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Community construals of CSR for happiness: a mixed-method study using natural language

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Abstract

Purpose – Drawing upon a contractarian lens of corporate social responsibility (CSR), this study aims to explore community construals of happiness and evaluates conceptual boundaries of CSR for happiness.

Design/methodology/approach – Using a mixed-methods design, natural language processing and thematic analysis techniques were used to analyse large volumes of textual survey data collected from over 1,000 research participants through an online survey.

Findings – Results indicated that lay construals of happiness were primarily 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 a responsibility not to harm happiness, a responsibility to enable conditions for happiness to occur, a responsibility to exercise awareness of happiness implications in decision-making, a responsibility for happiness that is limited by strategic purpose and resource capability and a responsibility for happiness that is limited by stakeholder proximity.

Originality/value – This study contributes to 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.

Keywords Corporate social responsibility, Societal happiness, Subjective wellbeing, Mixed-methods research, Natural language processing, Qualitative survey

Paper type Research paper

Natural language

In the 21st century, businesses are powerful and influential entities that have the capacity to affect almost all aspects of social life (Scherer and 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). 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*

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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 *et al.*, 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 and 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 (Chia and Kern, 2021).

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 and Carroll, 2003). Drawing on positive psychological theory and research to operationalize happiness, Chia *et al.* (2020) proposed that businesses have social responsibilities for preserving and enhancing both objective and subjective happiness of those stakeholder to whom they are connected. Importantly, *CSR for happiness* does not propose that businesses bear sole or universal responsibility for happiness, but rather recognizes 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.

When situated within the broader literature on CSR and corporate purpose, *CSR for happiness* is an antithetical concept to shareholder supremacy as it privileges the interests of people over the instrumental goals of the firm (e.g. profit), and strives to enable flourishing and wellbeing for all. Indeed, practitioners and researchers increasingly recognize the need for businesses to incorporate the perspectives of all stakeholders to ensure long-term value creation for all. The stakeholder perspective of the firm is not only ethically desirable (Margolis and Walsh, 2003), but is instrumentally necessary for firms create and sustain revenue-generating resources required to sustain their competitive advantage (Barney, 2018). Relevantly, Al-Shammari *et al.* (2021) empirically demonstrate that superior performance is best achieved when firms engage in market and non-market strategies to attend both social and non-social responsibilities.

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 (ESCs) as the theoretical lens through which this study is situated. We next outline our mixed-methods 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.

Contractarian underpinnings of CSR for happiness

Among the many CSR perspectives and theories through which *CSR for happiness* can be considered (Garriga and 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 and 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 organizations 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 and 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 ESCs is particularly relevant, as it is a contractarian approach that accommodates interdisciplinary concepts, theories and frameworks (van Oosterhout and Heugens, 2009). According to Dunfee (1991), ESCs are localised and contextually specific social contracts that embody "actual behavioral 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 (Dunfee, 1991; van Oosterhout and 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 and 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 and 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.

Privileging the community's voice

A contractarian approach to *CSR for happiness* privileges the voice of focal communities. After all, it is only through community voice that the emergence of new authentic norms and/or changes to status quo norms can be identified (Phillips and 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 behavior 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 and 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 and 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.

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 and Seligman, 2018; Judge and Kammeyer-Mueller, 2011; Stiglitz *et al.*, 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 (Diener and Seligman, 2018; Diener and Tay, 2017; Howell *et al.*, 2007; Judge and 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 *et al.*, 2013), there is general consensus that

happiness refers to the subjective state in which people "feel good" and "function well" (Huppert and So, 2013; OECD, 2013). This definition of happiness points to two interrelated but distinct dimensions (Ryan and Deci, 2001). Feeling good reflects hedonic notions of happiness, which refers to the presence of pleasure (e.g. joy, awe, excitement and gratitude) and the absence of pain (e.g. fear, anger, disgust and 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 (Keyes and 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.

A mixed-methods 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 survey is 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 characterize 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 and Teddlie, 1998).

