

**Diasporic insights to create shared value:
An opportunity for sustainable development.**

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CERTIFICATE OF AUTHORSHIP

I, Claudia Speidel, declare that this thesis is submitted in fulfilment of the requirements for the award of Doctor of Philosophy in the Faculty of Arts and Social Sciences at the University of Technology Sydney.

This thesis is wholly my own work unless otherwise referenced or acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

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LIST OF KEY ABBREVIATIONS

Abbreviations	Meaning of Abbreviation
ANOVA	Analysis of Variance
BIBD	Balanced Incomplete Block Design
BII	Bicultural Identity Integration
BWS	Best-Worst Scaling
CALD	Culturally and Linguistically Diverse
CLT	Central Limit Theorem
CSV	Creating Shared Value
CSR	Corporate Social Responsibility
ESD	Education for Sustainable Development
Global North/North/Northern	Industrialised Countries of the North as outlined by the Brandtline, including North America, Europe, Australia, New Zealand, Israel, Japan, Republic of Korea
Global South/South/Southern	Industrialising Countries of the South as outlined by the Brandtline, including Africa, Latin America, the Caribbean, most of Asia and Oceania.
GRI	Global Reporting Initiative
HDI	Human Development Index
MMR	Mixed Method Research
MNC	Multi-National Organisation
M-Pesa	Vodafone/Safaricom's Mobile Banking Service
NRI	Non-Resident Indians
NGO	Non-Government Organisation
OCI	Overseas Citizens of India
OECD	Organisation for Economic Co-operation and Development
PI	Personal Identity
PIO	Persons of Indian Origin
SD	Sustainable Development
SDGs	United Nations Sustainable Development Goals
SIT	Social Identity Theory
SI	Social Identity
SV	Shared Value
TA	Thematic Analysis
UN	United Nations
ZMET	Zaltman Metaphor Elicitation Technique

ABSTRACT

Achieving sustainable futures is complicated by disparate understandings and prioritisations of sustainability issues and practices. One reason for the lack of consensus is that sustainability is a global project primarily driven by the industrialised countries of the Global North rather than one that consistently integrates local perspectives and cultural diversity. Research has shown that sustainability concerns vary between the countries of the North and the industrialising countries of the Global South. Yet, sustainability expectancies of Southern publics are lacking in the considerations of crucial sustainability frameworks.

The critique of the Northern sustainability bias equally applies to corporations' social responsibility agendas. Although businesses are progressively integrating sustainable practices into core strategies by creating shared value (CSV), the effectiveness of these initiatives are still under scrutiny. The programs, often developed in a Northern context but applied in the South, may be incongruous with Southern priorities. Significant challenges, such as understanding different social contexts, must be overcome to maximise the creation of shared value for both business and society.

This investigation focuses on the expectancies of a community with Southern roots, that is, the Indian diaspora in Australia. Diaspora members often have a dual social identity that embraces and understands the very different cultural contexts of their host and homeland. This unique bicultural positioning of diasporas and their growing influence on the cultural scaffolds of societies make their sustainability assessment distinctly relevant and insightful.

The objective of this research was to investigate the Indian Australian diaspora's understanding of sustainability, their perception and prioritisation of diverse sustainability efforts (CSVs) and concerns (SDGs), and the cultural underpinnings thereof. Seven mini-focus groups were conducted in Sydney, Australia, from September to October 2022. A national online survey with 192 respondents followed in February to August 2023.

The research found that the meaning and value of sustainability centre around the environmental and social dimensions. The singularity of the environmental proposition makes it more accessible in a global context. The social dimension is bound to territory and culture and is, therefore, more complex. It becomes paramount in a Southern setting. Quality education emerges as a strategy to create a more balanced coupling of these two narratives. It is the top priority relative to other SDG challenges and effectively a compromise in the trade-offs between the two.

Further, the general values and preferences of sustainability prevail in the evaluations of the CSV interventions. However, cultural and institutional context is critical for their success. The diaspora's unique bicultural stance is highly effective in providing the necessary insights and knowledge of this context.

PREFACE

I. Positionality

Our social position influences how we approach, relate to, and evaluate our research (Jacobson & Mustafa, 2019). As researchers, we must conduct self-reflexive exercises to help improve our understanding of our social identities and appreciate the position from which we view our world. Acknowledging our position and social identities allows us to generate reflexive research and explain our motivations to our audience (Jacobson & Mustafa, 2019).

Upon self-reflection, I became profoundly aware that my experiences in migration and cross-cultural communications were prominent in driving this research project. I have lived as a migrant my entire adult life. Throughout, I have experienced the migration process five times. Each new move and country introduced me to a different culture and language that was not my own. I had to make a “home abroad” and in doing so, I chose to adopt dual cultural and social identities. Even today, as a longstanding migrant to Australia and dual citizen, the connection to my home continues to shape my social identity. It is this liminal position between cultures and worldviews that has sparked my interest in cultural identities and their impact on attitudes, values, and behaviour that is the focus of this research.

Equally, in the many years I worked as a cross-cultural communicator, I learnt about the challenges and intricacies of communicating with people across different countries and cultures. I often witnessed cultural and linguistic misunderstandings or missed opportunities to engage a culturally diverse audience. It became clear that physical boundaries were often less important than emotive ones and that understanding collective sentiments was key to maximising the resonance of a message. I would regularly find myself speculating about the consumer insights behind various communication strategies applied in cross-cultural communications.

Since my arrival in multi-cultural Australia, I have often wondered how the numerous subcultures respond to the prevailing sustainability messages and if the messages are sufficiently nuanced to resonate with everyone. I, therefore, saw an opportunity to explore the perceptions of a large migrant group with the aim of drawing this group into the narrative.

Undoubtedly, my positionality and social identity have impacted my research project's direction and subject. I also hope this position will provide me with the insight and empathy necessary to make the research approach and evaluation a genuinely responsible and respectful one.

CHAPTER 1: BACKGROUND AND CONTEXT

1. Introduction

Over the past two decades, the relentless ecological decline of our planet, persistent civil inequalities and the resulting mistrust in numerous institutions have progressively pushed sustainable development into the spotlight (V. Munro, 2020b). More recent events have only intensified this focus. The COVID-19 pandemic, global wildfires, devastating floods, and the conflicts in Ukraine, Gaza and Sudan have not only reversed or stalled sustainability progress (Azmat et al., 2023) but have also laid bare deep-seated societal issues, such as environmental degradation, systemic inequalities and inadequate health systems (United Nations, 2021).

In response, today, the world is awash with sustainability pledges and frameworks (Foulis, 2021). Pledges to cut carbon emissions and minimise climate change (Zhenwei Qiang et al., 2021) alongside frameworks, such as the United Nations Sustainability Goals (SDGs) or the Global Reporting Initiative (GRI), reflect a collective ambition to bring sustainability back on track. Yet, despite the flurry of promises and standards, real progress remains off course (V. Munro, 2020b; Pucker, 2021; United Nations, 2021, 2023, 2024).

As such, as we pass the midpoint of the 2030 SDG Agenda, for example, only 17% of the assessable targets are projected to achieve their aims, while 35% have stalled or regressed below the benchmark of their inception (United Nations, 2024). Importantly, if current trends continue, by 2030, 575 million people will still be living in extreme poverty, 300 million children will leave school unable to read and write, close to 2 billion people will still be cooking with polluting fuels and technologies, and it will take another 286 years to create a gender equal legal environment (United Nations, 2023). The latest UN SDGs progress report thus makes an urgent appeal for bolder actions through international financial solidarity and

more effective partnerships and cooperation among nations (United Nations, 2024).

