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Applied Research in Quality of Life
The Official Journal of the International
Society for Quality-of-Life Studies

ISSN 1871-2584

Applied Research Quality Life
DOI 10.1007/s11482-020-09846-x



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

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Received: 21 November 2019 / Accepted: 12 May 2020 / Published online: 20 June 2020
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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 1319 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.

Keywords Corporate social responsibility · CSR for happiness · Societal wellbeing · Societal happiness · Subjective wellbeing

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Introduction

In their classic article, Wartick and Cochran (1985) prescribed that as society continues to change, businesses need to (a) identify, analyze 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' (Friedman 1970 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 uncoded 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 and 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 recognize the broad relevance and impetus of social responsibility, not only for corporations, but all forms of business organizations, whether they be private or public, small or large, start-up or established (Enderle 2004). We define SRB as the planning and execution of organizational decisions, policies, and actions that account for social issues and contribute to broader societal goals.

Increasingly, businesses not only recognize the moral merits of being socially responsible, but also acknowledge it as an important source of competitive advantage (Porter and Kramer 2006; Chia and Singh 2019). For instance, recognizing 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 organizations 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 organizations 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 globalized and technology-enabled world (Dodd 2018; Palazzo and Scherer 2008). The scope and boundaries of SRB co-evolves with changes in societal values, expectations, and demands, which differ across place and time (Wartick and Cochran 1985; Carroll and 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.

Societal Relevance of Subjective Wellbeing

Subjective wellbeing, or happiness, refers to the way people feel and function in their lives (Huppert and 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 and Deci 2001). Hedonic wellbeing refers to the pursuit of pleasure and avoidance of pain, and is operationalized 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 and Annas 2009; Ryan and 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 and 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 and Kammeyer-Mueller 2011; Oswald et al 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 and Seligman 2004; Kennedy 1968), combined with the growing ability to quantitatively measure subjective aspects (Forgeard et al. 2011; Huppert and 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 and 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.

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 organizations, 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 et al. 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 et al. 2019a). 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 et al. 2019; Shek et al. 2019b). 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 1 presents a conceptual diagram of the flow of effects from business activities to wellbeing outcomes.

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

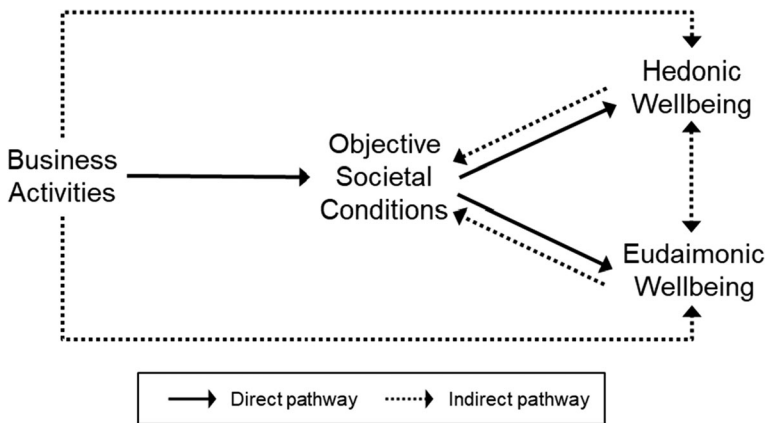


Fig. 1 Theoretical direct and indirect pathways through which business activities impact upon objective and subjective wellbeing

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 constituent – 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 behaviors 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 perspective 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 (Beresford 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 – such as 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 and 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 behavioral 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 behavioral 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 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 and Starik 2004) – impacts the boundaries of businesses’ social responsibility for subjective wellbeing. We define high-proximity stakeholder as those who exist within a business’s organizational boundaries (e.g., employees) and low-proximity stakeholders as those who fall outside organizational boundaries (e.g., customers) (Schons and Steinmeier 2016). We asked:

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

Method

Procedure 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 publicized 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 1424 people completed the survey, of which 105 overseas respondents were excluded, leaving a sample of 1319 in the current study. Table 1 summarizes 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.

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

Table 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)

behavioral intentions of stakeholders, and (4) boundaries of social responsibilities. In addition, five sociodemographic questions captured gender, age, education, income, and migrant status (see Appendix 1 for survey questions). The survey took approximately 15–20 min to complete.