Complementing a prior quantitatively oriented study that examined the social role and responsibilities of business for subjective happiness (Chia and Kern, 2020), we adopted an embedded mixed method design that involved the simultaneous collection of quantitative and qualitative data (Creswell and 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 and Plano Clark, 2017), where greater analytical attention was given to natural language rather than natural numbers. Quantitative data were used primarily to organize 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 recognized that natural language is a powerful and rich medium through which research participants convey opinions, evaluations and speculations (Wiebe *et al.*, 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 and Pennebaker, 2008; Pennebaker *et al.*, 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 data sets collected from large numbers of participants (Jackson and 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 (Eichstaedt *et al.*, 2021; 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 (Chae and Park, 2018; Kern *et al.*, 2016) with broad applications for quantifying qualitative data as a means for measuring constructs and identifying themes (Kjell *et al.*, 2019). For organizational researchers, NLP techniques present an exciting frontier in social and organizational 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 data sets 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 *et al.*, 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.*, 2021). Past studies point to the need to validate automated approaches that are used within the specific domain of application (Sun *et al.*, 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.

The current study

Working within the contractarian paradigm – specifically, ESCs – we conducted a large-scale online survey study to capture the public voice of Australians regarding *CSR for happiness*. Using a mixed-methods 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?

Method

Measures

An online survey was used to collect data, using the Qualtrics platform (www.qualtrics.com). As summarised in Table 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.

When constructing the survey, we made the deliberate and reasoned decision to use the term "wellbeing" instead of "happiness". Scientifically, "happiness" is typically operationalized as various conceptual manifestations of wellbeing and the two terms are often used interchangeably within the literature (Diener and 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 to identify emergent themes.

Participants

Data collection occurred from January 2017 to December 2018. The study was publicized 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-methods design of this study, partially completed surveys were included if the respondent met three data inclusion criteria: an Australian resident; over the age of 17; and responded to *at least* one rating scale *and* provided explanatory comment(s) for their response(s). As shown in Figure 1, attrition occurred as participants progressed through the survey where response rates gradually declined from Question 1 (n = 1,352),

Belief orientation	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"

Table 1. Question prompts for the single item ratings and open responses prompts

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 and Thomas, 2004).

As summarized in Table 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.

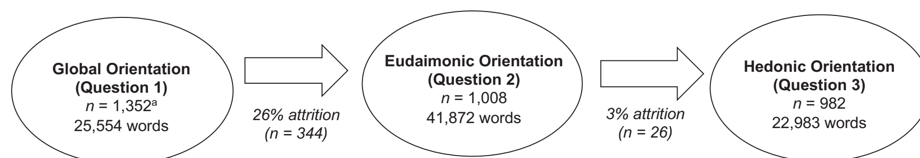


Figure 1. Data collection overview

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

Table 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)

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" (1–3), "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 Appendix 1). Analysis of the qualitative data then involved two phases: automated semantic processing using NLP and manual thematic analysis.

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 normalize 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 *et al.*, 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 and 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 and 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 *et al.*, 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.

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.*, 2021; 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 *et al.*, 2008). A key benefit of applying

a graph-theoretic approach to large textual datasets is that it provides systematic rationalization 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 (Appendix 2 illustrates the impacts of data reduction).

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 categorizing, 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 organized 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).