However, these calls rely on a cohesive vision and sound understanding of the various pathways and processes appropriate for all relevant stakeholders to reach a sustainable future. Therein lies the challenge.

Integral to sustainable practices is the widely adopted Brundtland definition, which stipulates that sustainable development must address current needs without jeopardising the needs of future generations (WCED, 1987). Yet, differing outlooks and sustainability benchmarks make finding common ground for sustainable practices and processes challenging (Thompson & Norris, 2021). Interpretations of sustainable practice vary widely, from, say, driving an electric car to driving a car with low fuel consumption to not driving a car at all. Sustainability is also viewed through multiple parameters—society, economy, and environment. In turn, deciding if one parameter should take precedence and which one it should be is more complex. While some may argue that food security trumps biodiversity, others might contend that affordable clean energy eclipses the need for food. Clearly, these are complex decisions, and their outcomes depend on the specific settings in which they are made.

Not only is trading off one parameter over the other extremely complicated, but disparate stakeholder interests also govern the decision-making (Mensah, 2019). For instance, the interests of an oil company's employees will likely conflict with those of environmental activists, just as the needs and preoccupations of the Global South are likely to differ from those of the North (Blowfield & Frynas, 2005; Idowu & Vertigans, 2021). This complexity is compounded by the fact that sustainability is primarily driven by Northern ideologies and frameworks, which may not readily integrate local and cultural differences (Nurse, 2006; Parodi, 2015; Purvis et al., 2019; Tulloch, 2014). Consequently, concerns arise about the applicability and validity of sustainability initiatives across cultural boundaries (Kopfmüller,

2015; Parodi, 2015), whereby many argue that cultural relevance is essential to achieving the sustainability project (Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014). Sustainability practices and processes must, therefore, be understood within a more intricate ecosystem (Kramer & Pfizter, 2016; Thompson & Norris, 2021).

People are members of families, communities, and nations, while governments and businesses operate in local, regional, and global contexts. That is, no one operates in isolation. As the extended societal networks become progressively complex and more uncontrollable conditions arise, collaborative efforts between government, businesses, and citizens become crucial for a sustainable future (Kramer & Pfizter, 2016). In this symbiotic cycle, it is the role of citizens to put pressure on businesses and governments, but equally, it is the role of businesses and governments to inspire citizens (Bain et al., 2019). Businesses, therefore, play a central part in promoting sustainable development (Rendtorff, 2019; Voola & Voola, 2019). Indeed, some argue they are most suited to drive it (Business and Sustainable Development Commission, 2017; Ethical Corporation, 2019; Nieuwenkamp, 2017; Visser, 2005). As a result, business decision-makers are faced with balancing conflicting sustainability choices and trade-offs with their corporate strategies (Voola & Voola, 2019) while ensuring their initiatives respond to the expectations and needs of diverse publics.

However, the alignment with public expectations becomes problematic when considering that the critique of the Northern sustainability bias also applies to businesses' sustainability agendas. Many corporate shared value initiatives are developed in a Northern context, although they are increasingly implemented in the South (Barkemeyer, 2011; Idowu & Vertigans, 2021). Yet, the expectancies of the South are remarkably absent in sustainability considerations and frameworks (Barkemeyer, 2011; Sénit & Biermann, 2021), making the alignment with the public's expectations there questionable. In addition, the nuanced

intricacies of today's multicultural societies make understanding these expectations and the desired correlation with shared value initiatives even more challenging.

Scholars argue that globalisation and the resulting rise in migration have amplified cultural impacts (Pekerti & Arli, 2015; Schwartz et al., 2010). Many, therefore, criticise the exclusion of culture within the tripartite sustainability model (Hawkes, 2001; Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014). Culture frames peoples' social identities and creates a systematic tendency of thoughts, feelings and behaviours (Cleveland & Xu, 2019). Moreover, people tend to interpret new information in ways that confirm their beliefs and then act accordingly (Yariv, 2002). As such, the more culturally relevant the information, the more likely it is to inspire the desired action. Folding Southern cultural sensitivities and belief systems into the sustainability narrative is thus crucial for sustainable development and urgently needed (Chabay, 2015). That said, culture in a global world is dynamic and fluid, transcending traditional boundaries of origin and geography (Vahed, 2007), making it complex and multi-faceted. This cultural fluidity, in turn, is mirrored by the "de-territorialised" cultural identities of diasporas (Sheffer, 2003, p. 116), which often include a global position.

The postmodern notion of diaspora relates to a social process and condition piloted by cultural shifts and contexts (Anthias, 1998; Brubaker, 2017; Budarick, 2014). Diaspora refers to an acculturation style more aligned with today's multifaceted, global societies, whereby diasporans can adopt a cultural plurality (Faist, 2010; Hall, 1994; Sheffer, 2003) and assimilate to new cultures in some respects but maintain their cultural identities in others (Bhatia & Ram, 2009; Brubaker, 2005; Mathur, 2012; Schwartz et al., 2010). The unique bicultural and polycentric nature of diasporas thus not only bridges the home and host land (Pradhan & Mohapatra, 2020) but also links the local and global position (Cohen, 2008).

Hence, a diaspora's insights can prove highly beneficial in explaining and understanding today's complex cultural frameworks and the social narratives that frame them.

This research project focuses on the Indian diaspora in Australia, which is part of the world's largest diaspora (Edmond, 2020; Pradhan & Mohapatra, 2020). In Australia, it is currently the second-largest and fastest-growing diaspora (Department of Foreign Affairs and Trade, 2022). In line with the socio-demographic profiles of other industrialised countries, such as Canada and the USA, most of the Indian Australian diaspora is highly educated, earns higher than median incomes, and holds professional and managerial positions in companies or public offices (Pradhan & Mohapatra, 2020; Singh, 2017; Varghese, 2018). This elite position enhances its members' influence on social, political, and industrial ideas, as well as behaviours and decision-making (Kapur, 2010; Pradhan & Mohapatra, 2020). As such, investigating the Indian Australian diaspora's perspective on sustainability presents a distinctive and highly pertinent cultural evaluation that helps to contextualise the global sustainability narrative on a localised yet multi-national scale; it also serves as a compelling model of inquiry that can be applied to other regions and diasporas.

Moreover, the unique bicultural positioning of diasporas and the critical influence of social identities on attitudes, feelings, and behaviours accords with the principles of Tajfel and Turner's Social Identity Theory (SIT) and its analysis of social identities and collective behaviours and outlooks. SIT, therefore, serves as the conceptual framework in which this study's research problem, design and analysis are anchored.

This chapter provides the context and background for this research project by first introducing the challenge under investigation and then the potential opportunity to address it. The chapter starts by discussing the issues associated with the ambiguity surrounding the concept of sustainability, followed by the complications arising from its universalised Western approach, both in general terms and on a business level. It then explores the role of

business in sustainable development and the driving forces behind its involvement.

Subsequently, the relatively novel concept of creating shared value (CSV) as a means for businesses to incorporate sustainability into their core strategy and the concerns of the CSV intention/behaviour gap are introduced. This is followed by an explanation of the crucial role culture and cultural narratives can play in securing sustainable futures and presents the construct of diaspora as a new model of acculturation in today's pluralistic societies. The chapter then discusses the significance and profile of diasporas in general, the Indian diaspora worldwide, and Australia specifically. Finally, the chapter introduces SIT and its applications within the context of this study.

