Eds.), *Current issues in corporate social responsibility: An international consideration* (pp. 25–44). Cham: Springer.

Crane, A., McWilliams, A., Matten, D., Moon, J., & Siegel, D. S. (2008). The corporate social responsibility agenda. In A. Crane, A. McWilliams, D. Matten, J. Moon, & D. S. Siegel (Eds.), *The Oxford Handbook of Corporate Social Responsibility* (pp. 3-15). New York: Oxford University Press.

Crawford, J. R., & Henry, J. D. (2004). The positive and negative affect schedule (PANAS): Construct validity, measurement properties and normative data in a large non-clinical sample. *British Journal of Clinical Psychology*, 43(3), 245–265.

Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5 ed.). Thousand Oaks, CA: Sage Publications.

Creswell, J. W., & Plano Clark, V. L. (2017). *Designing and Conducting Mixed Methods Research* (3 ed.). Thousand Oaks, CA: Sage.

Crook, C. (2005, 20 Jan). The Good Company. *The Economist*. Retrieved from https://www.economist.com/special-report/2005/01/22/the-good-company

Crilly, D., Ni, N., & Jiang, Y. (2016). Do-no-harm versus do-good social responsibility: Attributional thinking and the liability of foreignness. *Strategic Management Journal*, 37(7), 1316-1329.

Cummins, R. A. (2013). Measuring happiness and subjective well-being. In S. A. David, I. Boniwell, I. & A. C. Ayers (Eds.), *The Oxford Handbook of Happiness* (pp. 185−200). Oxford, UK: Oxford University Press.

Cylus, J., & Smith, P. C. (2020). The economy of wellbeing: what is it and what are the implications for health? *British Medical Journal, 369*. doi: https://doi.org/10.1136/bmj.m1874

Dahlsrud, A. (2008). How corporate social responsibility is defined: an analysis of 37 definitions. *Corporate Social Responsibility and Environmental Management, 15*(1), 1-13.

Danner, D. D., Snowdon, D. A., & Friesen, W. V. (2001). Positive emotions in early life and longevity: Findings from the nun study. *Journal of Personality and Social Psychology,* 80(5), 804−813.

Davis, K. (1960). Can business afford to ignore corporate social responsibilities? *California Management Review, 2*, 70–76.

Davis, K. (1967). Understanding the Social Responsibility Puzzle. *Business Horizons, 10*(4), 45–51.

Davis, K. (1976). Social responsibility is inevitable. *California Management Review, 19*(1), 14-20.

de Bakker, F. G. A., Matten, D., Spence, L. J., & Wickert, C. (2020). The elephant in the room: The nascent research agenda on corporations, social responsibility, and capitalism. *Business & Society*, 59(7).

de Leeuw, E. (2008). Self-administered questionnaires and standardized interviews. In P. Alasuutari, L. Bickman, & J. Brannen (Eds.), *The Sage Handbook of Social Research Methods*. Thousand Oaks, CA: Sage.

De Neve, J.-E., Diener, E., Tay, L., & Xuereb, C. (2013). *The objective benefits of subjective well-being* (Vol. 2). New York, NY: UN Sustainable Network Development Solutions Network.

DeForge, B. R. (2012). Research Design Principles. In N. J. Salkind (Ed.), *Encyclopedia of Research Design* (pp. 1253-1259). Thousand Oaks, CA: Sage Publications.

Delle Fave, A., Brdar, I., Freire, T., Vella-Brodrick, D., & Wissing, M. P. (2011). The eudaimonic and hedonic components of happiness: Qualitative and quantitative findings. *Social Indicators Research*, 100(2), 185–207.

Demuijnck, G., & Fasterling, B. (2016). The social license to operate. *Journal of Business Ethics, 136*(4), 675-685.

Deci, E. L., & Ryan, R. M. (2008). Hedonia, eudaimonia, and well-being: An introduction. *Journal of Happiness Studies, 9*(1), 1-11.

Demuijnck, G., & Fasterling, B. (2016). The social license to operate. *Journal of Business Ethics, 136*(4), 675-685.

Desplaces, D. E., Melchar, D. E., Beauvais, L. L., & Bosco, S. M. (2007). The impact of business education on moral judgment competence: An empirical study. *Journal of Business Ethics, 74*(1), 73-87.

Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, 95(3), 542–575.

Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist, 55*(1), 34-43.

Diener, E. (2006). Guidelines for national indicators of subjective well-being and ill-being, *Applied Research in Quality of Life*, 1(2), 151–157.

Diener, E., & Biswas-Diener, R. (2018). Social Well-Being: Research and Policy Recommendations. In Global Happiness Council (Ed.), *Global Happiness Policy Report 2018* (pp. 128-157). New York, NY: Sustainable Development Solutions Network.

Diener, E., & Biswas-Diener, R. (2019). Well-being Interventions to Improve Societies. In Global Council for Happiness and Wellbeing (Ed.), *Global Happiness Policy Report 2019* (pp. 94-111). New York, NY: Sustainable Development Solutions Network.

Diener, E., & Chan, M. Y. (2011). Happy people live longer: Subjective well-being contributes to health and longevity. *Applied Psychology: Health and Well-Being,* 3, 1-43.

Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction with Life Scale. *Journal of Personality Assessment, 49*(1), 71-75.

Diener, E., Oishi, S., & Lucas, R. E. (2015). National accounts of subjective well-being. *American Psychologist*, 70(3), 234–242.

Diener, E., & Seligman, M. E. P. (2002). Very happy people. *Psychological Science, 13*(1), 81-84.

Diener, E., & Seligman, M. E. P. (2004). Beyond money toward an economy of well-being. *Psychological Science in the Public Interest*, 5(1), 1-31.

Diener, E., & Seligman, M. E. P. (2006). Measure for: the case for a national well-being index. *Science & Spirit, 17*(2), 36-38.

Diener, E., & Seligman, M. E. (2018). Beyond money: Progress on an economy of well-being. *Perspectives on Psychological Science*, *13*(2), 171-175.

Diener, E., Sapyta, J. J., & Suh, E. M. (1998). Subjective well-being is essential to wellbeing. *Psychological Inquiry*, 9(1), 33–37.

Diener, E., & Tay, L. (2017). A scientific review of the remarkable benefits of happiness for successful and healthy living. In K. Ura (Ed.), *Happiness: Transforming the Development Landscape* (pp. 90–117). Thimphu: Centre for Bhutan Studies and GNH.

Diener, E., & Tov, W. (2012). National accounts of well-being. In K. C. Land, M. J. Sirgy, & A. C. Michalos (Eds.), *Handbook of social indicators and quality of life research* (pp. 137−157). Dordrecht: Springer.

Diener, E., Wirtz, D., Tov, W., Kim Prieto, C., Choi, D.-w., Oishi, S., & Biswas Diener, R. (2010). New Well-being Measures: Short Scales to Assess Flourishing and Positive and Negative Feelings. *Social Indicators Research, 97*(2), 143-156.

Dillard, J., & Murray, A. (2012). Deciphering the domain of corporate social responsibility. In K. Haynes (Ed.), *Corporate Social Responsibility: A Research Handbook* (pp. 10-27). Hoboken, NJ: Taylor and Francis.

Dodd, M. (2018). Globalization, Pluralization, and Erosion: The Impact of Shifting Societal Expectations for Advocacy and Public Good. *The Journal of Public Interest Communications*, 2(2), 221–238.

Donaldson, T. (2001). Constructing a social contract for business. In A. Malachowski (Ed.), *Business Ethics: Critical Perspectives on Business and Management* (Vol. I, pp. 209-232). London: Routledge.

Donaldson, T., & Dunfee, T. W. (1994). Toward a unified conception of business ethics: Integrative social contracts theory. *Academy of Management Review, 19*(2), 252-284.

Donaldson, T., & Dunfee, T. W. (1999). *Ties That Bind: A Social Contracts Approach to Business Ethics*. Boston, MA: Harvard Business School Press.

Donaldson, T., & Walsh, J. P. (2015). Toward a theory of business. *Research in Organizational Behavior*, 35, 181-207.

Driscoll, C., & Starik, M. (2004). The primordial stakeholder: Advancing the conceptual consideration of stakeholder status for the natural environment. *Journal of Business Ethics*, 49(1), 55–73.

Dowling, J., & Pfeffer, J. (1975). Organizational legitimacy: Social values and organizational behavior. *Pacific Sociological Review, 18*(1), 122-136.

Drucker, J. (2017). Why Distant Reading Isn't. *Modern Language Association of America, 132*(3), 628-635.

Drucker, P. F. (1984). The new meaning of corporate social responsibility. *California Management Review, 26*, 53-63.

Du, S., Bhattacharya, C. B., & Sen, S. (2011). Corporate social responsibility and competitive advantage: Overcoming the trust barrier. *Management Science, 57*(9), 1528-1545.

Duncan, G. (2010). Should happiness-maximization be the goal of government? *Journal of Happiness Studies, 11*(2), 163-178.

Dunfee, T. W. (1991). Business ethics and extant social contracts. *Business Ethics Quarterly, 1*(1), 23-51.

Dunfee, T. W. (2006). A critical perspective of integrative social contracts theory: Recurring criticisms and next generation research topics. *Journal of Business Ethics, 68*(3), 303-328.

Dunn, E. W., Wilson, T. D., & Gilbert, D. T. (2003). Location, location, location: The misprediction of satisfaction in housing lotteries. *Personality and Social Psychology Bulletin,* 29(11), 1421–1432.

Durand, M. (2018). Countries' experiences with well-being and happiness metrics. In Global Council for Happiness and Wellbeing (Ed.), *Global Happiness Policy Report 2018* (pp. 200-245). New York, NY: Sustainable Development Solutions Network

Durand, M., & Exton, C. (2019). Adopting a Well-being Approach in Central Government: Policy Mechanisms and Practical Tools. In Global Council for Happiness and Wellbeing (Ed.), *Global Happiness Policy Report 2019* (pp. 140-161). New York, NY: Sustainable Development Solutions Network.

Dutton, J. E., & Ragins, B. R. E. (2007). *Exploring positive relationships at work: Building a theoretical and research foundation*. New York, NY: Taylor & Francis.

Dutton, J. E., & Sonenshein, S. (2009). Positive Organizational Scholarship. In S. J. Lopez (Ed.), *The Encyclopedia of Positive Psychology* (pp. 737-742). Sussex: Wiley-Blackwell.

Edgeworth, F. Y. (1885). Methods of statistics. *Journal of the Statistical Society of London*, Jubilee Volume, 181–217.