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).

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, labor 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.¹

Instrumental Behavioral 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 behaviors 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 $\alpha = .84$), employees ($\alpha = .84$), and shareholders ($\alpha = .91$). The composite indicators were then recoded into categorical variables (1–3 = ‘low instrumental stakeholder behaviors’, 5–7 = ‘high instrumental stakeholder behaviors’, 4 was excluded due to reflecting ambiguous behavioral intentions).

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 organization to develop warm, satisfying, trusting relationships with others’). The six items were averaged together to create

¹ 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 minimize attrition (Sikkel et al. 2014) we opted to have participants rate each item for importance, rather than indicating a specific order.

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 and 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 organization’). The five items were averaged together to create hedonic scores for high-proximity and low-proximity stakeholders ($\alpha_{\text{hedonic high-proximity}} = .90$, $\alpha_{\text{hedonic low-proximity}} = .95$, $\alpha_{\text{eudaimonic high-proximity}} = .89$, $\alpha_{\text{eudaimonic low-proximity}} = .95$).

Data Analysis

We first summarize 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 behavioral 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 behavioral 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 emphasize 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 Amrhein et al. 2019; Kennedy-Shaffer 2019; Krueger and 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 et al. 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 generalization 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.

Generalizability 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 prioritizing collecting a diverse range of responses. Accordingly, generalizations of findings from our study extend only to segments of the Australian public that are of the same ilk. The patterns identified here are suggestive only and should be replicated using alternative samples and study designs.

Results

Perceived SRB Orientations

Figure 2 summarizes 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.

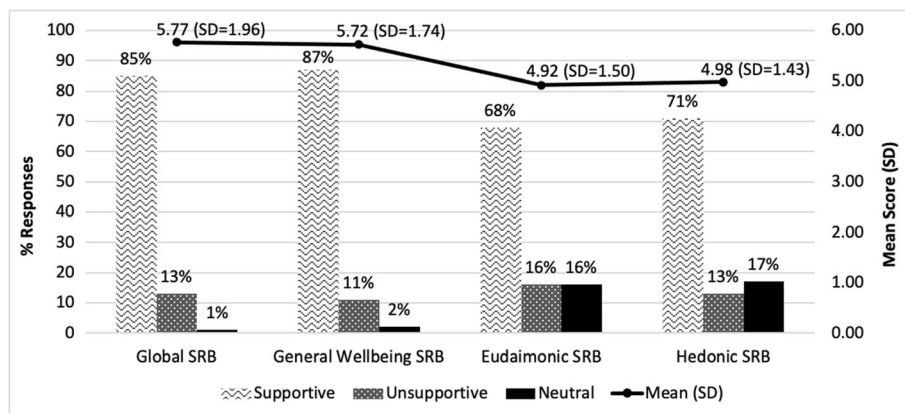


Fig. 2 Comparative means, standard deviations, and response frequencies of SRB Orientations ($N = 1319$)

As illustrated in Fig. 3, while there was little discernable 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 Appendix 2 Fig. 5).

As summarized in Table 2, global SRB or SRB for general wellbeing did not appear to differ based on 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.

As summarized in Table 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.

SRB Orientation and Instrumental Behavior Intentions

Table 4 summarizes chi square tests of independence testing whether there might be a relationship between instrumental behavior intentions (low versus high) and SRB orientation (supportive versus unsupportive), across three types of stakeholders