1.1 Sustainability – A Pervasive Concept with an Identity Crisis

The answer to “What is sustainability (or sustainable development)?” should be relatively straightforward and consistent. Indeed, the pervasiveness of the concept in contemporary society (Dubreta, 2010; Mensah, 2019; Ratiu & Anderson, 2014) is validated through a simple Google search of the terms “sustainability and sustainable development”, which confirms their inclusion in over 186 million web pages (Google Search on 18 September 2024). Clearly, the concept is entwined in the ambitions and desires of myriad settings, institutions, and places (Kates et al., 2005). The assumption that a consensus on the meaning and application of the term exists would, therefore, seem natural. Yet, while the most widespread definition of the sustainability concept simply states that current development needs must be met without compromising the needs of future generations (WCED, 1987), the interpretation of the concept remains variable (Byrch et al., 2007; Caradonna, 2018; Mensah, 2019; Purvis et al., 2019; Ratiu & Anderson, 2014; Vos, 2007). In fact, a study conducted by Ratiu and Anderson (2014) showed that over 200 different phrases or words were associated with the word sustainability by the public. That said, most people attribute positive value connotations to the concept, which is a commendable feature in the

context of social conflict (Kates et al., 2005). In essence, sustainability serves as an arrangement between seemingly disparate actors, who adapt and interpret its meaning to suit specific challenges ranging from the development of sustainable cities, living and agriculture to sustainable business standards (Kates et al., 2005).

Some scholars applaud the concept's malleability, which has helped popularise it by extending its use (Vos, 2007) and allowing more diverse stakeholders to connect with it (Soini & Birkeland, 2014). In contrast, critics reproach that the elastic interpretation of the term renders it meaningless in practice. Worse, it can facilitate the greenwashing of unsustainable practices (Kates et al., 2005). They fear that the ambivalence of the term can lead to (a) conflict among actors (i.e., practitioners, academics, and the public), (b) the inability to establish valid measurement tools (Ratiu & Anderson, 2014), and (c) the promotion of sideline spectatorship rather than active engagement (Mensah, 2019). They argue that without a lucid and definite understanding of sustainability, people will be less motivated to support its efforts (Ratiu & Anderson, 2014). Therefore, the discrepancy amongst conceptualisations of sustainability may obstruct sustainable development efforts (Byrch et al., 2007; Ratiu & Anderson, 2014).

The reasons provided for the divergence of meanings and applications of sustainability vary. Some suggest that differing individual starting points, experiences, and multi-disciplinary schools of thought explain the diverse interpretations (Purvis et al., 2019; Ranjbari et al., 2021; Ratiu & Anderson, 2014). Others argue that the concept is complex, system-bound, dynamic (Grober, 2015; Luks, 2015; Thompson & Norris, 2021; Vos, 2007) and without rules (Spangenberg, 2015).

That said, an increasingly dominant justification for the discord is the fact that engagement with sustainability is a global project, rather than one that integrates local and cultural differences (Byrch et al., 2007; Hawkes, 2001; Kopfmüller, 2015; Mensah, 2019; Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014).

Moreover, this “universal” approach is strongly driven by Western, Judeo-Christian and/or secularist and scientific ideals (Nurse, 2006; Parodi, 2015; Purvis et al., 2019; Tulloch, 2014), raising concerns about its applicability and validity across cultural boundaries (Kopfmüller, 2015; Parodi, 2015).

Nevertheless, a consensus around crucial parameters of the term seems to exist. Scholars agree that sustainability incorporates society, the environment, and the economy (Caradonna, 2018; Mensah, 2019; Purvis et al., 2019; Vos, 2007). They also concede that the notion includes temporal aspects (e.g., it is intergenerational), as well as aspects of survival, resource scarcity, and equity (Byrch et al., 2007; Dale, 2018; Mensah, 2019; Ratiu & Anderson, 2014). Further, there is an overwhelming consensus among scholars that the definition issued by the Brundtland Commission in the 1987 report *Our Common Future* (i.e., that sustainable development must address current needs without jeopardising the needs of future generations) is the most popular description of the term (Byrch et al., 2007; Grober, 2015; Mensah, 2019; Nurse, 2006; Ratiu & Anderson, 2014; Thompson & Norris, 2021; Vos, 2007).

Even with the widespread adoption of the Brundtland definition, the flexible and diverse interpretations of the sustainability construct clearly present significant challenges in carrying out its efforts. While the reasons for this divergence are multifaceted, ranging from varying individual benchmarks to inherent complexities of the concept itself, the critical underlying issue is that sustainability is often framed as a global endeavour. Moreover, this global venture is predominantly driven by Western ideologies, overlooking regional and cultural differences. This disconnect raises concerns about sustainability’s relevance and applicability across diverse cultures and regions. As a result, the overall legitimacy and effectiveness of sustainability efforts could be compromised.

1.1.1 A Globalised Western Sustainability Perspective and the North-South Divide

The universalised Western approach to sustainable development is often explained by the power dynamics inherent in the development process. Some argue that power directs the operations, locations and strategies of development and that the less powerful developing nations are systematically disadvantaged by the powerful developed ones (Esquivel & Sweetman, 2016; McEwan, 2001). McGregor and Hill (2009), for example, draw attention to the disproportionate sway Western states have on some of the most powerful global development organisations, such as the World Bank or the International Monetary Fund. This imbalance is further underscored in a recent statement by UN Under-secretary-General for Economic and Social Affairs, Li Junhua, which condemns the inadequate voting share and representation of developing countries in global economic decision-making and international financial institutions (United Nations, 2024). Similarly, Odeh (2010) highlights that developed nations not only control international trade regulations but also determine the terms under which foreign aid or private investments for developing countries are made. Hence, the globalised Western perspective has divided the developed and developing worlds (Spivak, G., 1995, 1999, 2004, 2012 as cited in de Oliveira Andreotti, 2015, p. 196), creating two unequal halves (Odeh, 2010). As such, that division has arguably supported the return of pre-colonial power structures (Spivak, 2021).

Developing economies comprise Africa, Latin America, the Caribbean, and most of Asia and Oceania. Developed economies, on the other hand, include Northern America, Europe, Australia and New Zealand, Israel, Japan, and the Republic of Korea (United Nations Conference on Trade and Development, 2022). Figure 2.1 shows the division of the world by development status, including a demarcation between the developing and the least developed countries. The figure identifies a North-South divide between the developed nations of the

North (often referred to as Global North) and the developing nations of the South (often referred to as Global South) and reflects the division of the Brandtline.

The Brandtline delineation was first introduced in the *North-South: A Programme for Survival* report issued by the Commission on International Development Issues in 1980, which Willy Brandt chaired. The report aimed to identify measures to lessen the inequalities between the two hemispheres and used socio-economic descriptors such as life expectancy, income and education to highlight the differences (McGregor & Hill, 2009) in development. In essence, development stood for a good standard of living and an attempt to reduce poverty (Odeh, 2010). This thesis adopts this delineation and refers to nations of the North as Northern, Western or the Global North and nations of the South as Southern or the Global South.

Further, while reference is made to these nations in terms of “developing” and “developed”, it is important to acknowledge the contested nature of this terminology. These labels have been criticised for reinforcing a hierarchical worldview and for obfuscating the diversity and agency of countries within each group. However, within the context of this thesis—and particularly within the framework of sustainable development as defined by the Brundtland Report—these terms are used as functional descriptors to highlight disparities in economic power, institutional representation and environmental burden. They are not intended to imply inferiority or superiority, but rather to delineate the systemic divide that characterises global sustainability efforts. Where possible, alternative terms such as “Global North” and “Global South” are used to reflect this complexity while still engaging with the development language embedded in the international sustainability debate.