Edwards, M. G., & Kirkham, N. (2014). Situating 'giving voice to values': A metatheoretical evaluation of a new approach to business ethics. *Journal of Business Ethics, 121*(3), 477-495.

El Hedhli, K., Chebat, J.-C., & Sirgy, M. J. (2013). Shopping well-being at the mall: Construct, antecedents, and consequences. *Journal of Business Research, 66*(7), 856-863.

Elms, H., Johnson-Cramer, M. E., & Berman, S. L. (2011). Bounding the world's miseries: Corporate responsibility and freeman's stakeholder theory. In R. A. Phillips (Ed.), *Stakeholder theory impact and prospects* (pp. 1-53). Cheltenham: Edward Elgar.

Enderle, G. (2004). Global competition and corporate responsibilities of small and medium-sized enterprises. *Business Ethics: A European Review*, 13(1), 50–63.

Enderle, G. (2010). Clarifying the terms of business ethics and CSR. *Business Ethics Quarterly, 20*(4), 730-732.

Escadas, M., Jalali, M. S., & Farhangmehr, M. (2019). Why bad feelings predict good behaviours: The role of positive and negative anticipated emotions on consumer ethical decision making. *Business Ethics: A European Review*, 28, 529-545.

Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4.

Evan, W. M., & Freeman, R. E. (1988). A Stakeholder Theory of the Modern Corporation: Kantian Capitalism. In T. Beauchamp & N. Bowie (Eds.), *Ethical Theory and Business* (pp. 97-106). Englewood Cliffs, NJ: Prentice Hall.

Falck, O., & Heblich, S. (2007). Corporate social responsibility: Doing well by doing good. *Business Horizons*, *50*(3), 247-254.

Ferrero, I., & Sison, A. J. G. (2014). A quantitative analysis of authors, schools and themes in virtue ethics articles in business ethics and management journals (1980–2011). *Business Ethics: A European Review, 23*(4), 375-400.

Fisher, C. D. (2010). Happiness at work. *International Journal of Management Reviews*, *12*(4), 384-412.

Fitzgerald, N., & Cormack, M. (2006). *The role of business in society: An agenda for action*. Retrieved from https://www.conference-board.org/publications/publication detail.cfm?publicationid=1336

Flammer, C. (2013). Corporate social responsibility and shareholder reaction: The environmental awareness of investors. *Academy of Management Journal*, 56(3), 758–781.

Flick, U. (2011). Triangulation. In V. Jupp (Ed.), *The SAGE Dictionary of Social Research Methods* (pp. 306-307). London: Sage Publications.

Ford, B. Q., Mauss, I. B., & Gruber, J. (2015). Valuing happiness is associated with bipolar disorder. *Emotion*, *15*(2), 211-222.

Ford, B. Q., Shallcross, A. J., Mauss, I. B., Floerke, V. A., & Gruber, J. (2014). Desperately seeking happiness: Valuing happiness is associated with symptoms and diagnosis of depression. *Journal of Social and Clinical Psychology*, *33*(10), 890-905.

Forgeard, M. J. C., Jayawickreme, E., Kern, M. L., & Seligman, M. E. P. (2011). Doing the right thing: Measuring wellbeing for public policy. *International Journal of Wellbeing*, 1(1), 79-106.

Frederiksen, C. S., & Nielsen, M. E. J. (2013). The ethical foundations for CSR. In J. O. Okpara & S. O. Idowu (Eds.), *Corporate social responsibility: challenges, opportunities and strategies for 21st century leaders* (pp. 17-33). Berlin: Springer.

Freeman, I., & Hasnaoui, A. (2011). The meaning of corporate social responsibility: The vision of four nations. *Journal of Business Ethics, 100*(3), 419-443.

Freeman, R. E. (1984). *Strategic management: A stakeholder approach*. Boston, MA: Pitman Publishing.

Freeman, R. E., Harrison, J. S., Wicks, A. C., Parmar, B. L., & De Colle, S. (2010). *Stakeholder Theory: The State of the Art*. New York, NY: Cambridge University Press.

Freeman, R. E., & Liedtka, J. (1991). Corporate social responsibility: A critical approach. *Business Horizons*, *34*(4), 92-98.

Freeman, S. (2012). Social Contract Approaches. In D. Estlund (Ed.), *The Oxford Handbook of Political Philosophy* (pp. 133-151). New York, NY: Oxford University Press.

Friedman, M. (1962). *Capitalism and freedom*. Chicago: University of Chicago Press.

Friedman, M. (1970, 13 Sept). The social responsibility of business is to increase its profits. *New York Times Magazine*. 173−178.

Frey, B. S. (2018). Happiness and Management. In B. S. Frey (Ed.), *Economics of Happiness*. Cham: Springer.

Frostenson, M. (2016). Humility in business: A contextual approach. *Journal of Business Ethics*, *138*(1), 91-102.

Fry, L. W., & Cohen, M. P. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures. *Journal of Business Ethics, 84*(2), 265-278.

Gable, S. L., & Haidt, J. (2005). What (and why) is positive psychology? *Review of General Psychology, 9*(2), 103-110.

Garriga, E., & Melé, D. (2004). Corporate social responsibility theories: Mapping the territory. *Journal of Business Ethics*, 53(1-2), 51-71.

Gassam, J. (2018, December 7). *The best places to work in 2019.* Retrieved January 9, 2019 from https://www.forbes.com/sites/janicegassam/2018/12/07/the-best-places-to-work-for-2019/#561675a1528f

Georgellis, Y. (2014, 7th Nov.). *Well-being as objective function for business?* Paper presented at the OECD Conference: Well-being as business purpose?, Paris, France.

Giacalone, R. A., & Jurkiewicz, C. L. (2004). The interaction of materialist and postmaterialist values in predicting dimensions of personal and social identity. *Human Relations, 57*(11), 1379-1405.

Giacalone, R. A., Paul, K., & Jurkiewicz, C. L. (2005). A preliminary investigation into the role of positive psychology in consumer sensitivity to corporate social performance. *Journal of Business Ethics, 58*(4), 295-305.

Gioia, D. A., & Pitre, E. (1990). Multiparadigm perspectives on theory building. *Academy of Management Review, 15*(4), 584-602.

Glavas, A. (2012). Employee engagement and sustainability: A model for implementing meaningfulness at and in work. *Journal of Corporate Citizenship 46*(Summer), 13-29.

Glavas, A. (2016). Corporate social responsibility and organizational psychology: An integrative review. *Frontiers in Psychology, 7*, 1-13.

Golob, U., Elving, W. J., Nielsen, A. E., Thomsen, C., Schultz, F., Podnar, K., & Elving, W. J. (2013). CSR communication: quo vadis? *Corporate Communications: An International Journal*. *18*(2), 176-192.

Gond, J. P., & Moser, C. (2019). The reconciliation of fraternal twins: Integrating the psychological and sociological approaches to ‘micro’ corporate social responsibility. *Human Relations*. doi:https://doi.org/10.1177/0018726719864407

Gotsis, G. N., & Kortezi, Z. (2010). Ethical considerations in organizational politics: Expanding the perspective. *Journal of Business Ethics, 93*(4), 497-517.

Grbich, C. (2007). *Qualitative data analysis: An introduction*. Thousand Oaks, CA: Sage.

Gruber, J., Mauss, I. B., & Tamir, M. (2011). A dark side of happiness? How, when, and why happiness is not always good. *Perspectives on Psychological Science*, 6(3), 222-233.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 105-117). Thousand Oaks, CA: Sage Publications.

Guerini, M., & Nuvolati, G. (2016). Happiness, subjective and objective indicators. In L. Bruni & P. L. Porta (Eds.), *Handbook of Research Methods and Applications in Happiness and Quality of Life* (pp. 400-418). Cheltenham, UK: Edward Elgar.

Hadreas, P. (2002). Aristotle on the vices and virtue of wealth. *Journal of Business Ethics, 39*(4), 361-376.

Hahn, R. (2013). ISO 26000 and the standardization of strategic management processes for sustainability and corporate social responsibility. *Business Strategy and the Environment*, *22*(7), 442-455.

Haidt, J. (2006). *The happiness hypothesis: Putting ancient wisdom and philosophy to the test of modern science*. London: Random House.

Hall, T. J. (2011). The triple bottom line: What is it and how does it work? *Indiana Business Review*, 86(1), 4–8.

Halpern, D. (2014). Policy and Wellbeing: The U.K. Government Perspective. In F. A. Huppert & C. L. Cooper (Eds.), *Wellbeing: A Complete Reference Guide, Interventions and Policies to Enhance Wellbeing* (pp. 541-560). Chichester, West Sussex: John Wiley & Sons.

Hammond, A. L., & Prahalad, C. K. (2004). Selling to the poor. *Foreign Policy,* (142), 30-37.

Harrison, J. S., Bosse, D. A., & Phillips, R. A. (2010). Managing for stakeholders, stakeholder utility functions, and competitive advantage. *Strategic Management Journal*, 31, 58-74

Harrison, J. S., & Wicks, A. C. (2013). Stakeholder theory, value, and firm performance. *Business Ethics Quarterly, 23,* 97-124.

Hastings, G. (2012). Why corporate power is a public health priority. *British Medical Journal*, 345, 1-5. doi: https://doi.org/10.1136/bmj.e5124

Henderson, D. (2001). *Misguided virtue: False notions of corporate social responsibility*. London: Institute of Economic Affairs.

Hellén, K., & Sääksjärvi, M. (2011). Happiness as a predictor of service quality and commitment for utilitarian and hedonic services. *Psychology & Marketing*, 28(9), 934-957.

Helliwell, J. F. (2014). Understanding and improving the social context of well-being. In T. J. Hämäläinen & J. Michaelson (Eds.), *Well-Being and Beyond: Broadening the Public and Policy Discourse* (pp. 125-143). Cheltenham: Edward Elgard.

Helliwell, J., Layard, R., & Sachs, J. (2019). *World Happiness Report 2019*. New York, NY: Sustainable Development Solutions Network

Hickman, L. A., & Alexander, T. M. (Eds.). (1998). *The Essential Dewey: Pragmatism, Education, Democracy* (Vol. 1). Bloomington: Indiana University Press.

Hill, J. A., Eckerd, S., Wilson, D., & Greer, B. (2009). The effect of unethical behavior on trust in a buyer–supplier relationship: The mediating role of psychological contract violation. *Journal of Operations Management, 27*(4), 281-293.

Hinings, C. R., & Greenwood, R. (2002). Disconnects and consequences in organization theory? *Administrative Science Quarterly, 47*(3), 411-421.

Howell, R. T., Kern, M. L., & Lyubomirsky, S. (2007). Health benefits: Meta-analytically determining the impact of well-being on objective health outcomes. *Health Psychology Review, 1*(1), 83-136.