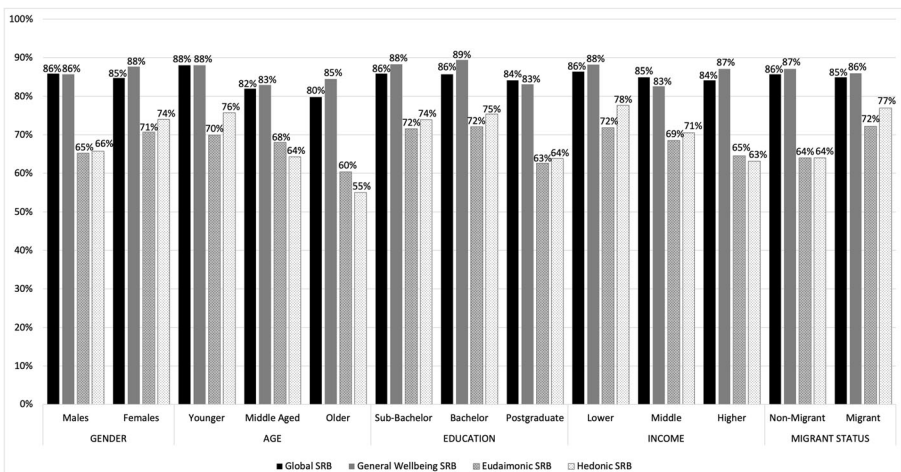


Fig. 3 Proportion of supportive SRB orientations by sociodemographics

Table 2 Independent t-tests comparing SRB orientations by gender and migrant status

	Gender				t	p	r	95% CI
	Males (<i>n</i> = 520)		Females (<i>n</i> = 788)					
	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				t	p	r	95% CI
	Migrant (<i>n</i> = 694)		Non-Migrant (<i>n</i> = 625)					
	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

(customer, employees, and shareholders) (see Appendix 3Table 5 for cross-tabulated frequencies and percentages). The pattern of results suggested that there were minimal associations between global SRB orientations and instrumental stakeholder behavioral 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 behavioral intentions. Those with unsupportive orientations also had high instrumental behavioral intentions, but to a lesser degree than those with supportive orientations.

Importance of Wellbeing Compared to UNGC Social Issues

Figure 4 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.

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 , $SD = 1.34$).

Table 3 ANOVA comparing SRB orientation by age, education, and income level

	Age				Mid-Aged (<i>n</i> = 319)				Older (<i>n</i> = 149)				F	p	η ²
	Younger (<i>n</i> = 851)		SD		Mean		SD		95% CI		Mean				
Global SRB	Mean	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 (<i>n</i> = 299)				Bachelor (<i>n</i> = 520)				Postgraduate (<i>n</i> = 500)				F	p	η ²
Global SRB	Mean	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 (<i>n</i> = 466)				Middle (<i>n</i> = 299)				Higher (<i>n</i> = 412)				F	p	η ²
Global SRB	Mean	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

Table 4 Summary of chi square analyses testing the association between instrumental behavior 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

See Appendix 2 Fig. 5 for cross-tabulation results

Discussion

In this study, we explored the Australian public's 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 part with global social

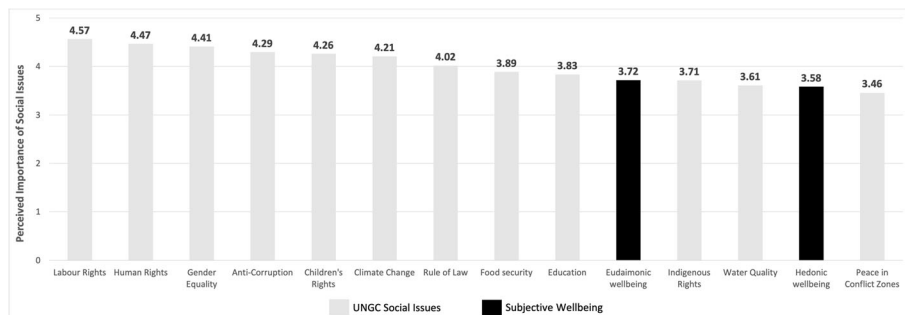


Fig. 4 Perceived importance of social issues by mean ratings

responsibilities, 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 and 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 Australian public 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 and 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 characterized 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 and 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 and Gilbert 2016), SRB orientations for subjective wellbeing might be stronger in a more collectivist society.

We examined how associations between SRB orientations and instrumental behavioral 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 behavioral intentions (Sen et al. 2006; Klimkiewicz and Oltra 2017). While results suggested that there may be associations between instrumental behavioral 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 and 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 organization. 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.

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 generalized to other populations beyond the participants included here.

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 and Cochran 1985).

We suggest that subjective wellbeing is a distinct social outcome of business. Although our findings indicate that the Australian public does 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 behaviors 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 conceptualizations of CSR to encompass subjective wellbeing and spur debate on the social role and contributions of business to societal wellbeing.

Compliance with Ethical Standards

This research project was approved the *Human Ethics Advisory Group* on of the researchers' home institution. The ethics ID of this project will be provided upon request for verification.