Figure 2.1*The World by Development Status*

Figure 1. #2.1: The World by Development Status

Note: From *Classifications - UNCTAD Handbook of Statistics 2021*, <https://hbs.unctad.org/classifications/>

Towards the end of the 20th century, economist Mahbub Ul Haq introduced the Human Development Index (HDI) (United Nations Development Programme, 2021-22), which remains the core of annual *Human Development Reports* issued by the United Nations Development Programme today (Odeh, 2010). This index also compares the longevity, knowledge and standard of living of a country's people (Odeh, 2010). That said, according to the United Nations Development Programme, human development encompasses a richness of human life by providing opportunities and choices (United Nations Development Programme, 2021-22). Regardless, the developed nations of the North are generally considered economically and technologically advanced, with established, democratic governments that offer peace and stability to their aging populations (Odeh, 2010). Conversely, the developing nations of the South are often associated with traditional (de Oliveira Andreotti, 2015), agrarian lifestyles of young populations and tumultuous

governance (Odeh, 2010). Moreover, the Global South is deemed dependent on the economic support of the Global North (de Oliveira Andreotti, 2015; Odeh, 2010). Consequently, the heavy debt burdens and focus on debt repayments have hampered Southern funding for more constructive areas of society, such as healthcare and education (McGregor & Hill, 2009; Yazdani & Dola, 2013).

Given the socio-economic and cultural differences between the North and the South, an extension of the discrepancies into the sustainability paradigm can be anticipated. Indeed, research shows that the focus of sustainability issues and efforts differs between the Global North and the Global South (Blowfield & Frynas, 2005; Idowu & Vertigans, 2021). Many argue that while Northern actors are preoccupied with environmental concerns, the South primarily focuses on socio-economic issues such as poverty and gender inequalities (Barkemeyer, 2011; Ward & Fox, 2002; Yazdani & Dola, 2013). In the context of creating sustainable cities, Yazdani and Dola (2013) argue that two conflicting and distinct agendas are being followed: a green and brown agenda. The green agenda of the North addresses long-term environmental challenges, such as the degradation of resources and ecosystems, whilst the brown agenda of the South concentrates on improving the dangerous and unhealthy living conditions of its inhabitants (Yazdani & Dola, 2013). As such, the aspirations of the global SDG agenda are criticised as unrelated to the realities of the most destitute in the South, limiting the effectiveness of the agenda for those it is meant to serve the most (Esquivel & Sweetman, 2016; Struckmann, 2018; Yazdani & Dola, 2013).

Therefore, the Northern conceptualisation of sustainable development is not only biased, but also conflicts with the interests of the South (Barkemeyer, 2011).

Some scholars argue that an increased involvement of Southern actors is urgently needed to overcome the Northern bias in sustainable development (Barkemeyer, 2011; Sénit & Biermann, 2021). Specifically, the poor and marginalised of the South require more agency (Sénit & Biermann, 2021; Struckmann, 2018; Voola & Voola, 2019). A study investigating the inclusion level of the world's poorest civil society at the SDG negotiations showed that this group was both underrepresented and misrepresented in the process (Sénit & Biermann, 2021). The study conducted by Sénit and Biermann (2021) found that only 26% of the civil society contributions made at the hearings of SDG negotiations were representations from developing countries, although they account for 83% of the global population. Notably, only 4% of the representatives were from countries categorised as the least developed by the UN, such as Ethiopia, Nepal, and Uganda. In addition, only 3% of the interventions were made by Brazil, China, India, and South Africa combined, although these four countries comprise 40% of the global population. This includes 42% of those living under the US\$1.90 threshold.

In contrast, 73% of the representatives were from OECD countries, which account for only 17% of the global population (Sénit & Biermann, 2021). Moreover, the study found that the processes favoured civic organisations such as international non-government organisations (NGOs), as well as English speakers who are literate, have access to the internet, and have time to spare. Lastly, Sénit and Biermann (2021) concluded that the discourse of the representatives did not specifically address the vulnerabilities of people experiencing poverty but instead adopted a generic homage to humanity.

Others posit that integrating local (Struckmann, 2018; Yazdani & Dola, 2013), traditional and indigenous knowledge of the developing world is the key to successful sustainable development (Maragia, 2006; Vercoe & Brinkmann, 2012). They emphasise the intricate connection of indigenous societies with nature and their resulting ecological superiority (Maragia, 2006). Moreover, they argue that sustainable practices are inherent to

the traditional rural communities of the Global South. In the Global North, however, they are still deemed elitist rather than mainstream (Vercoe & Brinkmann, 2012). However, some posit that whilst indigenous knowledge is a valuable instrument of sustainable development, it will not resolve contemporary economic and environmental issues in the developing world (Maragia, 2006). Hence, Maragia (2006) argues that the premise of indigenous knowledge as a sustainability tool is romanticised. He highlights that pre-colonial, traditional societies in Africa did not prosper without degrading the environment and/or living in transit. He further underlines that these societies were not egalitarian, be that within or across gender groups. Similarly, Spivak (2021) emphasises that the long-standing, hierarchical caste system in India itself represents colonial behaviour and argues that the descendants within the colonised middle classes of the Global South continue to permeate the colonial message (Spivak, 2004). Maragia (2006) thus concludes that only a combination of indigenous knowledge, science, and Western technologies will advance the success of sustainable development, suggesting a reversion to traditional ways is “utopian” (Maragia, 2006, p. 246).

As such, the global approach to sustainability is influenced by Western power dynamics, whereby the developed countries of the North have disproportionate control over major international development organisations. Moreover, sustainable development priorities differ between the Global North and the Global South, with the North focusing on long-term environmental issues and the South on more immediate socio-economic problems. Such a divergence between regions underscores the limitations of a one-size-fits-all global sustainability framework, like the SDGs, especially given the inadequate representation of Southern stakeholders.

Compounding these issues, businesses from the Global North also often impose their sustainability perspectives and priorities when engaging in initiatives in the Global South. This business bias not only reinforces existing power imbalances but also risks overlooking

the specific needs and contexts of Southern regions. As a result, there is a growing call for a more inclusive approach that integrates Southern perspectives and knowledge, ensuring that sustainability efforts are genuinely equitable and effective.

The subsequent discussion will delve deeper into how these business practices perpetuate Northern biases and their implications for sustainability efforts in the Global South.

1.1.2 A Northern Bias in Corporate Social Responsibility

The critique of a Northern bias in sustainable development equally applies to the Corporate Social Responsibility (CSR) paradigm (Vertigans, 2021). CSR is broadly defined as society's expectations of the economic, legal, ethical and philanthropic activities performed by businesses (Carroll, 2015). It functions as an umbrella term for conceptions of business-society relations (Matten & Moon, 2008), with the shared principle being that business supports societal well-being while also generating a profit (Carroll, 2015). As such, it is connected to sustainability and its three pillars (Abad-Segura et al., 2019; Dubreta, 2010). Indeed, some refer to CSR as "Corporate Sustainability" (Abad-Segura et al., 2019, p. 24).

CSR agendas are generally developed within a Northern context, i.e., the location where the multinational organisations operate and with minimal input from local Southern stakeholders (Voola & Voola, 2019). Hence, CSR programs are based on Northern priorities and the pressures of homeland stakeholders (Barkemeyer, 2011; Idowu & Vertigans, 2021; Vertigans, 2021; Ward & Fox, 2002). Yet, they are increasingly applied in the South (Idowu & Vertigans, 2021). In essence, Northern CSR practitioners attempt to solve Southern problems that they have determined exist (Vertigans, 2021). They position themselves as saviours of the less privileged (Thomsen et al., 2020; Vertigans, 2021) or, as Spivak surmises, "white men are saving brown women from brown men" (Spivak, 1999, p.192, as

cited in Vertigans, 2021). Therefore, whilst the intentions of the CSR programs are commendable, the effectiveness of the programs in the South is still questionable (Vertigans, 2021) and may even be counterproductive (Barkemeyer, 2011). The ethical standards and norms of CSR initiatives are shaped by the environments of the people who develop them (Vertigans, 2021) and will invariably differ among nations (Blowfield & Frynas, 2005). Implementing CSR initiatives with Northern legitimacy perceptions may thus be incongruous with Southern legitimacy. This was demonstrated in Sialkot, Pakistan, where the efforts of a sports apparel company to reduce child labour led to child prostitution (Barkemeyer, 2011). The misalliance of needs and efforts thus renders the initiatives ineffective and leads to the misallocation of CSR resources (Asvanyi & Zsóka, 2021; Barkemeyer, 2011).