Hsiung, H. (2012). Authentic leadership and employee voice behavior: A multi-level psychological process. *Journal of Business Ethics, 107*(3), 349-361.

Hu, B., Tang, B., Chen, Q., & Kang, L. (2016). A novel word embedding learning model using the dissociation between nouns and verbs. *Neurocomputing, 171*, 1108-1117.

Hudders, L., & Pandelaere, M. (2012). The silver lining of materialism: The impact of luxury consumption on subjective well-being. *Journal of Happiness Studies, 13*(3), 411-437.

Huehn, M. P. (2008). Unenlightened economism: The antecedents of bad corporate governance and ethical decline. *Journal of Business Ethics, 81*(4), 823-835.

Huppert, F. A. (2004). A population approach to positive psychology: The potential for population interventions to promote well-being and prevent disorder. In P. A. Linley & S. Joseph (Eds.), *Positive psychology in practice* (pp. 693-709). Hoboken, NJ: John Wiley & Sons.

Huppert, F. A. (2014). The state of wellbeing science: Concepts, measures, interventions, and policies. In F. A. Huppert & C. L. Cooper (Eds.), *Wellbeing: A complete reference guide, interventions and policies to enhance wellbeing* (pp. 1-49). West Sussex: John Wiley & Sons.

Huppert, F. A., & So, T. T. C. (2013). Flourishing across Europe: Application of a new conceptual framework for defining well-being. *Social Indicators Research, 110*(2), 837-861.

Huta, V., & Ryan, R. M. (2010). Pursuing pleasure or virtue: The differential and overlapping well-being benefits of hedonic and eudaimonic motives. *Journal of Happiness Studies, 11*(6), 735-762.

Hwang, K., & Kim, H. (2018). Are ethical consumers happy? Effects of ethical consumers' motivations based on empathy versus self-orientation on their happiness. *Journal of Business Ethics, 151*(2), 579-598.

Interorganizational Committee on Guidelines and Principles for Social Impact Assessment (ICGPSA). (1994). *Guidelines and principles for social impact* assessment. Retrieved from https://www.iaia.org/pdf/IAIAMemberDocuments/Publications/Guidelines_Principles/SIA%20Guide.PDF

Ishikawa, K. (1985). *What is Total Quality Control? The Japanese Way* (D. J. Lu, Trans.). Englewood Cliffs, NJ: Prentice-Hall.

Jackson, K. M., & Trochim, W. M. K. (2002). Concept mapping as an alternative approach for the analysis of open-ended survey responses. *Organizational Research Methods, 5*(4), 307-336.

Jamali, D. (2008). A stakeholder approach to corporate social responsibility: A fresh perspective into theory and practice. *Journal of Business Ethics*, 82(1), 213-231.

James, W. (1902). *The varieties of religious experience: A study in human nature*. New York, NY: Longman, Green.

Jané-Llopis, E., Anderson, P., & Herrman, H. (2014). Mental Health and Wellbeing at the Top of the Global Agenda. In F. A. Huppert & C. L. Cooper (Eds.), *Wellbeing: A Complete Reference Guide, Interventions and Policies to Enhance Wellbeing* (pp. 600-610). Chichester, West Sussex: John Wiley & Sons.

Jänicke, S., Franzini, G., Cheema, M. F., & Scheuermann, G. (2015). *On Close and Distant Reading in Digital Humanities: A Survey and Future Challenges.* Paper presented at the Eurographics Conference on Visualization.

Jefferson, T. (1776). Declaration of Independence. Retrieved from https://www.archives.gov/founding-docs/declaration-transcript

Jick, T. D. (1979). Mixing qualitative and quantitative methods: Triangulation in action. *Administrative Science Quarterly, 24*(3), 602–611.

Jones, D. A., Willness, C. R., & Glavas, A. (2017). When corporate social responsibility (CSR) meets organizational psychology: New frontiers in micro-CSR research, and fulfilling a quid pro quo through multilevel insights. *Frontiers in Psychology, 8,* 1-14.

Jones, T. M., Donaldson, T., Freeman, R. E., Harrison, J. S., Leana, C. R., Mahoney, J. T., & Pearce, J. L. (2016). Management theory and social welfare: Contributions and challenges. *Academy of Management Review,* 41(2), 216-228.

Jones, S. L., Fawcett, S. E., Fawcett, A. M., & Wallin, C. (2010). Benchmarking trust signals in supply chain alliances: Moving toward a robust measure of trust. *Benchmarking: An International Journal*, *17*(5), 705-727.

Jones, T. M., & Felps, W. (2013a). Stakeholder happiness enhancement: A neo-utilitarian objective for the modern corporation. *Business Ethics Quarterly, 23*(3), 349-379.

Jones, T. M., & Felps, W. (2013b). Shareholder wealth maximization and social welfare: A utilitarian critique. *Business Ethics Quarterly*, 23(2), 207-238.

Judge, T. A., & Kammeyer-Mueller, J. D. (2011). Happiness as a societal value. *The Academy of Management Perspectives, 25*(1), 30-41.

Judge, T. A., & Kammeyer-Mueller, J. D. (2011). Happiness as a societal value. *The Academy of Management Perspectives*, 25(1), 30–41.

Kahneman, D., & Krueger, A. B. (2006). Developments in the measurement of subjective well-being. *The Journal of Economic Perspectives, 20*(1), 3-24.

Kamitsis, I., & Francis, A. J. (2013). Spirituality mediates the relationship between engagement with nature and psychological wellbeing. *Journal of Environmental Psychology, 36*, 136-143.

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics, 94*(1), 89-106.

Karakas, F., & Sarigollu, E. (2012). Benevolent leadership: Conceptualization and construct development. *Journal of Business Ethics, 108*(4), 537-553.

Karakas, F., & Sarigollu, E. (2013). The role of leadership in creating virtuous and compassionate organizations: Narratives of benevolent leadership in an Anatolian tiger. *Journal of Business Ethics, 113*(4), 663-678.

Karnani, A. (2007). Doing well by doing good—Case study: ‘Fair & Lovely’ whitening cream. *Strategic Management Journal, 28*(13), 1351-1357.

Karnani, A. (2011). “Doing well by doing good”: The grand illusion. *California Management Review, 53*(2), 69-86.

Kashdan, T. B., Biswas-Diener, R., & King, L. A. (2008). Reconsidering happiness: The costs of distinguishing between hedonics and eudaimonia. *The Journal of Positive Psychology, 3*(4), 219-233.

Kennedy, R. F. (1968). Remarks at the University of Kansas, march, 1969. Retrieved from the John F. Kennedy Presidential Library and Museum Website:

https://www.jfklibrary.org/Research/Research- Aids/Ready-Reference/RFK-Speeches/Remarks-of-Robert-F-Kennedy-at-the-University-of-Kansas- March-18-1968.aspx. August 27, 2019.

Kennedy-Shaffer, L. (2019). Before p<.05 to beyond p<.05: Using history to contextualize p-values and significance testing. *The American Statistician*, 73, 82–90.

Kern, M. L., Eichstaedt, J. C., Schwartz, H. A., Dziurzynski, L., Ungar, L. H., Stillwell, D. J., . . . Seligman, M. E. P. (2014). The online social self: An open vocabulary approach to personality. *Assessment, 21*(2), 158-169.

Kern, M. L., Park, G., Eichstaedt, J. C., Schwartz, H. A., Sap, M., Smith, L. K., & Ungar, L. H. (2016). Gaining insights from social media language: Methodologies and challenges. *Psychological Methods*, 21, 507–525.

Kern, M. L., Williams, P., Spong, C., Colla, R., Sharma, K., Downie, A., Taylor, J. A., Sharp, S., Siokou, C., & Oades, L. G. (2020). Systems informed positive psychology. *The Journal of Positive Psychology*, 15, 705-715. doi: 10.1080/17439760.2019.1639799

Kesebir, P., & Diener, E. (2008). In pursuit of happiness: Empirical answers to philosophical questions. *Perspectives on Psychological Science,* 3(2), 117-125.

Keyes, C. L. M. (2002). The mental health continuum: From languishing to flourishing in life. *Journal of Health and Social Behavior, 43*(June), 207-222.

Keyes, C. L. M., & Annas, J. (2009). Feeling good and functioning well: Distinctive concepts in ancient philosophy and contemporary science. *The Journal of Positive Psychology, 4*(3), 197-201.

Keyes, C. L. M., & Martin, C. C. (2017). The Complete State Model of Mental Health. In M. Slade, L. Oades, & A. Jarden (Eds.), *Wellbeing, Recovery and Mental Health*. Cambridge: Cambridge University Press.

Ki-moon, B. (2007, July 5). Opening remarks at the United Nations Global Compact Leaders' Summit. Retrieved from www.un.org/sg/en/content/sg/speeches/2007-07-05/opening-remarks-united-nations-global-compact-leaders-summit

Kilfedder, C., & Litchfield, P. (2014). Wellbeing as a Business Priority: Experience from the Corporate World. In F. A. Huppert & C. L. Cooper (Eds.), *Wellbeing: A Complete Reference Guide, Interventions and Policies to Enhance Wellbeing* (Vol. VI, pp. 357-386). Chichester: John Wiley & Sons.

Kjell, O. N. E., Kjell, K., Garcia, D., & Sikström, S. (2019). Semantic measures: Using natural language processing to measure, differentiate, and describe psychological constructs. *Psychological Methods, 24*(1), 92.

Klimkiewicz, K., & Oltra, V. (2017). Does CSR enhance employer attractiveness? The role of millennial job seekers' attitudes. *Corporate Social Responsibility and Environmental Management*, 24(5), 449–463.

Klonoski, R. J. (1991). Foundational considerations in the corporate social responsibility debate. *Business Horizons, 34*(4), 9-19.

Kopperud, K. H., & Vittersø, J. (2008). Distinctions between hedonic and eudaimonic well-being: Results from a day reconstruction study among Norwegian jobholders. *The Journal of Positive Psychology, 3*(3), 174-181.

Krueger, J. I., & Heck, P. R. (2019). Putting the p-value in its place. *The American Statistician*, 73(supp 1), 122–128.

Kubiszewski, I., Zakariyya, N., & Costanza, R. (2018). Objective and subjective indicators of life satisfaction in Australia: How well do people perceive what supports a good life? *Ecological Economics*, 154, 361–372.

Kurucz, E. C., Colbert, B. A., & Wheeler, D. (2008). The business case for corporate social responsibility. In A. Crane, A. McWilliams, D. Matten, J. Moon, & D. S. Siegel (Eds.), *The Oxford Handbook of Corporate Social Responsibility* (pp. 82-112). New York, NY: Oxford University Press.