Conflict of Interest The authors declare that they have no conflict of interest.

Informed Consent All research participants were provided with a Plain Language Statement. Data was only included in the study if the participant provided their informed consent.

Appendix 1

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.
- Q2 Businesses have a social responsibility to enhance the wellbeing of society.
- Q3 Businesses have a social responsibility to create a sense of meaning and purposes in people's lives.
- Q4 Businesses have a social responsibility to promote positive emotions in people's lives.

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 well-being 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 well-being 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 well-being of 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 realize 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 realize 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 ☐ 35 – 44 ☐ 55 – 64

Subjective Wellbeing and the Social Responsibilities of Business:...

- | | | | |
|-----|--|---|--|
| | <input type="checkbox"/> 25 – 34 | <input type="checkbox"/> 45 – 54 | <input type="checkbox"/> 65+ |
| Q58 | What is the highest degree or level of schooling you have completed? | | |
| | <input type="checkbox"/> Did not complete secondary school | <input type="checkbox"/> Trade qualification or Diploma | <input type="checkbox"/> Postgraduate degree (e.g., Master's or PhD) |
| | <input type="checkbox"/> Secondary school | <input type="checkbox"/> Bachelor degree | |
| Q59 | What is your Weekly Personal Income (or Annual Personal Income?) | | |
| | <input type="checkbox"/> Nil income | <input type="checkbox"/> | <input type="checkbox"/> \$800-\$999 (\$41,600-\$51,999) |
| | <input type="checkbox"/> \$1-\$199 (\$1-\$10,399) | <input type="checkbox"/> | <input type="checkbox"/> \$1,000-\$1,249 (\$52,000-\$64,999) |
| | <input type="checkbox"/> \$200-\$299 (\$10,400-\$15,599) | <input type="checkbox"/> | <input type="checkbox"/> \$1,250-\$1,499 (\$65,000-\$77,999) |
| | <input type="checkbox"/> \$300-\$399 (\$15,600-\$20,799) | <input type="checkbox"/> | <input type="checkbox"/> \$1,500-\$1,999 (\$78,000-\$103,999) |
| | <input type="checkbox"/> \$400-\$599 (\$20,800-\$31,199) | <input type="checkbox"/> | <input type="checkbox"/> \$2,000 or more (\$104,000 or more) |
| | <input type="checkbox"/> \$600-\$799 (\$31,200-\$41,599) | | |
| Q60 | Where were you born? | | |
| | <input type="checkbox"/> Australia | <input type="checkbox"/> Overseas | |

Appendix 2

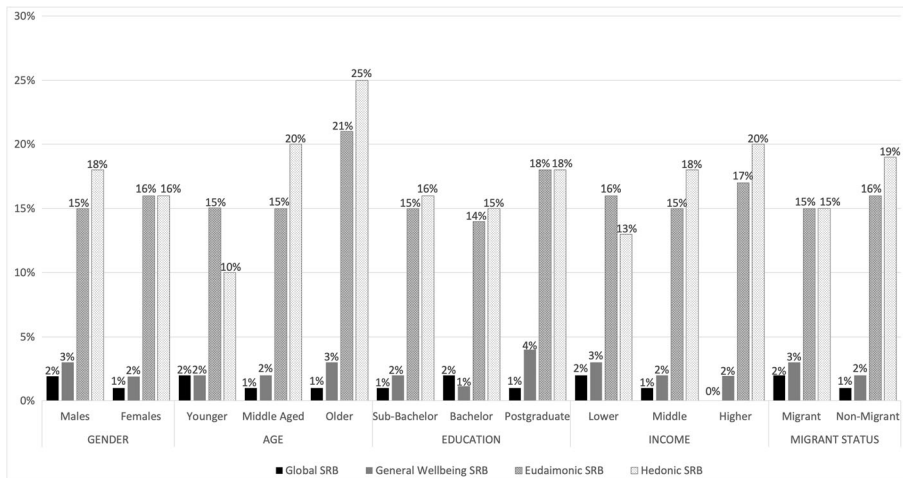


Figure 5 Proportion of unsure responses for SRB orientations by sociodemographics

Table 5 Chi Square crossstabulation comparing instrumental behavior 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%)

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