Sustainability issues involve unique aspects in different parts of the world. This not only leads to disparate foci of attention in CSR interventions, but it also demands diverse CSR solutions (Blowfield & Frynas, 2005). In fact, a study investigating the role of CSR in the urgency of sustainability matters concludes that a definite difference exists between the North and South. Comparable to the North-South sustainable development divide, Southern UN Global Compact participants rate socio-economic issues much higher than their Northern counterparts. This is particularly significant for members from countries with a low HDI (Barkemeyer, 2011). Consequently, managers of multinational corporations (MNCs) in the North may find themselves in a quagmire when attempting to address conflicting expectations of their local Southern partners (Blowfield & Frynas, 2005).

Clearly, although CSR is increasingly viewed as a bridge between business and development (Blowfield & Frynas, 2005), its approach and value are less evident. While businesses are increasingly involved in sustainability, and CSR is deemed helpful for both the companies and societies in which they operate, investigations into the role and effectiveness of Southern interventions are still wanting (Blowfield & Frynas, 2005; Vertigans, 2021). For

CSR to serve as a bridge between business and development, its agenda should incorporate the South through an escalated involvement and participation of Southern actors (Barkemeyer, 2011; Ward & Fox, 2002). Increasing the integration and understanding of Southern viewpoints can, in turn, help alleviate the Northern bias integral to both the CSR and development paradigm. This will allow businesses and policymakers to align their sustainability agendas with those parts of the world that are deemed to benefit the most.

Importantly, creating effective sustainability interventions also boosts an organisation's competitive edge, with consumers and stakeholders increasingly demanding sustainable choices (Scott & McGill, 2019). Embedding a sustainable purpose into the business model strengthens stakeholder trust, drives innovation (Azmat et al., 2023; Scott & McGill, 2019) and recruits the new pro-sustainability generation (Scott & McGill, 2019). This alignment of business and societal goals creates a win-win situation for both and arguably a compelling case for businesses to join the sustainability movement. The next sections further elaborate on businesses' engagement with sustainability and discuss the potential of the Creating Shared Value (CSV) framework in achieving the twin goals of social progress and business success.

1.2 The Business Task in the Sustainability Movement

In the last two decades, businesses have increasingly incorporated sustainable practices into their core operational strategy (Ethical Corporation, 2019; Hoek, 2017; V. Munro, 2020a). Organisations adhering to the sustainability standards issued by the Global Reporting Initiative (GRI), for example, have expanded a hundred-fold in the last twenty years (Pucker, 2021). Similarly, global registrations with the B-Corp Business Impact Assessment (BIA), a meticulous appraisal of an organisation's impact on its employees, patrons, community and environment, grew by 60% in 2020 (Page, 2021). This trend can be explained by (a) a response to escalating world calamities, (b) a rise in external pressure

derived from shifting societal values and norms, as well as (c) the premise that business must be a prime driver of sustainable development.

Recent environmental, economic and social crises, such as growing ecological degradations and income inequalities (Pucker, 2021), are deemed an outcome of a wealth-focused capitalist system (Dubreta, 2010; V. Munro, 2020b), a system that is ostensibly broken (Porter & Kramer, 2011) or, at the very least, derailed (Pucker, 2021). As a result, many argue that growing uncertainty and social inequity (Business and Sustainable Development Commission, 2017), as well as a loss of trust in business (Crane et al., 2014; Dembek et al., 2016; Dubreta, 2010; Porter & Kramer, 2011), call for improved relations between business and society to rebuild business legitimacy (Business and Sustainable Development Commission, 2017; Dembek et al., 2016; Porter & Kramer, 2011).

This external push for sustainable business models is compelled by governments, activists, new generations (Auger et al., 2007; Porter & Kramer, 2006; Porter & Kramer, 2011), worldwide organisations, and stakeholders alike (V. Munro, 2020a, 2020b). Indeed, research shows that 75% of consumers now respond to irresponsible business behaviour with adverse actions such as boycotts or social media postings (Carroll & Brown, 2018). In contrast, sales can increase by 10 to 15% when the customer assessment of corporate social responsibility is improved by just one point on a five-point scale (Baines, 2015). Moreover, worldwide organisations such as the Organisation for Economic Co-operation and Development (OECD) and the United Nations (UN) have issued directives for businesses to transform their modus operandi and deliver shared value for society and the company (V. Munro, 2020a; Wieland, 2017). In a 2011 report, the OECD highlighted that the goal of modern CSR involved maximising the creation of shared value for business and society and advised espousing an enduring, strategic approach to CSR (European Commission, 2011).

Similarly, in his *Road to Dignity 2030* report, the UN Secretary-General declared that business models needed to incorporate the creation of shared value to ensure inclusive and sustainable economies (UN, 2014; Wieland, 2017). As such, businesses are increasingly incorporating elements of the Sustainable Development Goals (SDGs) agenda into their shared value and CSR strategies (V. Munro, 2020b; Scott & McGill, 2019). They play a more and more pertinent role in sustainable development (Rendtorff, 2019; Scott & McGill, 2019).

Some go so far as to say that businesses are best placed to drive sustainable development (Business and Sustainable Development Commission, 2017; Ethical Corporation, 2019; Nieuwenkamp, 2017; Visser, 2005). This is justified through business expertise, significant funds, and a global presence. Kramer and Pfizter (2016) posit that business know-how in terms of time management, negotiation, budgeting, and setting pragmatic objectives is instrumental in manoeuvring social progress. Others add that businesses are more effective in persuading consumers to make sustainable choices by virtue of their ability to preconceive, understand, and innovate for customer demands (Business and Sustainable Development Commission, 2017; Porter & Kramer, 2011). Further, given that businesses account for 70% of the worldwide GDP (Ethical Corporation, 2019), it is suggested that sustainable development can only be achieved with the support of the corporate dollar (V. Munro, 2020b). Lastly, businesses, specifically multi-national corporations (MNCs), can spread influence through global networks and act both on a global and local (i.e., “glocal”) level (Hah & Freeman, 2013; V. Munro, 2020a, 2020b).

Therefore, as businesses embrace sustainable practices and align their operations with shared value principles, they are shifting the focus of their role in society. Their adherence to sustainability standards reflects a growing recognition of their need to align their operations with broader social and environmental goals. This movement is not only fuelled by urgent global challenges and evolving societal expectations but also by the recognition that

businesses, with their expertise, financial resources and global reach, are ideally positioned to drive sustainable development.

Despite this momentum, a notable gap persists between businesses' intentions and implementing sustainable practices (V. Munro, 2020b; Pucker, 2021). This discrepancy reveals a critical challenge: while the rhetoric of adopting sustainable practices has become widespread, the true impact on business behaviour often falls short. Addressing this discrepancy is crucial to ensure the advancements in sustainability are not merely symbolic but reflect tangible, impactful changes in business practices. The following section explores how businesses can move from promising sustainability to implementing meaningful practices that reflect their stated commitments.

1.2.1 Is CSV an Enabler or Imposter of the Sustainability Paradigm?

The premise that businesses can support sustainable development by creating shared value has gained significant momentum in the last decade. Porter and Kramer first introduced the principle of shared value (SV) as a form of strategic CSR in 2006 (Porter & Kramer, 2006; Rendtorff, 2019). Five years later, they developed the principle into the persuasive and provocative concept: "Creating Shared Value" (CSV) (Dembek et al., 2016).