LaDonna, K. A., Taylor, T., & Lingard, L. (2018). Why open-ended survey questions are unlikely to support rigorous qualitative insights. *Academic Medicine, 93*(3), 347-349.

Lankoski, L., Smith, N. C., & Van Wassenhove, L. (2016). Stakeholder judgments of value. *Business Ethics Quarterly, 26*(2), 227-256.

Laudal, T. (2011). Drivers and barriers of CSR and the size and internationalization of firms. *Social Responsibility Journal*. *7*(2), 234-256.

Lavine, M. (2012). Exploring the relationship between corporate social performance and work meaningfulness. *Journal of Corporate Citizenship* (46), 53-70.

Lawless, N. M., & Lucas, R. E. (2011). Predictors of regional well-being: A county level analysis. *Social Indicators Research, 101*(3), 341-357.

Layard, R. (2006). Happiness and public policy: A challenge to the profession. *The Economic Journal, 116*(510), 24-33.

Lee, A. S. (1991). Integrating positivist and interpretive approaches to organizational research. *Organization science, 2*(4), 342-365.

Lee, M. P. (2008). A review of the theories of corporate social responsibility: Its evolutionary path and the road ahead. *International Journal of Management Reviews, 10*(1), 53-73.

Levitt, L. (1986). Commentary on Donaldson's Social Contract for Business. *Business and Professional Ethics Journal, 5*(1), 47-50.

Licinio, J., & Wong, M. L. (2014). Launching the 'war on mental illness'. *Molecular Psychiatry, 19*(1), 1-5.

Lin, C. (2010). Modeling corporate citizenship, organizational trust, and work engagement based on attachment theory. *Journal of Business Ethics, 94*(4), 517-531.

Linley, A., Joseph, S., Harrington, S., & Wood, A. M. (2006). Positive psychology: Past, present, and (possible) future. *The Journal of Positive Psychology, 1*(1), 3-16.

Linton, M., Dieppe, P., Medina-Lara, A., Watson, L., & Crathorne, L. (2016). Review of 99 self-report measures for assessing well-being in adults: Exploring dimensions of well-being and developments over time. *British Medical Journal, 6*(7), 1-16.

Lockett, A., Moon, J., & Visser, W. (2006). Corporate social responsibility in management research: Focus, nature, salience and sources of influence*. *Journal of Management Studies, 43*(1), 115-136.

Lu, L., Gilmour, R., Kao, S.-F., Weng, T.-H., Hu, C.-H., Chern, J.-G., Huang, S. W., & Shih, J. B. (2001). Two ways to achieve happiness: When the east meets the west. *Personality and Individual Differences*, 30(7), 1161–1174.

Lyubomirsky, S. (2001). Why are some people happier than others? The role of cognitive and motivational processes in well-being. *American Psychologist, 56*(3), 239-249.

Lyubomirsky, S., King, L., & Diener, E. (2005). The benefits of frequent positive affect: Does happiness lead to success? *Psychological Bulletin, 131*(6), 803-855.

Lyubomirsky, S., & Lepper, H. S. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, *46*(2), 137-155.

Ma, C. M. S., Shek, D. T. L., & Li, P. P. K. (2019). Service leadership through serving socially deprived students: Experience gained from corporate–community–university partnership (project WeCan). In D. T. L. Shek, G. Ngai, & S. C. F. Chan (Eds.), *Service-learning for youth leadership* (pp. 83–112). Singapore: Springer.

Margolis, J. D., & Walsh, J. P. (2003). Misery loves companies: Rethinking social initiatives by business. *Administrative Science Quarterly*, *48*(2), 268-305.

Marin, L., & Ruiz, S. (2007). "I need you too!" Corporate identity attractiveness for consumers and the role of social responsibility. *Journal of Business Ethics*, *71*(3), 245-260.

Marti, E., & Gond, J. (2018). When do theories become self-fulfilling? Exploring the boundary conditions of performativity. *Academy of Management Review*, 43(3), 487-508.

Maignan, I., & Ralston, D. A. (2002). Corporate social responsibility in Europe and the US: Insights from businesses' self-presentations. *Journal of International Business Studies*, 33(3), 497–514.

Maslow, A. H. (1954). *Motivation and personality*. New York, NY: Harper.

Matten, D., Crane, A., & Chapple, W. (2003). Behind the Mask: Revealing the True Face of Corporate Citizenship. *Journal of Business Ethics, 45*, 109-120.

Matten, D., & Crane, A. (2005). Corporate citizenship: Toward an extended theoretical conceptualization. *Academy of Management Review, 30*(1), 166-179.

Matten, D., & Moon, J. (2008). “Implicit” and “explicit” CSR: a conceptual framework for a comparative understanding of corporate social responsibility. *Academy of Management Review, 33*(2), 404-424.

Mauss, I. B., Savino, N. S., Anderson, C. L., Weisbuch, M., Tamir, M., & Laudenslager, M. L. (2012). The pursuit of happiness can be lonely. *Emotion*, 12(5), 908-912.

May, D. R., Luth, M. T., & Schwoerer, C. E. (2014). The influence of business ethics education on moral efficacy, moral meaningfulness, and moral courage: A quasi-experimental study. *Journal of Business Ethics, 124*(1), 67-80.

McCarthy, L., & Muthuri, J. N. (2018). Engaging fringe stakeholders in business and society research: Applying visual participatory research methods. *Business & Society, 57*(1), 131-173.

McCullough, M. E., & Snyder, C. R. (2000). Classical sources of human strength: Revisiting an old home and building a new one. *Journal of Social and Clinical Psychology, 19*(1), 1-10.

McShane, B., Gal, D., Gelman, A., Robert, C., & Tackett, J. L. (2019). Abandon statistical significance. *The American Statistician*, 73(sup1), 235–245.

McWilliams, A., & Siegel, D. S. (2001). Corporate social responsibility: A theory of the firm perspective. *Academy of Management Review*, 26(1), 117-127.

Melé, D. (2008). Corporate social responsibility theories. In A. Crane, A. McWilliams, D. Matten, J. Moon, & D. S. Siegel (Eds.), *The Oxford Handbook of Corporate Social Responsibility* (pp. 47-82). New York: Oxford University Press.

Meyer, M. (2015). Positive business: doing good and doing well. *Business Ethics: A European Review,* 24(S2), S175-S197.

Meyer, M. (2018). The evolution and challenges of the concept of organizational virtuousness in positive organizational scholarship. *Journal of Business Ethics, 153*(1), 245-264.

Miceli, M. P., Near, J. P., & Dworkin, T. M. (2009). A word to the wise: How managers and policy-makers can encourage employees to report wrongdoing. *Journal of Business Ethics, 86*(3), 379-396.

Michaelson, J., Abdallah, S., Steuer, N., Thompson, S., & Marks, N. (2009). *National accounts of well-being: Bringing real wealth onto the balance sheet*. London: New Economics Foundation.

Michaelson, J., Seaford, C., Abdallah, S., & Marks, N. (2014). Measuring what matters. In F. A. Huppert & C. L. Cooper (Eds.), *Wellbeing: A complete reference guide, interventions and policies to enhance wellbeing* (pp. 561-598). Chichester, UK: John Wiley & Sons.

Mick, D. G., Broniarczyk, S. M., & Haidt, J. (2004). Choose, choose, choose, choose, choose, choose, choose: emerging and prospective research on the deleterious effects of living in consumer hyperchoice. *Journal of Business Ethics, 52*(2), 207-211.

Mindell, J., Reynolds, L., Cohen, D., & McKee, M. (2012). All in this together: the corporate capture of public health. *British Medical Journal, 345*(8028), 1-5.

Mitchell, R. K., Weaver, G. R., Agle, B. R., Bailey, A. D., & Carlson, J. (2016). Stakeholder agency and social welfare: Pluralism and decision making in the multi-objective corporation. *Academy of Management Review*, 41(2), 252-275.

Mitnick, B. M., Windsor, D., & Wood, D. (2020). CSR: Undertheorized or Essentially Contested? *Academy of* Management *Review*(ja). doi:https://doi.org/10.5465/amr.2020.0239

Moir, L. (2001). What do we mean by corporate social responsibility? *Corporate Governance: The International Journal of Business in Society*, *1*(2), 16-22.

Morales-Sánchez, R., & Cabello-Medina, C. (2015). Integrating character in management: virtues, character strengths, and competencies. *Business Ethics: A European Review, 24*(S2), S156-S174.

Moura-Leite, R. C., & Padgett, R. C. (2011). Historical background of corporate social responsibility. *Social Responsibility Journal*, 7(4), 528-539.

Mossholder, K. W., Settoon, R. P., Harris, S. G., & Armenakis, A. A. (1995). Measuring emotion in open-ended survey responses: An application of textual data analysis. *Journal of Management, 21*(2), 335-355.

Mulgan, G. (2013). Well-being and Public Policy. In S. A. David, I. Boniwell, & A. C. Ayers (Eds.), *The Oxford Handbook of Happiness* (pp. 517-532). Oxford: Oxford University Press.

Murray, C. J. L., & Lopez, A. D. (1997). Global mortality, disability, and the contribution of risk factors: Global Burden of Disease Study. *Lancet, 349*(9063), 1436-1442.

Namey, E., Guest, G., Thairu, L., & Johnson, L. (2008). Data reduction techniques for large qualitative data sets. In G. Guest & K. MacQueen (Eds.), *Handbook for team-based qualitative research* (pp. 137–161). Lahnham, MD: Altamira.

Nijhof, A. H. J., & Jeurissen, R. J. M. (2010). The glass ceiling of corporate social responsibility: Consequences of a business case approach towards CSR. *International Journal of Sociology and Social Policy, 30*(11/12), 618-631.

Nisbet, E. K., Zelenski, J. M., & Murphy, S. A. (2011). Happiness is in our nature: Exploring nature relatedness as a contributor to subjective well-being. *Journal of Happiness Studies, 12*(2), 303-322.

O'Cathain, A., & Thomas, K. J. (2004). "Any other comments?" Open questions on questionnaires–a bane or a bonus to research? *BMC Medical Research Methodology*, 4(1), 1-7. doi:10.1186/1471-2288-4-25

O'Mara-Shimek, M., Guillén, M., & Bañón Gomis, A. J. (2015). Approaching virtuousness through organizational ethical quality: toward a moral corporate social responsibility. *Business Ethics: A European Review, 24*(S2), S144-S155.