Results

Supportiveness of business social responsibility for happiness

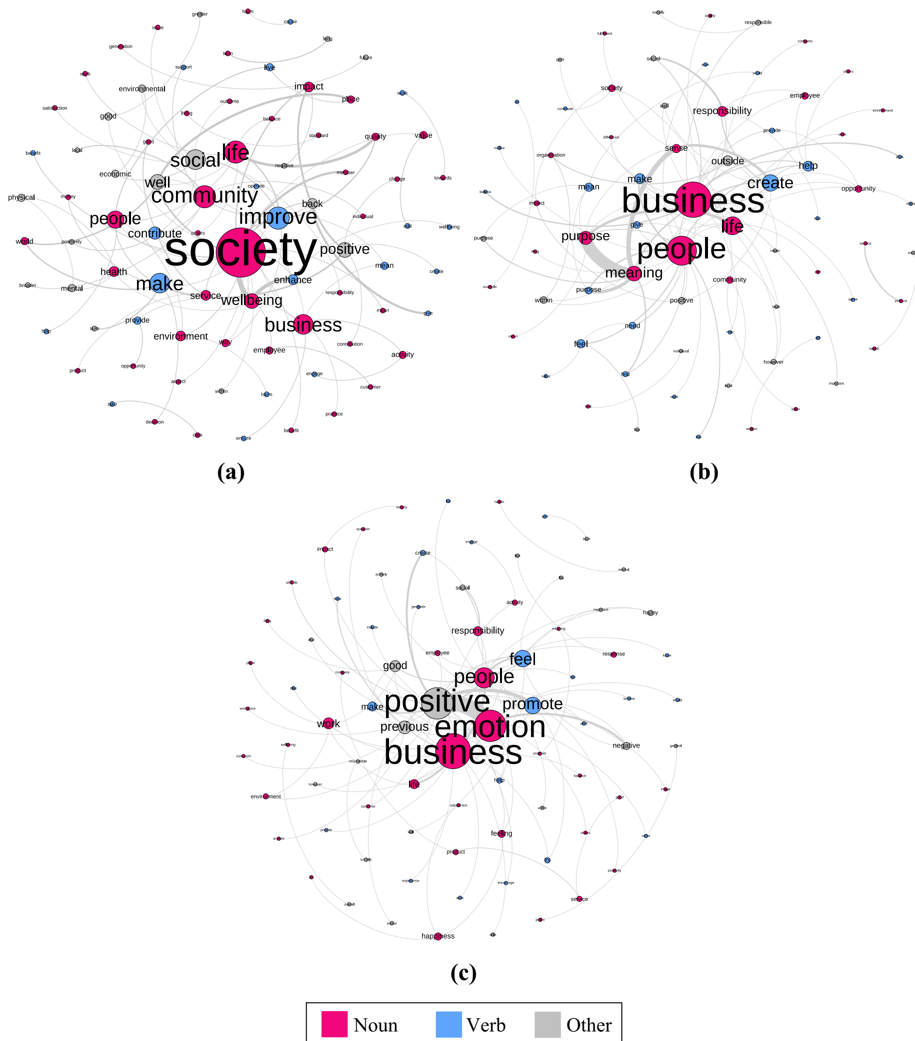
Overall, respondents were generally supportive of the notion that businesses had social responsibilities for societal happiness in general (global orientation: M = 5.77, SD = 1.72, 88% supportive, 10% unsupportive, 2% unsure). Responses were somewhat more mixed or uncertain for the specific eudaimonic (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 (see Appendix 1).

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 = 1–265). 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 2 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".

Community construals of happiness

Although quantitative responses indicated that most participants believed that businesses had social responsibilities for societal happiness, thematic analyses revealed



Note: Larger nodes indicate a greater number of linkages with other nouns and verbs

Figure 2.
Bigrams for nouns and verbs used by respondents supportive for (a) global orientations, (b) eudaimonic orientations and (c) hedonic orientations

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: happiness as socioeconomic conditions, and happiness as psychoemotional experiences.

We detail these in the sections below.

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 recognized 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 well-being 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 3 provides a summary of the key thematic features of "Happiness as socioeconomic conditions", supported by additional quotes.

Table 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"

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 4 provides a summary of the key thematic features of "Happiness as psychoemotional", supported by additional quotes.

The boundaries of social responsibilities for societal happiness

Overall, our thematic analyses could not find distinguishable differences or themes in the way participants rationalized or perceived the social responsibilities of businesses for

Happiness as psychoemotional experiences	
Thematic features	Example quote(s)
Definition: 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"
Rationale: 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"
Focus: 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"

Table 4.
Summary of thematic features of "happiness as psychoemotional experiences"

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.

Responsibility not to harm or impeded 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.

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 recognized 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.

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.

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 maximize 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 recognized 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.

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'.