The CSV model posits that organisations can enhance their competitiveness through policies and operating practices that simultaneously advance economic and social conditions of the communities in which they operate (Porter & Kramer, 2011)

Since its inception in the seminal *Harvard Business Review* article "Creating shared value: How to reinvent capitalism and unleash a wave of innovation and growth," in 2011, the model has proven to be a beguiling concept with numerous and mostly positive article citations (Beschoner & Hajduk, 2017; Crane et al., 2014). Still, CSV has been variously

described as a buzzword (Dembek et al., 2016; Kettner, 2017; Yang & Yan, 2020), a novel perspective of value creation (Beschoner & Hajduk, 2017), and a concept born out of deficiencies inherent in the CSR concept (Burke et al., 2014; Wójcik, 2016; Yang & Yan, 2020).

While CSV arguably builds on the philosophy of CSR, it represents a strategic evolution, redefining how businesses align economic performance with social progress (Angelova, 2019; V. Munro, 2020; Wójcik, 2016). In contrast to CSR's often peripheral and externally motivated initiatives (Yang & Yan, 2020), CSV is embedded within the organisation's core business model and driven by internal imperatives (Crane et al., 2014). CSV reframes social problems as opportunities, elevating social progress from a philanthropic interest to a source of long-term value creation (Angelova, 2019; V. Munro, 2020; Yang & Yan, 2020).

Traditional CSR programs, on the other hand, are often referred to as short-term efforts in risk mitigation rather than long-term endeavours to benefit society (Angelova, 2019; Wójcik, 2016). Such programs tend to function at the margins of an organisation's business model and are driven by external pressures and actors (Yang & Yan, 2020). Indeed, critics question the role of an organisation's shareholder interests of profit maximisation in the development of CSR programs (Al-Mamun & Zaman, 2023) and label CSR as a public relations platform, that serves to minimise and greenwash wrongdoing rather than to do good for the greater society (Wójcik, 2016).

CSV, on the other hand, relies on a proactive, internal strategy instead of a reactive response to external pressure (Wójcik, 2016; Yang & Yan, 2020). The concept is considered more inclusive (Munro, 2020), and practical and concrete (Wójcik, 2016), both in terms of its managerial language (e.g. creating value versus responsibility) (Beschoner & Hajduk, 2017) and approach.

The CSV model allows organisations to enhance their competitiveness while simultaneously advancing the economic and social conditions of the communities in which they operate (Porter and Kramer, 2011). To achieve this, Porter and Kramer (2011) propose three strategies to create shared value. First, they recommend that an organisation reinvent their products and markets by finding opportunities in social issues and ensuring the products are fundamentally doing good for the customer. They argue that this will open doors to additional business opportunities, either in an organisation's existing market or in new or underdeveloped markets. In both instances, innovative processes are required. Second, they suggest redefining the output of an organisation's value chain by reducing internal costs of externally induced challenges. Areas in the value chain where the premise of shared value can be effectual include reducing energy and resource use, more collaborative procurement practices, and inventive distribution channels. Last, they recommend an organisation build local networks by facilitating transparent, fair markets and geographic concentrations of expertise. This is achieved in cooperation with related businesses, suppliers, and service providers, the collaborative development of logistical infrastructure, and in alliance with governments, NGOs, and trade associations. In addition to said strategies, organisations must satisfy five criteria to produce scalable SV systems (Pfitzer et al., 2013). They must (1) firmly insert the social cause into their core process and strategy, (2) delve deeply into the social condition to identify the underlying sources thereof, (3) monitor their progress through, for example, increased profits or business markers in conjunction with social advancement, (4) design entrepreneurial structures that facilitate SV initiatives, and (5) recruit a diverse, external stakeholder group to co-create SV solutions. Mühlbacher and Böbel (2019) propose five comparable conditions but add that CSV success must be established by evaluating all three components of the triple bottom line, that is the social, environmental and economic performance. No matter the satisfaction of conditions and criteria, authors agree that CSV

alone cannot solve social world problems (Crane et al., 2014; Dembek et al., 2016; Porter & Kramer, 2006; Porter & Kramer, 2011) but may contribute to localised social welfare improvements (Dembek et al., 2016).

However, despite the growing urgency for more business models that integrate CSV/SDGs in their core strategy, scholars maintain that businesses' commitment is merely perfunctory. Visser (2010) points to the lack of businesses' dedication to the sustainability cause by arguing that only a select number of top organisations have joined the social responsibility movement. He highlights the discrepancy in membership size of corporate sustainability initiatives such as the UN Global Compact (currently 120,000+ members in 160 countries (United Nations Global Compact, n.d.) compared to the three million+ members of the US Chamber of Commerce.

Moreover, studies indicate that the good intentions of businesses do not necessarily align with measurable actions (V. Munro, 2020b; Pucker, 2021). According to CSR Europe, for example, whilst an average of 72% of organisations have integrated sustainability into their business strategy, only 35% have acted on the strategic policies (V. Munro, 2020b). This finding is reflected in the 2019 Responsible Business Trends Report, which indicates that the SDGs have been embedded in 71% of core business strategies but that only 38% of businesses have assessed their actual SDG impact (Ethical Corporation, 2019).

Further, a 2019 PricewaterhouseCoopers study assessed the extent of businesses' SDG commitment by investigating the incorporation of specific SDG targets into their business strategy at a quantifiable level. Including relevant SDG targets rather than generally referring to an SDG was considered a sign of a more granular involvement with the framework. Moreover, reporting a quantifiable measure was deemed a demonstration of action. The study found that only 14% of the 1,141 organisations incorporated specific SDG targets, and only 1% provided quantifiable measures of progress, that is, a determinate

indication of the target's actual implementation. Further, organisations that cited specific SDG targets leveraged those that were representative of relatively generic corporate governance and environmental strategies, such as target #8.8, which relates to protecting labour rights and promoting safe and secure working environments for all workers, target #8.5, which aims at achieving full and productive employment and decent work, and target #12.5, which focuses on substantially reducing waste generation (Scott & McGill, 2019). As such, businesses could be accused of picking the low-hanging fruit rather than committing ambition to action (Scott & McGill, 2019).

Businesses are not only often faulted with picking the low-hanging fruit; they are also accused of “cherry-picking” those goals that best promote their growth and align with their areas of expertise (Asványi & Zsóka, 2021, p. 14) rather than addressing real social issues. For instance, research comparing businesses' sustainability priorities with those of the public showed that businesses prioritised goals with an economic focus, such as Goal #8: Decent Work and Economic Growth, and Goal #9: Industry Innovation and Infrastructure. Inversely, goals focusing on social issues, such as reducing hunger, poverty, and inequalities, were ranked at the bottom. The low prioritisation of these social issues was in complete opposition with the public rankings, which rated the eradication of hunger and poverty among the top five. The only overlap between the business and civic rankings was Goal #13: Climate Action, which was rated amongst the top five by both parties (PricewaterhouseCoopers, 2015).

A later study aimed at establishing the organisations' effectiveness in supporting the SDG showed similar results, with Goal #8 and Goal #13 consistently ranked a priority, while goals relating to poverty and hunger remained at the bottom of the ranking (Scott & McGill, 2019). Additionally, industry sectors tended to support goals that were more pertinent to their

business success and area of expertise. For example, energy and resource sector organisations included Goal # 7: Affordable Clean Energy in their top five goals.