Ofori, G. (2009). Ethical leadership: Examining the relationships with full range leadership model, employee outcomes, and organizational culture. *Journal of Business Ethics, 90*(4), 533-547.

Oishi, S., & Gilbert, E. A. (2016). Current and future directions in culture and happiness research. *Current Opinion in Psychology*, *8*(2), 54–58.

Oishi, S., Graham, J., Kesebir, S., & Galinha, I. C. (2013). Concepts of happiness across time and cultures. *Personality and Social Psychology Bulletin*, 39(5), 559–577.

Oishi, S., & Kesebir, S. (2015). Income Inequality Explains Why Economic Growth Does Not Always Translate to an Increase in Happiness. *Psychological Science*, 26(10), 1630-1638.

Oishi, S., Kesebir, S., & Diener, E. (2011). Income inequality and happiness. *Psychological Science*, 22(9), 1095-1100.

Oishi, S., Kushlev, K., & Schimmack, U. (2018). Progressive taxation, income inequality, and happiness. *American Psychologist*, 73(2), 157-168.

Okoye, A. (2009). Theorising corporate social responsibility as an essentially contested concept: is a definition necessary? *Journal of Business Ethics, 89*(4), 613-627.

Organisation for Economic Co-operation and Development (OECD). (2013). *OECD guidelines on measuring subjective well-being*. Paris: OECD.

Organisation for Economic Co-operation and Development (OECD) (2015) *How's Life? 2015: Measuring Well-being*. Paris: OECD.

Orlitzky, M., Siegel, D. S., & Waldman, D. A. (2011). Strategic corporate social responsibility and environmental sustainability. *Business & Society, 50*(1), 6-27.

Oswald, A. J., Proto, E., & Sgroi, D. (2015). Happiness and productivity. *Journal of Labor Economics*, 33(4), 789–822.

Palazzo, G., & Scherer, A. G. (2008). Corporate social responsibility, democracy, and the politicization of the corporation. *Academy of Management Review*, 33(3), 773–775.

Pandey, A., Chandwani, R., & Navare, A. (2018). How can mindfulness enhance moral reasoning? An examination using business school students. *Business Ethics: A European Review, 27*(1), 56-71.

Pandey, A., Gupta, R. K., & Arora, A. (2009). Spiritual climate of business organizations and its impact on customers' experience. *Journal of Business Ethics, 88*(2), 313-332.

Park, N., & Peterson, C. (2006). Character strengths and happiness among young children: Content analysis of parental descriptions. *Journal of Happiness Studies, 7*(3), 323-341.

Parsons, T. (1961). An outline of the social system. In T. Parson, E. A. Shils, K. D. Naegle, & J. R. Pitts (Eds.), *Theories of Society*. New York, NY: Free Press.

Patel, V., Boyce, N., Collins, P. Y., Saxena, S., & Horton, R. (2011). A renewed agenda for global mental health. *Lancet*, 378(9801), 1441-1442. doi: 10.1016/S0140-6736(11)61385-8

Pawar, B. S. (2009). Some of the recent organizational behavior concepts as precursors to workplace spirituality. *Journal of Business Ethics, 88*(2), 245-261.

Pedersen, E. R. (2010). Modelling CSR: How managers understand the responsibilities of business towards society. *Journal of Business Ethics*, 91(2), 155–166.

Peloza, J. (2009). The challenge of measuring financial impacts from investments in corporate social performance. *Journal of Management*, 36(6), 1518-1541.

Peltzer, K., & Pengpid, S. (2017). Knowledge about, attitude toward, and practice of skin lightening products use and its social correlates among university students in five Association of Southeast Asian Nations (ASEAN) countries. *International Journal of Dermatology, 56*(3), 277-283.

Pennebaker, J. W., Mehl, M. R., & Niederhoffer, K. G. (2003). Psychological aspects of natural language use: Our words, our selves. *Annual Review of Psychology, 54*(1), 547-577.

Perkins, K. M. (2012). Sustainability and innovation. *Journal of Corporate Citizenship, 46*(Summer), 175-187.

Peterson, C. M. (2008, 17/06/2008). Other People Matter: Two Examples. *Psychology Today*. Retrieved from https://www.psychologytoday.com/blog/the-good-life/200806/other-people-matter-two-examples

Peterson, C. M., Park, N., & Seligman, M. E. P. (2005). Orientations to happiness and life satisfaction: The full life versus the empty life. *Journal of Happiness Studies, 6*(1), 25-41.

Peterson, C. M., & Seligman, M. E. P. (2003). Positive organizational studies: Lessons from positive psychology. In K. S. Cameron, J. E. Dutton, & R. E. Quinn (Eds.), *Positive Organizational Scholarship: Foundations of a New Discipline.* (pp. 14-27). San Francisco, CA: Berrett-Koehler Publishers.

Peterson, C. M., Park, N., & Seligman, M. E. P. (2005). Orientations to happiness and life satisfaction: The full life versus the empty life. *Journal of Happiness Studies, 6*(2), 25-41.

Phillips, R. A. (2010). Ethics and network organizations. *Business Ethics Quarterly, 20*(3), 533-543.

Phillips, R. A., & Johnson-Cramer, M. E. (2006). Ties that unwind: Dynamism in integrative social contracts theory. *Journal of Business Ethics, 68*(3), 283-302.

Pinkston, T. S., & Carroll, A. B. (1996). A retrospective examination of CSR orientations: Have they changed? *Journal of Business Ethics, 15*(2), 199-206.

Porter, M. E., & Kramer, M. R. (2006). Strategy and society, the link between competitive advantage and corporate social responsibility. *Harvard Business Review*, 85(12), 78–92.

Promislo, M. D., Giacalone, R. A., & Welch, J. (2012). Consequences of concern: ethics, social responsibility, and well-being. *Business Ethics: A European Review, 21*(2), 209-219.

PwC. (2016). *Redefining business success in a changing world: CEO survey*. Retrieved from United Kingdom: http://www.pwc.com/gx/en/ceo-survey/2016/landing-page/pwc-19th-annual-global-ceo-survey.pdf

Proctor, C., Linley, P. A., & Maltby, J. (2010). Very happy youths: Benefits of very high life satisfaction among adolescents. *Social Indicators Research, 98*(3), 519-532.

Pulker, C. E., Trapp, G. S., Scott, J. A., & Pollard, C. M. (2018). Global supermarkets' corporate social responsibility commitments to public health: a content analysis. Globalization and Health, 14(1), https://doi.org/10.1186/s12992-018-0355-8

Renouard, C., & Ezvan, C. (2018). Corporate social responsibility towards human development: A capabilities framework. *Business Ethics: A European Review*, 27(2), 144-155.

Rietig, K. (2011). Public pressure versus lobbying – how do Environmental NGOs matter most in climate negotiations? *Center for Climate Change Economics and Policy*. Retrieved from https://www.lse.ac.uk/GranthamInstitute/wp-content/uploads/2014/02/WP70_environmental-NGOs-climate.pdf

Riley, D. (2007). The paradox of positivism. *Social Science History, 31*(1), 115-126.

Rim, H., & Dong, C. (2018). Trust and distrust in society and public perception of CSR: a cross-cultural study. *Social Responsibility Journal*, 14(1), 1-19.

Rivoli, P., & Waddock, S. (2011a). “First they ignore you…”: The time-context dynamic and corporate responsibility. *California Management Review, 53*(2), 87-104.

Rivoli, P., & Waddock, S. (2011b). The grand misapprehension: A response to Aneel Karnani's “Doing Well by Doing Good’: The Grand Illusion”. *California Management Review, 53*(2), 112-116.

Røysamb, E., Tambs, K., Reichborn-Kjennerud, T., Neale, M. C., & Harris, J. R. (2003). Happiness and health: environmental and genetic contributions to the relationship between subjective well-being, perceived health, and somatic illness. *Journal of Personality and Social Psychology*, 85(6), 1136-1146.

Robbins, B. D. (2008). What is the good life? Positive psychology and the renaissance of humanistic psychology. *The Humanistic Psychologist, 36*(2), 96-112.

Robins, F. (2008). Why corporate social responsibility should be popularised but not imposed. Corporate governance: *The International Journal of Business in Society*, 8(3), 330-341.

Romani, S., Grappi, S., & Bagozzi, R. P. (2013). Explaining consumer reactions to corporate social responsibility: The role of gratitude and altruistic values. *Journal of Business Ethics, 114*(2), 193-206.

Rönnegard, D., & Smith, N. C. (2019). Shareholder Primacy vs. Stakeholder Theory. In J. R. Harris, J. B. Barney, R. E. Freeman, & R. A. Phillips (Eds.), *The Cambridge*

Handbook of Stakeholder Theory (pp. 117-131). Cambridge: Cambridge University Press

Roof, R. A. (2015). The association of individual spirituality on employee engagement: the spirit at work. *Journal of Business Ethics, 130*(3), 585-599

Ruggie, J. G. (2008). Protect, respect and remedy: A framework for business and human rights. *Innovations: Technology, Governance, Globalization*, 3(2), 189-212.

Ruggie, J. G. (2018). Multinationals as global institution: Power, authority and relative autonomy. *Regulation & Governance*, 12(3), 317-333.

Rupp, D. E., & Mallory, D. B. (2015). Corporate social responsibility: Psychological, person-centric, and progressing. *Annual Review of Organizational Psychology and Organisational Behavior, 2*(1), 211-236.

Rusk, R. D., & Waters, L. E. (2013). Tracing the size, reach, impact, and breadth of positive psychology. *The Journal of Positive Psychology, 8*(3), 207-221.

Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology, 52*(1), 141-166.

Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology, 57*, 1069-1081.

Ryff, C. D. (1995). Psychological well-being in adult life. *Current Directions in Psychological Science, 4*(4), 99-104.

Ryff, C. D. (2014). Psychological well-being revisited: Advances in the science and practice of eudaimonia. *Psychotherapy and Psychosomatics*, 83(1), 10–28.

Ryff, C. D., & Keyes, C. L. M. (1995). The structure of psychological well-being revisited. *Journal of Personality and Social Psychology, 69*(4), 719-727.

Saldaña, J. (2016). *The coding manual for qualitative researchers* (3 ed.). Los Angeles, CA: Sage.

Scherer, A. G., & Palazzo, G. (2007). Toward a political conception of corporate responsibility: Business and society seen from a Habermasian perspective. *Academy of Management Review, 32*(4), 1096-1120.

Scherer, A. G., & Palazzo, G. (2011). The new political role of business in a globalized world: A review of a new perspective on CSR and its implications for the firm, governance, and democracy. *Journal of Management Studies*, 48(4), 899-931.