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-methods approach was used to explore ESCs 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) conceptualization of societal happiness, 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 (Chia and Kern, 2020; Kubiszewski *et al.*, 2018), our findings offer further evidence for the ecological validity that the objective-subjective conceptualization of happiness (Chia *et al.*, 2020; Chia, 2018; Guerini and 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 (De Neve *et al.*, 2013; Diener and 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 and 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 ESCs that underpin *CSR for happiness*. In identifying "what" businesses are responsible for, our results reveal that businesses have a responsibility to: minimize actual or potential harm to subjective happiness; exercise awareness of subjective happiness impacts in their decision-making; and 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 legitimize these prescriptions on business. Furthermore, our analysis identified two limiting conditions on *CSR for happiness*, that is, businesses' social responsibilities for happiness is limited by their purpose and resource availabilities; and their proximity to particular stakeholder groups.

These findings pertaining to the boundary conditions of *CSR for happiness* coalesce with recent research on internal and external CSR in an interesting way. That is, although the public perceive firms to have greater social responsibility for happiness for high-proximity stakeholders (e.g. employees) than low-proximity stakeholders (e.g. suppliers), studies show that a balanced internal and external CSR strategy is instrumentally important for firms (Scheidler *et al.*, 2019). Recent large-scale studies by Hawn and Ioannou (2016) and Al-Shammari *et al.* (2022) confirm the link between CSR and financial performance but highlight that the gap between internal–external CSR orientations is negatively associated with firm market performance. These findings are suggestive that it is in firms' best financial interest to not merely comply with public expectations regarding their social responsibilities for happiness but to exceed those expectations by considering a broad base of internal and external stakeholders.

Research in the health sciences have long demonstrated happiness as an important determinant of various beneficial outcomes for individuals and society (Myers and Diener, 2018). Yet within mainstream CSR research and practice, stakeholder happiness and subjective experiences has typically been overlooked as an important social outcome of

business (Bhattacharya and Sen, 2004). *CSR for happiness* offers managers a broader and more holistic understanding of what it means to be a socially responsible business that encompasses both objective and subjective societal outcomes. In an era where society is demanding more from business, our study provides managers with greater insight on the boundaries and public expectation on their social responsibilities for happiness which may usefully inform their policies and practices. Notably, our findings highlight that the public do not hold grandiose expectations of businesses, nor do they hold businesses solely accountable for their happiness. Instead, public expect businesses to enhance and protect the conditions that enable people to find and experience happiness.

Methodologically, our novel mixed-methods design offers an approach for analysing qualitative survey data, adding to the methods available within the growing computational social sciences area. As Mossholder *et al.* (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 and 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.*, 2021). 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.

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 (Helliwell, 2014) and public perceptions of CSR (Rim and 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 and Dunfee, 1999) and can be evaluated using surveys (Dunfee, 1991). However, the very nature of ESCs and the use of cross-sectional surveys mean that the results of our study may only reflect Australian perspectives of a particular ilk 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 generalizes 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 generalize 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.

When considering our findings within the broader CSR literature, there are numerous novel and uncharted opportunities for future scholarly inquiry. In our study, we have sought to examine the social role and responsibilities of business for happiness through a contractarian lens. Yet, there remains an obvious theoretical and empirical question of the instrumental links between *CSR for happiness* and the market performance of firms. While past studies have demonstrated the interrelationship between CSR and financial performance (Al-Shammari *et al.*, 2022), there is a need to broadly examine and explain how business activities that generate stakeholder happiness might yield instrumental outcomes for a firm and how these outcomes vary between low- and high-proximity stakeholders. Furthermore, a resource-based lens (Barney, 2018) can be applied to better understand how firms' capabilities to generate stakeholder can be cultivated and institutionalised as a source of competitive advantage.

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 characterized by considerable ontological complexity. Together, the intersection of these concepts presents an exciting but challenging scholarly agenda for the future.