Technology, media and telecommunication companies, on the other hand, also favoured Goal #4: Quality Education, in correlation with the sector's continuous support of STEM (science, technology, engineering, math) education and in recognition that improving this education is necessary for the sector to thrive. This incongruence and failure to understand which social causes are most pertinent for the public may lead to ineffective sustainability policies and practices (Auger et al., 2007), especially when those for whom the sustainability initiatives are designed are excluded from the conversation (Barkemeyer, 2011). Therefore, while CSV has garnered substantial attention for its potential to align business success with societal progress, its practical implementation has revealed notable gaps.

The promise of CSV as a transformative approach to integrating social and economic value remains compelling, yet it faces challenges in translating intentions into actionable results. The disparity between strategic commitments and actual impact underscores the need for deeper insights into the factors influencing effective CSV adoption and execution. As businesses grapple with these complexities, understanding the role of culture becomes increasingly pivotal.

Culture, with its profound influence on societal values and processes (Mironenko & Sorokin, 2018), plays a crucial role in shaping how sustainability initiatives are perceived and enacted. By examining the cultural dimensions of important stakeholder groups, such as the Indian diaspora, businesses can enhance their approach to sustainability, ensuring that their efforts resonate more effectively and contribute to the broader goals of sustainable development.

1.3. Culture, the Process of Acculturation and a New Notion of Diaspora

In his seminal book *Culture and Society*, Raymond Williams, a founding figure of cultural studies, repeatedly emphasises that culture is “ordinary.” He describes culture as a tell-tale system embedded in everyday activities, relations, and institutions, which must be examined within concrete social and historical situations. He concludes: “Culture is not only a body of intellectual or imaginative work; it is also essentially a whole way of life” (Williams, 1958 as cited in Bérubé, 2006, p. 78). Stuart Hall (1980) later expands on this definition by outlining the “whole way of life” as the interrelationship of organisational patterns and forms of human energy within all social practices, whereby these patterns and forms can take on dimensions of dynamic identities and discontinuities. Further, following their analysis of culture definitions, Mironenko and Sorokin (2018) suggest that culture is a multidimensional phenomenon that incorporates external, social, and collective processes, as well as internal, individual, and psychic processes.

Culture, therefore, acts as both a conduit and driver of shared meanings and antecedents (Schwartz et al., 2010); it frames individuals’ social identities and creates a systematic tendency of thoughts, feelings and behaviour (Cleveland & Xu, 2019).

As such, behaviours are tightly linked to belief systems, whereby existing biases can affect the choice of action (Yariv, 2002). This connection is based on people’s inherent desire for consistency. To cope with uncertainty, people interpret new information in ways that confirm their existing beliefs and then act accordingly (Yariv, 2002). The more culturally relevant the information, the more likely it will inspire a desired action. Hence, folding

cultural sensitivities and belief systems into the sustainability narrative is crucial for sustainable development, as people who can relate to new information are more motivated to engage with it (Chabay, 2015).

1.3.1 The Role of Cultural Narratives

Cultural context is instrumental in the formation and promotion of sustainability narratives. Culture serves as a basis through which narratives are interpreted and expressed (Chabay et al., 2019; Sobol et al., 2017). Context, in turn, is shaped by interdependent circumstances in which narratives and events occur. It is generated through peoples' environment (social and otherwise), the media and institutions (Riedy, 2020). Narratives are, therefore, rooted, exchanged and adapted by the context and communities in which they exist. They form an intricate web of shared meanings, notions and practices, thereby framing and building group identities (Riedy, 2020). Chabay et al. (2019) posit that narratives have three essential functions. First, they attach structure, meaning and primacy to peoples' experiences and beliefs by communicating norms and values. Second, they provide direction and guidance on interpreting and addressing unfamiliar, unprecedented circumstances. And third, they help summarise and simplify complex paradigms by associating them with fewer core values and ideas. In other words, narratives inspire our belief systems and help explain the complexities of the world surrounding us (Riedy, 2020). Once they are embedded in our social world, they instruct our popular consciousness (Thakhathi, 2019). As such, narratives can be instrumental in movements of transformation and can serve as a call to action (Chabay, 2015). However, a narrative's resonance and persuasion depend on its reflection of the receivers' belief systems, to a small extent at a minimum. Yariv (2002, p. 24) compares this to the "foot in the door" marketing strategy. That is, attaining a small commitment to a narrative increases the prospect of achieving greater commitments in the long run.

Some scholars argue that narratives can be so deeply entrenched in society that they are difficult to shift (Audley & Stein, 2017; Riedy, 2020). Moreover, the more tenacious and enduring the beliefs, the more persistent the related actions (Yariv, 2002). Others posit that narratives can be representative of and manipulated by the vested interests of minority groups (Riedy, 2020; Thakhathi, 2019; Zhang & Chabay, 2020). In particular, global narratives empower the minority elite while disenfranchising the majority (Chabay et al., 2019). Critics of a global narrative thus argue that localising narratives not only creates a greater social balance (Thakhathi, 2019) but also increases narrative engagement and action (Chabay, 2015).

Consequently, diverse narratives are necessary to resonate with multiple stakeholder belief systems and community identities (Chabay, 2015). This, in turn, requires a deep understanding and appreciation of the cultural context in which the narratives and beliefs are embedded. However, globalisation and modern technologies have blurred cultural contexts and rendered cultures increasingly dynamic, multi-faceted and complex to navigate.

1.3.2 Diasporas and Biculturalism as the Contemporary Acculturation Strategy

Research shows that rising globalisation and the associated spike in migration have intensified and altered the degree and nature of cultural influences in recent decades (Pekerti & Arli, 2015; Schwartz et al., 2010). Many of today's pluralistic societies are characterised by multiple ethnic and culturally diverse groups residing within the same social and political framework. The logical change that emanates from the contact between these diverse cultural groups is often explained by the acculturation process, whereby the focus of change lies in the subculture (Berry, 2010; Ogden et al., 2004; Schwartz et al., 2010). Traditionally, acculturation was viewed as a linear continuum with assimilation, integration, separation, and marginalisation representing the four different forms of change. Within assimilation, subcultures are entirely absorbed by the dominant culture (i.e., original cultural values are

rejected, and the dominant culture's values are adopted). Within integration, subcultures maintain the original cultural values and nurture strong relations with the host society. Within separation, subcultures take on a stance of segregation (i.e., they retain the values of the original culture but reject the values of the dominant culture), and, lastly, within marginalisation, subcultures reject both the original cultural values and those of the dominant culture (Berry, 2010; Ogden et al., 2004).

More recently, a post-assimilationist perspective has challenged this linear model. As Brubaker (2005) asserted, the assimilationist perspective of acculturation and its notion of the melting pot has long been debunked. Equally, the prospect of complete marginalisation occurring on the other end of the spectrum is deemed unlikely (Schwartz et al., 2010). The linear approach has thus been replaced by a view that acculturation is multidimensional and that subcultures can assimilate in some respects but maintain their cultural identities in others (Bhatia & Ram, 2009; Brubaker, 2005; Mathur, 2012; Schwartz et al., 2010). By identifying with at least one heritage culture and one receiving culture, people adopt a bicultural acculturation strategy (Meca et al., 2020). Bicultural individuals are defined as people who have experienced and internalised at least two cultures (Huynh et al., 2011; Nguyen et al., 2009). Their attachment and competency in the two cultures guide their affective and cognitive processes (Hong et al., 2000; Hong et al., 2016). As such, biculturals are deemed highly skilled and proficient at an intercultural level and able to operate fluidly within and across two cultures (Brannen et al., 2009).

This cultural duality has increasingly been associated with a new notion of diaspora (Faist, 2010; Hall, 1994; Sheffer, 2003) and has positioned the study of diasporas as an alternative construct to explain the process of acculturation (Bhatia & Ram, 2009).