Schimmack, U., Schupp, J., & Wagner, G. G. (2008). The influence of environment and personality on the affective and cognitive component of subjective well-being. *Social Indicators Research, 89*(1), 41-60.

Schmitt, B. (2012). *Happy Customers Everywhere: How Your Business Can Profit from the Insights of Positive Psychology*. New York, NY: Palgrave Macmillan.

Schmitt, B., Brakus, J. J., & Zarantonello, L. (2015). From experiential psychology to consumer experience. *Journal of Consumer Psychology*, 25(1), 166-171.

Schrempf-Stirling, J., Palazzo, G., & Phillips, R. A. (2013). Ever Expanding Responsibilities: Upstream and Downstream Corporate Social Responsibility. In A. Lindgreen, S. Sen, F. Maon, & J. Vanhamme (Eds.), *Sustainable Value Chain Management: Analyzing, Designing, Implementing, and Monitoring for Social and Environmental Responsibility* (pp. 353-368). London: Gower Publishing.

Schwartz, M. S., & Carroll, A. B. (2003). Corporate social responsibility: A three-domain approach. *Business Ethics Quarterly, 13*(04), 503-530.

Schonlau, M., & Couper, M. P. (2016). *Semi-automated categorization of open-ended questions.* Paper presented at the Survey Research Methods.

Schons, L., & Steinmeier, M. (2016). Walk the talk? How symbolic and substantive CSR actions affect firm performance depending on stakeholder proximity. *Corporate Social Responsibility and Environmental Management*, 23(6), 358–372.

Schreck, P. (2011). Reviewing the business case for corporate social responsibility: New evidence and analysis. *Journal of Business Ethics, 103*(2), 167-188.

Schwartz, M. S., & Carroll, A. B. (2003). Corporate social responsibility: A three-domain approach. *Business Ethics Quarterly, 13*(4), 503-530.

Scott, C., & Bryson, A. (2012). Waking up at work. *Journal of Corporate Citizenship, 46*(Summer), 139-158.

Sekerka, L. E., Comer, D. R., & Godwin, L. N. (2014). Positive organizational ethics: Cultivating and sustaining moral performance. *Journal of Business Ethics*, *119*(4), 435-444.

Sen, S., Bhattacharya, C. B., & Korschun, D. (2006). The role of corporate social responsibility in strengthening multiple stakeholder relationships: A field experiment. *Journal of the Academy of Marketing Science*, 34(2), 158–166.

Seligman, M. E. P. (2002). *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment*. New York, NY: Free Press.

Seligman, M. E. P. (2011). *Flourish: a visionary new understanding of happiness and well-being*. New York, NY: Free Press.

Seligman, M. E. P., & Csikszentmihalyi, M. (2000). Positive Psychology: An introduction. *The American Psychologist, 55*(1), 5-14.

Seligman, M. E. P., Steen, T. A., Park, N., & Peterson, C. (2005). Positive psychology progress: empirical validation of interventions. *American Psychologist*, *60*(5), 410-421.

Sethi, S. P., & Schepers, D. H. (2014). United Nations global compact: The promise–performance gap. *Journal of Business Ethics*, 122(2), 193-208.

Shek, D. T. L., Cheng, M. N. S., & Ma, C. M. S. (2019a). Nurturing service leadership qualities in university students through corporate-Community-University partnership. In D. T. L. Shek, M. N. S. Cheng, & C. M. S. Ma (Eds.), *Service-learning for youth leadership* (pp. 113–131). Singapore: Springer.

Shek, D. T. L., Ma, C. M. S., & Yang, Z. (2019b). Transformation and development of university students through service-learning: A corporate-community-university partnership initiative in Hong Kong (Project WeCan). *Applied Research in Quality of Life*, 1–19. doi: https://doi.org/10.1007/s11482-019-09738-9.

Sheldon, K. M., Gunz, A., Nichols, C. P., & Ferguson, Y. (2010). Extrinsic value orientation and affective forecasting: Overestimating the rewards, underestimating the costs. *Journal of Personality*, 78(1), 149– 178.

Shirokova, G., Osiyevskyy, O., & Bogatyreva, K. (2016). Exploring the intention–behavior link in student entrepreneurship: Moderating effects of individual and environmental characteristics. *European Management Journal*, 34(4), 386–399.

Sikkel, D., Steenbergen, R., & Gras, S. (2014). Clicking vs. dragging: Different uses of the mouse and their implications for online surveys. *Public Opinion Quarterly*, 78(1), 177–190.

Silge, J., & Robinson, D. (2017). *Text Mining with R*. CA: O'Rielly Media.

Simmons, J. (2004). Managing in the post-managerialist era: Towards socially responsible corporate governance. *Management Decision, 42*(3/4), 601-611.

Simpson, A. V., Clegg, S., & Pitsis, T. (2014). Normal compassion: A framework for compassionate decision making. *Journal of Business Ethics, 119*(4), 473-491.

Singer, E. (1978). Informed consent: Consequences for response rate and response quality in social surveys. *American Sociological Review*, 144-162.

Singer, E., & Couper, M. P. (2017). Some methodological uses of responses to open questions and other verbatim comments in quantitative surveys. *Methods, Data, Analyses: A Journal for Quantitative Methods and Survey Methodology, 11*(2), 115-134.

Singer, P. (2011). *Practical ethics* (3 ed.). New York, NY: Cambridge University Press.

Sirgy, M. J., & Lee, D. (2006). Macro measures of consumer well-being (CWB): a critical analysis and a research agenda. *Journal of Macromarketing*, *26*(1), 27-44.

Sirgy, M. J., & Lee, D. (2008). Well-being marketing: An ethical business philosophy for consumer goods firms. *Journal of Business Ethics*, *77*(4), 377-403.

Smith, A. (1904). *An inquiry into the nature and causes of the wealth of nations*. London: Methuen & Co.

Smith, H. J. (2003). The shareholders vs. stakeholders debate. *MIT Sloan Management Review, 44*(4), 85-91.

Solanki, K. (2013). Association of job satisfaction, productivity, motivation, stress levels with flextime. *Journal of Organisation and Human Behaviour, 2*(2), 1-10.

Solomon, R. C. (1992). Corporate roles, personal virtues: An Aristotelean approach to business ethics. *Business Ethics Quarterly, 2*(3), 317-339.

Sonenshein, S. (2016). How corporations overcome issue illegitimacy and issue equivocality to address social welfare: The role of the social change agent. *Academy of Management Review, 41*(2), 349-366.

Sosik, J. J., Chun, J. U., Ete, Z., Arenas, F. J., & Scherer, J. A. (2019). Self-control puts character into action: Examining how leader character strengths and ethical leadership relate to leader outcomes. *Journal of Business Ethics, 160*(3), 765-781.

Steger, M. F., Frazier, P., Oishi, S., & Kaler, M. (2006). The meaning in life questionnaire: Assessing the presence of and search for meaning in life. *Journal of Counseling Psychology, 53*(1), 80-93.

Steptoe, A. (2019). Happiness and health. *Annual Review of Public Health*, 40, 339–359.

Suchman, M. C. (1995). Managing legitimacy: Strategic and institutional approaches. *Academy of Management Review, 20*(3), 571-610.

Suh, E. M., & Koo, J. (2008). Comparing subjective well-being across cultures and nations: The "what" and "why" questions. In M. Eid & R. J. Larsen (Eds.), *The science of subjective well-being* (pp. 414–427). New York, NY: The Guildford Press.

Sundaram, A. K., & Inkpen, A. C. (2004). The corporate objective revisited. *Organization Science, 15*(3), 350-363.

Steel, P., Taras, V., Uggerslev, K., & Bosco, F. (2018). The happy culture: A theoretical, meta-analytic, and empirical review of the relationship between culture and wealth and subjective well-being. *Personality and Social Psychology Review*, 22(2), 128-169.

Stiglitz, J. E., Sen, A., & Fitoussi, J. P. (2009). *Report by the Commission on the Measurement of Economic Performance and Social Progress*. Retrieved November 27, 2017 from http://www.stiglitz-sen-fitoussi.fr.

Stratton, A. (2010, 15 November). David Cameron Aims to Make Happiness the New GDP. *The Guardian [online]*. Retrieved from https://www.theguardian.com/politics/2010/nov/14/david-cameron-wellbeing-inquiry

Strzalkowski, T. (1995). Natural language information retrieval. *Information Processing & Management, 31*(3), 397-417.

Suchman, M. C. (1995). Managing legitimacy: Strategic and institutional approaches. *Academy of Management Review, 20*(3), 571-610.

Sun, J., Schwartz, H. A., Son, Y., Kern, M. L., & Vazire, S. (2020). The language of well-being: Tracking fluctuations in emotion experience through everyday speech. *Journal of Personality and Social Psychology, 118*(2), 364-387.

Tashakkori, A., & Teddlie, C. (1998). *Mixed methodology: Combining qualitative and quantitative approaches* (Vol. 46). Thousand Oaks, CA: Sage.

Tencati, A., & Zsolnai, L. (2012). Collaborative enterprise and sustainability: The case of slow food. *Journal of Business Ethics, 110*(3), 345-354.

Tideman, S. G., Arts, M. C., & Zandee, D. P. (2013). Sustainable leadership: Towards a workable definition. *Journal of Corporate Citizenship* (49), 17-33.

United Nations Global Compact (UNGC) (2019). The decade to deliver: A call to business action. https://www.unglobalcompact.org/library/5715. Accessed 15 June 2019.

Vaillant, G. (2011). The happiness effect. *Bulletin of the World Health Organization, 89*, 246-247.

van Oosterhout, J., & Heugens, P. (2008). Much ado about nothing: A conceptual critique of corporate social responsibility. In A. Crane, A. McWilliams, D. Matten, J. Moon, & D. Siegel (Eds.), *The Oxford Handbook of Corporate Social Responsibility* (pp. 197-223). New York, NY: Oxford University Press.

van Oosterhout, J., & Heugens, P. P. (2009). Extant social contracts in global business regulation: Outline of a research agenda. *Journal of Business Ethics, 88*(2), 729-740.

van Vuuren, L. J., & Crous, F. (2005). Utilising appreciative inquiry (AI) in creating a shared meaning of ethics in organisations. *Journal of Business Ethics, 57*(4), 399-412.

Veenhoven, R. (1994). Tests of the theory that a better society does not make people any happier. *Social Indicators Research*, 32(3), 101–160.

Veenhoven, R. (2002). Why social policy needs subjective indicators. *Social Indicators Research, 58*(1-3), 33-46.

Veenhoven, R. (2004). Happiness as a Public Policy Aim: The Greatest Happiness Principle. In A. Linley & S. Joseph (Eds.), *Positive Psychology in Practice* (pp. 658-678). Hoboken, New Jersey, NJ: John Wiley & Sons.