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Appendix 1

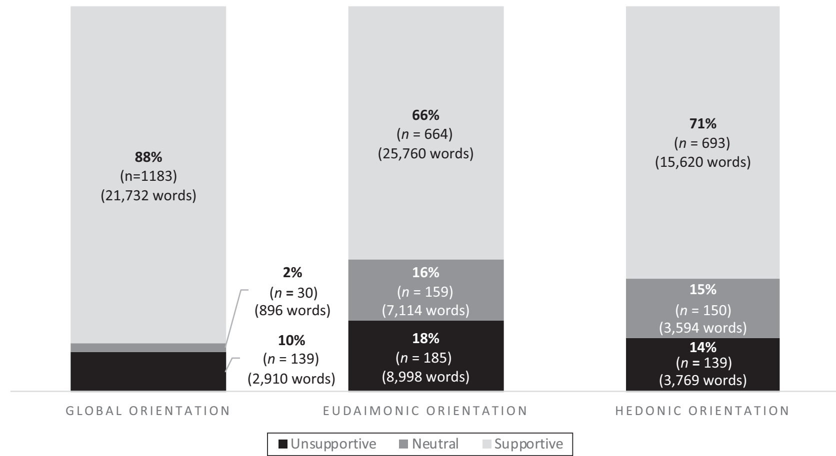
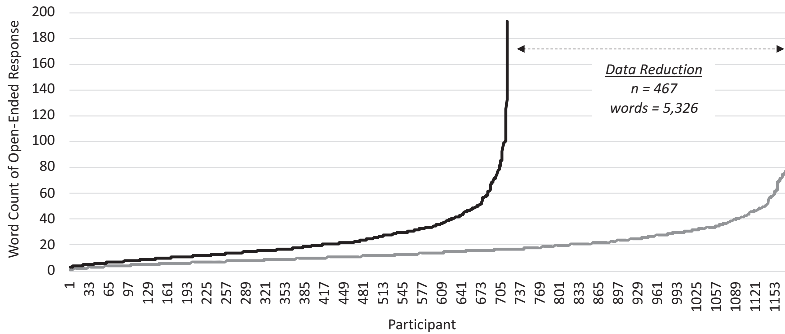
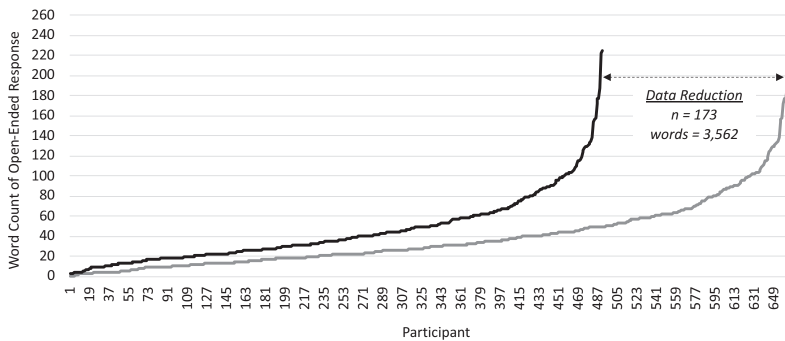


Figure A1. Proportion of responses and textual data by recoded categories

Appendix 2



(a)



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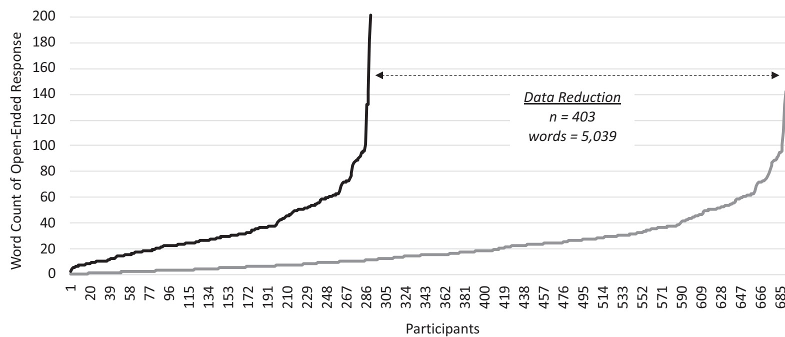

(c)

Figure A2.
Impact of data reduction effects of the graph-theoretic approach for participants with supportive (a) global, (b) hedonic and (c) eudaimonic orientations