Veenhoven, R. (2008). Healthy happiness: Effects of happiness on physical health and the consequences for preventive health care. *Journal of Happiness Studies, 9*(3), 449-469.

Verbos, A. K., Gerard, J. A., Forshey, P. R., Harding, C. S., & Miller, J. S. (2007). The positive ethical organization: Enacting a living code of ethics and ethical organizational identity. *Journal of Business Ethics*, *76*(1), 17-33.

Verdugo, V. C. (2012). The positive psychology of sustainability. *Environment, Development and Sustainability, 14*(5), 651-666.

Villa Castano, L. E., Perdomo-Ortiz, J., Duenas Ocampo, S., & Duran Leon, W. F. (2016). Socially responsible consumption: an application in Colombia. *Business Ethics: A European Review*, 25(4), 460-481.

Votaw, D. (1973). Genius becomes rare. In D. Votaw & S. P. Sethi (Eds.), *The Corporate Dilemma*. Englewood Cliffs, NJ: Prentice Hall.

Waddell, S. (2000). New institutions for the practice of corporate citizenship: Historical, intersectoral, and developmental perspectives. *Business and Society Review, 105*(1), 107-126.

Waddock, S. (2005). Positive Psychology of Leading Corporate Citizenship. In R. A. Giacalone, C. L. Jurkiewicz, & C. Dunn (Eds.), *Positive Psychology in Business Ethics and Corporate Responsibility* (pp. 23-45). New York, NY: Information Age Publishing.

Waddock, S. (2010). The social contract of business in society. In G. Aras & D. Crowther (Eds.), *A Handbook of Corporate Governance and Social Responsibility* (pp. 69–82). Surrey: Gower Publishing.

Waddock, S. (2014). The changing social role of business in a world of collapsing boundaries. In M. Pirson, U. Steinvorth, C. Largacha-Martinez, & C. Dierksmeier (Eds.), *From Capitalistic to Humanistic Business* (pp. 48-70). London: Palgrave Macmillan.

Waddock, S., & McIntosh, M. (2009). Beyond corporate responsibility: Implications for management development. *Business and Society Review, 114*(3), 295-325.

Walsh, J. P., Weber, K., & Margolis, J. D. (2003). Social issues and management: Our lost cause found. *Journal of Management, 29*(6), 859-881.

Wang, H., Jhou, H., & Tsai, Y. (2018). Adapting topic map and social influence to the personalized hybrid recommender system. Information Sciences, 1-17. https://doi.org/10.1016/j.ins.2018.04.015

Wang, Q., Dou, J., & Jia, S. (2016). A meta-analytic review of corporate social responsibility and corporate financial performance: The moderating effect of contextual factors. *Business & Society, 55*(8), 1083-1121.

Warhurst, A. (2005). Future roles of business in society: the expanding boundaries of corporate responsibility and a compelling case for partnership. *Futures, 37*(2), 151-168.

Watkins, P. C., Woodward, K., Stone, T., & Kolts, R. L. (2003). Gratitude and happiness: Development of a measure of gratitude, and relationships with subjective well-being. *Social Behavior and Personality: an international journal, 31*(5), 431-451.

Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: The PANAS scales. *Journal of Personality and Social Psychology, 54*(6), 1063-1070.

Weisband, E. (2009). The virtues of virtue: Social capital, network governance, and corporate social responsibility. *American Behavioral Scientist, 52*(6), 905-918.

Wempe, B. (2009). Extant social contracts and the question of business ethics. *Journal of Business Ethics*, *88*(4), 741-750.

Wettstein, F. (2012). CSR and the debate on business and human rights: Bridging the great divide. *Business Ethics Quarterly*, *22*(4), 739-770.

Weyzig, F. (2009). Political and economic arguments for corporate social responsibility: Analysis and a proposition regarding the CSR agenda. *Journal of Business Ethics, 86*(4), 417-428.

Whelan, G. (2012). The political perspective of corporate social responsibility: A critical research agenda. *Business Ethics Quarterly*, *22*(4), 709-737.

Whitaker, B. G., & Godwin, L. N. (2013). The antecedents of moral imagination in the workplace: A social cognitive theory perspective. *Journal of Business Ethics, 114*(1), 61-73.

White, M. D. (2014). The problems with measuring and using happiness for policy purposes. Arlington, VA: Mercatus Center at George Mason University.

Wicks, A. C., & Freeman, R. E. (1998). Organization studies and the new pragmatism: Positivism, anti-positivism, and the search for ethics. Organization Science, 9(2), 123-140.

Wiebe, J., Wilson, T., Bruce, R., Bell, M., & Martin, M. (2004). Learning subjective language. *Computational Linguistics*, *30*(3), 277-308.

Wiist, W. H. (2010). The corporation: An overview of what it is, its tactics, and what public health can do. In W. H. Wiist (Ed.), *The bottom line or public health: tactics corporations use to influence health and health policy and what we can do to counter them* (pp. 3-72). New York, NY: Oxford University Press.

Willke, H., & Willke, G. (2012). *Political governance of capitalism: A reassessment beyond the global crisis*. Northampton, MA: Edward Elgar.

Wilson, M. (2019, January 8). These digital ads help Stockholm's homeless find shelter. *FastCompany*. Retrieved January 8, 2019 from https://www.fastcompany.com/90288495/these-digital-ads-help-stockholms-homeless-find-shelter.

Windsor, D. (2001). The future of corporate social responsibility. *International Journal of Organizational Analysis*, *9*(3), 225-256.

Windsor, D. (2006). Corporate social responsibility: Three key approaches. *Journal of Management Studies, 43*(1), 93-114.

Winter, S. J., Stylianou, A. C., & Giacalone, R. A. (2004). Individual differences in the acceptability of unethical information technology practices: The case of Machiavellianism and ethical ideology. *Journal of Business Ethics, 54*(3), 273-301.

Wnuk, M., Marcinkowski, J. T., & Fobair, P. (2012). The relationship of purpose in life and hope in shaping happiness among patients with cancer in Poland. *Journal of Psychosocial Oncology, 30*(4), 461-483.

Wood, D. J. (1991). Corporate social performance revisited. *Academy of Management Review, 16*(4), 691-718.

Wood, D. J. (1994). Essay by Donna J. Wood. In T.M. Jones (editor), The Toronto Conference: Reflections on Stakeholder Theory. *Business & Society*, 33(1), 82-131.

Woods, P. R., & Lamond, D. A. (2011). What would Confucius do? Confucian ethics and self-regulation in management. *Journal of Business Ethics, 102*(4), 669-683.

World Health Organization. (2017). *Depression and Other Common Mental Disorders: Global Health Estimates*. Retrieved from Geneva, Switzerland: http://apps.who.int /iris/bitstream/10665/254610/1/WHO-MSD-MER-2017.2-eng.pdf?ua=1

Wright, T. A., Cropanzano, R., Bonett, D. G., & Diamond, W. J. (2009). The role of employee psychological well-being in cardiovascular health: When the twain shall meet. *Journal of Organizational Behavior*, 30(2), 193-208.

Yacout, O. M., & Vitell, S. (2018). Ethical consumer decision-making: The role of need for cognition and affective responses. *Business Ethics: A European Review*, 27(2), 178-194.

Yardley, L., & Biship, F. (2011). Mixing Qualitative and Quantitative Methods: A Pragmatic Approach. In *The SAGE Handbook of Qualitative Research in Psychology*.

Yee, R. W. Y., Yeung, A. C. L., & Cheng, T. C. E. (2008). The impact of employee satisfaction on quality and profitability in high-contact service industries. *Journal of Operations Management, 26*(5), 651-668.

Zacher, H., Pearce, L. K., Rooney, D., & McKenna, B. (2014). Leaders' personal wisdom and leader–member exchange quality: The role of individualized consideration. *Journal of Business Ethics, 121*(2), 171-187.

Zelenski, J. M., Murphy, S. A., & Jenkins, D. A. (2008). The happy-productive worker thesis revisited. *Journal of Happiness Studies, 9*(4), 521-537.

Zoogah, D. B. (2012). Antecedents and consequence of ecological transcendence: An organisational perspective. *Journal of Corporate Citizenship, 46*(Summer), 103-121.

APPENDICES

Appendix A: Survey Instrument

SRB Orientation Questions

Please respond to each of the following statements according to the scale below:

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat disagree	Neither agree or disagree	Somewhat agree	Agree	Strongly agree

Q1 Businesses have a duty to contribute positively to society in a socially responsible manner.

Q2a Businesses have a social responsibility to enhance the wellbeing of society.

Q2b Based on your last response, what does "enhancing the wellbeing of society" mean to you?

Q3a Businesses have a social responsibility to create a sense of meaning and purposes in people's lives.

Q3b Please provide a brief explanation for your response to the previous question regarding 'meaning and purpose'.

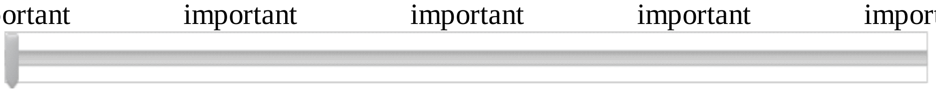
Q4a Businesses have a social responsibility to promote positive emotions in people's lives.

Q4b Please provide a brief explanation for your response to the above questions regarding 'positive emotion'.

Relative Importance of Subjective Wellbeing Questions

Please respond to each of the following statements using the slider scale below:

1	2	3	4	5
Not at all important	Slightly important	Moderately important	Very important	Extremely important



Q5 Businesses should actively work towards the elimination of corruption.

Q6 Businesses should advance thriving river basins around the world to improve water quality.

Q7 Businesses should actively invest in education to improve learning worldwide.

Q8 Businesses should actively safeguard the interests of children in their workplace, marketplace and communities.

Q9 Businesses should preserve the livelihoods of indigenous peoples

Q10 Businesses should be proactive in promoting the rule of law that protects citizens and businesses.

Q11 Business should actively engage in activities that promote positive emotions (e.g. joy, love, compassion) amongst individuals in society.

Q12 Businesses should be proactive in promoting peace in conflict-affected areas around the world.

Q13 Businesses should actively engage in activities that promote a sense of meaning and purpose in people's lives.

Q14 Businesses should invest in enhancing global food security and promote sustainable agriculture.

Q15 Businesses should respect the rights of women and advocate for gender equality policies.

Q16 Businesses should provide a workplace that is non-discriminatory and the freedom for workers to express their concerns.

Q17 Businesses should be advancing low-carbon economies through innovation, ambition and collaboration on climate change.

Q18 Businesses should act with due diligence to avoid causing or contributing to adverse human rights impacts through their activities and relationships.

Instrumental Stakeholder Behavioral Intention Questions

Please respond to each of the following statements according to the scale below:

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat disagree	Neither agree or disagree	Somewhat agree	Agree	Strongly agree

Q19 As a consumer, I would pay more to buy products from a socially responsible business.

Q20 As a consumer, I consider the ethical reputation of businesses when I shop.

Q21 As a consumer, I avoid buying products from companies that have engaged in immoral actions.

Q22 As a consumer, I would pay more to buy products from companies that show care for the wellbeing of our society.

Q23 As a consumer, if the price and quality of two products are the same, I would buy from a firm that has a socially responsible reputation.

Q24 As an employee, I would be more loyal to my employer if they were a socially responsible business.

Q25 As an employee, I would consider the ethical reputation of my employer when deciding whether to stay or to leave my job.

Q26 As an employee, I would be less loyal to a business that has engaged in immoral actions.

Q27 As an employee, I am more likely to continue working with a business that shows care for the wellbeing of our society.

Q28 As an employee, if the salary of a job were the same at two companies, I would work for the business that has a socially responsible reputation.

Q29 As a shareholder, I would retain or buy more shares in a socially responsible company.

Q30 As shareholder, I would consider the ethical reputation of a company when deciding whether to buy or sell shares.

Q31 As a shareholder, I would avoid buying shares from a company that has engaged in immoral actions.

Q32 As a shareholder, I would buy more shares in a company that shows care for the wellbeing our society.

Q33 As a shareholder, if the share price and return of two companies are the same, I would buy shares in the company that has a socially responsible reputation.

Boundaries of Social Responsibilities Questions

Please respond to each of the following statements according to the scale below:

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat disagree	Neither agree or disagree	Somewhat agree	Agree	Strongly agree

Q34 Businesses should actively help people within their organisation find pleasure in their lives.

Q35 Businesses should actively help people within their organisation to find a sense of pride in their lives.

Q36 Businesses should actively help people within their organisation to feel that their lives are meaningful.

Q37 Businesses should actively create an environment that provides opportunities for people within their organisation.

Q38 Businesses should actively help create feeling of excitement for people within their organisation.

Q39 Businesses should actively help people within their organisation to engage in life.

Q40 Businesses should actively help people within their organisation to find a sense of self-empowerment in their lives.

Q41 Businesses should actively help people within their organisation to develop positive attitudes towards themselves.

Q42 Businesses should actively help people within their organisation to realise their own potential.

Q43 Businesses should actively help people within their organisation to develop warm, satisfying, trusting relationships with others.

Q44 Businesses should actively enable people within their organisation to be who they want to be and how they want to live their lives.

Q45 Businesses should actively help people outside their organisation to find a sense of self-empowerment in their lives.

Q46 Businesses should actively help create feeling of excitement for people outside their organisation.

Q47 Businesses should actively help people outside their organisation to develop warm, satisfying, trusting relationships with others.

Q48 Businesses should actively help people outside their organisation to engage in life.

Q49 Businesses should actively enable people outside their organisation to be who they want to be and how they want to live their lives.

Q50 Businesses should actively help people outside their organisation to develop positive attitudes towards themselves.

Q51 Businesses should actively help people outside their organisation to feel that their lives are meaningful.

Q52 Businesses should actively help people outside their organisation to realise their own potential.

Q53 Businesses should actively help people outside their organisation to find a sense of pride in their lives.

Q54 Businesses should actively help people outside their organisation find pleasure in their lives.

Q55 Businesses should actively create an external environment that provides opportunities for people outside their organisation.

Sociodemographic Questions

Q56 What is your gender?

☐ Male ☐ Female ☐ Other ☐ Prefer not to say

Q57 What age category do you belong to?

- ☐ 18 – 24
- ☐ 25 – 34
- ☐ 35 – 44
- ☐ 45 – 54
- ☐ 55 – 64
- ☐ 65+

Q58 What is the highest degree or level of schooling you have completed?

- ☐ Did not complete secondary school
- ☐ Secondary school
- ☐ Trade qualification or Diploma
- ☐ Bachelor's degree
- ☐ Postgraduate degree (e.g., Master's or PhD)

Q59 What is your Weekly Personal Income (or Annual Personal Income?)

- ☐ Nil income
- ☐ $1-$199 ($1-$10,399)
- ☐ $200-$299 ($10,400-$15,599)
- ☐ $300-$399 ($15,600-$20,799)
- ☐ $400-$599 ($20,800-$31,199)
- ☐ $600-$799 ($31,200-$41,599)
- ☐ $800-$999 ($41,600-$51,999)
- ☐ $1,000-$1,249 ($52,000-$64,999)
- ☐ $1,250-$1,499 ($65,000-$77,999)
- ☐ $1,500-$1,999 ($78,000-$103,999)
- ☐ $2,000 or more ($104,000 or more)

Q60 Where were you born?

- ☐ Australia
- ☐ Overseas

Appendix B: Plain Language Statement

Plain Language Statement

Department of Management and Marketing
Faculty of Business and Economics

Project: Evaluating Public Expectations of Corporate Social Responsibility

---

Introduction

Thank you for your interest in participating in this research project. The following information tells you about the project. Please take the time to read this information carefully and contact the researchers if you have any questions or concerns.

Your participation is voluntary. If you don't wish to take part, you don't have to. If you begin participating, you can also stop at any time simply by closing your browser window.

What is this research about?

This research project is looking at what people in the general public think about the role that businesses and for-profit organisations should play in social issues.

What will I be asked to do?

You will be asked to complete a survey that asks some basic demographic questions, and then some of your attitudes and beliefs about the social responsibilities of businesses. The survey will take between 15-25 minutes to complete.

What are the possible benefits?

The findings of this study will help businesses have a better sense of how they impact people positively and negatively. This can provide important information for making policies that will promote wellbeing.

What are the possible risks?

It is highly unlikely that there is any risk to you in taking part in this research. It is possible that thinking about social issues may cause you some discomfort or mixed feelings. If you feel uncomfortable, you can leave the survey at any time by closing your browser.

Do I have to take part?

No. Your participation in this research is completely voluntary. You can withdraw your consent at any time up until you submit the completed survey online. Once the survey is submitted as it cannot be traced to you and therefore it cannot be withdrawn.

Will I hear about the results of this project?

If you would like to be informed of the aggregate research findings, please contact **Austin Chia** on (03) 9035 4506 or via e-mail chiaa@unimelb.edu.au.

What will happen to information about me?

The information you provide in the survey will be statistically and thematically analysed along with all other survey responses, and only grouped responses will be reported. Your responses will be entirely confidential and anonymous. No identifying information will be collected, thus please be assured that the research team has no way of identifying you personally from the completed surveys. The data collected will be stored in a password protected computer.

Where can I get further information?

If you would like more information about the project, please contact any of the following researchers:

Dr Ben Neville (Responsible Researcher)
Tel: +61 3 8344 1907 Email: banevi@unimelb.edu.au

Dr Peggy Kern (Co Researcher)
Tel: +61 3 8334 3402 Email: peggy.kern@unimelb.edu.au

Mr Austin Chia (PhD Student)

Tel: +61 3 9035 4506 Email: chiaa@unimelb.edu.au

Who can I contact if I have any concerns about the project?

This research project has been approved by the Human Research Ethics Committee of The University of Melbourne. If you have any concerns or complaints about the conduct of this research project, which you do not wish to discuss with the research team, you should contact the Manager, Human Research Ethics, Office for Research Ethics and Integrity, University of Melbourne, VIC 3010. Tel: +61 3 8344 2073 or Email: HumanEthics-complaints@unimelb.edu.au. All complaints will be treated confidentially. In any correspondence please provide the name of the research team or the name or ethics ID number of the research project.

Appendix C: Ethics Approval

THE UNIVERSITY OF
MELBOURNE

EST. 1853

CELEBRATING
160 YEARS
OF EXCELLENCE

1 December 2016

Dr Benjamin Neville
Department of Management and Marketing
The University of Melbourne

Dear Dr Neville,

I am pleased to advise that the Business and Economics Human Ethics Advisory Group has approved the following Minimal Risk Project.

Project Title: **Evaluating Public Expectations of Corporate Social Responsibility**
Researchers: Dr Benjamin Neville, Dr Margaret Kern, Austin Chia

Ethics ID: **1648215.1**

The Project has been approved for the period: **1 December 2016 to 31 December 2017**

<u>It is your responsibility to ensure that all people associated with the Project are made aware of what has actually been approved.</u>

Research projects are normally approved to 31 December of the year of approval. Projects may be renewed yearly for up to a total of five years upon receipt of a satisfactory annual report. If a project is to continue beyond five years a new application will normally need to be submitted.

<u>Please note that the following conditions apply to your approval. Failure to abide by these conditions may result in suspension or discontinuation of approval and/or disciplinary action.</u>

(a) **Limit of Approval:** Approval is limited strictly to the research as submitted in your Project application.

(b) **Amendments to Project:** Any subsequent variations or modifications you might wish to make to the Project must be notified formally to the Human Ethics Advisory Group for further consideration and approval before the revised Project can commence. If the Human Ethics Advisory Group considers that the proposed amendments are significant, you may be required to submit a new application for approval of the revised Project.

(c) **Incidents or adverse effects:** Researchers must report immediately to the Advisory Group and the relevant Sub-Committee anything which might affect the ethical acceptance of the protocol including adverse effects on participants or unforeseen events that might affect continued ethical acceptability of the Project. Failure to do so may result in suspension or cancellation of approval.

(d) **Monitoring:** All projects are subject to monitoring at any time by the Human Research Ethics Committee.

(e) **Annual Report:** Please be aware that the Human Research Ethics Committee requires that researchers submit an annual report on each of their projects at the end of the year, or at the conclusion of a project if it continues for less than this time. Failure to submit an annual report will mean that ethics approval will lapse.

(f) **Auditing:** All projects may be subject to audit by members of the Sub-Committee.

Please quote the ethics registration number and the name of the Project in any future correspondence.

On behalf of the Ethics Committee I wish you well in your research.

[redacted]

Ms Jane Hronsky, Chair
Faculty Human Ethics Advisory Committee

CC: Dr Margaret Kern, Austin Chia

Research Support Unit, Faculty of Business and Economics
The University of Melbourne, Victoria 3010 Australia
T: +61 3 8344 1670 **E:** fbe-reearch@unimelb.edu.au
W: www.ecom.unimelb.au/research/research/

unimelb.edu.au