Scholars agree that the diaspora construct has shifted from its classic reference to the Jewish dispersion into exile to the representation of a social process and condition (Alexander, 2017; Anthias, 1998; Brubaker, 2017; Budarick, 2014). Consequently, the appeal and application of the term diaspora has grown dramatically since the latter part of the 20th century (Brubaker, 2005; Sheffer, 2003), so much so that many fear it has become a hollow and meaningless concept (Brubaker, 2005; Dufoix, 2008; Faist, 2010; Sheffer, 2003; Tölölyan, 1996). Some call it an “all-purpose word” (Dufoix, 2008, p. 15; Faist, 2010, p. 14), others a “promiscuously capacious category” (Tölölyan, 1996, p. 8), and Brubaker (2005) simply describes it as the “diaspora diaspora,” that is, a dispersion of the understandings of the term (Brubaker, 2005, p. 1). Indeed, most agree that the term diaspora has become an indiscriminate designation for expatriates, guest workers, refugees, sojourners, immigrants, foreign residents, or simply ethnic and racial minorities (Brubaker, 2005; Cohen, 2008; Safran, 1991; Tölölyan, 1996; Tölölyan, 2007). In addition, the taxonomy of the term has been challenged by its perceived overlaps with concepts such as transnationalism and globalisation, whereby it is suggested that diaspora is nested in transnationalism (i.e., the crossing of borders), which, in turn, is nested in globalisation (i.e., increased interconnectivity) (Anthias, 1998; Brown, 2013; Tölölyan, 2007). On the other hand, many scholars justify the remarkable popularity and growing relevance of the term diaspora with evolving migration patterns, structures and profiles (Bhatia & Ram, 2009; Brubaker, 2005; Cohen, 2008; Sheffer, 2003; Tölölyan, 1996), a change in attitudes towards migration (Ho et al., 2015; Sheffer, 2003; Tölölyan, 1996), and innovations of the global age (Cohen, 2008; Dufoix, 2008; Nonini, 2005; Sheffer, 2003; Witteborn, 2019).

Certainly, culture today is no longer understood to be essentialist, static, and bound by origin and geography. Rather, it is fluid and constantly shifting (Vahed, 2007), making it

increasingly multi-faceted and complex to navigate. The unique bicultural positioning of diasporans increases their intercultural skills and understanding of at least two cultures. This, in turn, helps clarify and facilitate some of culture's complexities.

This distinct position also enhances the diasporan capacity to disseminate ideas and values on a larger scale. Furthermore, diasporans and their fluid cultural stance are undoubtedly a distinctive part of contemporary, multi-cultural societies. In fact, Nguyen et al. (2009) argue that in the USA, anyone who is foreign-born, non-Caucasian or speaks an additional language may be bicultural. This suggests that 31% of Australia's population today is bicultural due to their foreign birthplace (Australian Bureau of Statistics, 2024). The opinions and knowledge of diasporans are thus ever more helpful in understanding intricate, contemporary cultural frameworks that underpin social narratives.

1.4. Diasporas Shaping Society's Cultural Scaffolds

According to the World Economic Forum, the number of international migrants has trebled since 1970 (Edmond, 2020), with many industrialised countries, such as the USA, Canada and Australia, experiencing their largest immigration waves in recent history (Schwartz et al., 2010). Primary causes of this migration spike are (1) growing per capita income gaps between low- and high-income countries, (2) demographic imbalances of the working population, with this age group growing in low- and middle-income countries but shrinking in high-income countries, (3) forced displacement due to climate change, and (4) conflict (Barne & Pirlea, 2019). Further, some posit that significant political shifts, such as the crumbling of the bipolar world order held by the USA and USSR between 1945 and 1999, opened a new axis of migration from East to West, in addition to the traditional route of South to North (Cohen, 2008). Others suggest that new, less restrictive migration laws and policies have not only allowed for increased migration numbers (Schwartz et al., 2010) but

also for more flexible, less enduring forms of settlement (Cohen, 2008; Tölölyan, 1996). Some examples of the increased lenience in migration laws are the approval of dual nationalities (Dufoix, 2008) and special citizenship status with a right to vote (Turcu & Urbatsch, 2020), or, more specifically, the US Immigration and Nationality Act of 1965 (also known as the Hart-Cellar Act), which revoked the constrictive immigration quotas of 1924 (Tölölyan, 2012) and favoured qualified migrants (Dufoix, 2008). In addition, the immigrant profile to Euro-American countries, such as the UK and the USA, has increasingly morphed from people of European descent and individualist cultures to people of colour and collectivist cultures. The discernible racial and cultural differences, in turn, have fostered the development of enclaves and, ultimately, diasporas (Bhatia & Ram, 2009; Schwartz et al., 2010; Tölölyan, 1996, 2012). Equally, the resurgence of religion as a source of social cohesion amongst diasporans (Cohen, 2008) and the perceived incompatibility with religious practices of the host land further cements the migrant difference to the local people (Tölölyan, 1996). Moreover, whilst the proportion of migrants to the global population has remained relatively stable, with a rise of only 1% (from 2.5% to 3.5%) over the last fifty years (International Organisation for Migration, 2019), geographic diaspora scholars believe the concentration of settlement in certain regions also encourages the creation of diasporas (Sheffer, 2003). Regions with rapidly growing, high proportions of immigrants in relation to the homegrown community promote the emergence of diaspora because the migrants are more likely to be considered a problem (Tölölyan, 1996).

In addition to evolving migration patterns and profiles, a positive swing in attitude amongst the triad of diasporic actors (i.e., the country of origin, the country of settlement and the diasporan migrant) is also deemed a reason for the rise of diaspora. Countries of origin have ceased to consider their emigrants as deserters (Sheffer, 2003) but rather see them as accomplished individuals with a high potential for enhancing the country's future

development (Ho et al., 2015). Countries of settlement have adopted a more receptive and less cynical outlook towards immigration (Sheffer, 2003; Tölölyan, 2012), with some, such as Canada and Australia, recasting the resulting cultural diversity as “multiculturalism” (Sheffer, 2003, p. 94; Tölölyan, 2012, p. 5) and a nation-building project (Moran, 2011). As such, multiculturalism refers not only to a society characterised by its cultural diversity but also to political and social policies and processes that foster the coexistence of distinct cultures within the same society (Ashcroft et al., 2013). However, it is important to distinguish between multiculturalism as state policy and its popularity among the public, particularly with the recent rise of populist and anti-immigration rhetoric across the world. In Australia, while public support for multiculturalism remains strong (e.g., four in five Australians believe that multiculturalism is good for Australia), the public endorsement of multiculturalism has declined in some aspects over the last two years with close to 50% of people finding the number of immigrants to Australia to high (O’Donnel & Guan, 2024). Therefore, although the favourable and accepting positions of the home and host countries have boosted the diasporan migrant’s self-assurance and conviction (Sheffer, 2003), this dynamic must be understood in the context of ongoing contestations around immigration and diversity within receiving societies.

Finally, diasporisation is considered in positive alignment with globalisation (Anthias, 1998; Cohen, 2008; Nonini, 2005), whereby the modern diaspora concept mirrors today’s new relationship between time and space (Dufoix, 2008). Some argue that the increased connectivity provided by global communication, transport and banking technologies, such as the internet, jet travel and electronic banking, has accelerated the movement of goods and ideas, as well as expanded the size and composition of the diaspora network (Naim, 2002; Nonini, 2005; Sheffer, 2003; Witteborn, 2019). They highlight that those new technologies not only allow for the rapid transfer of cultural commodities such as food, language videos,

and remittances but also for the dissemination of cultural ideologies and traditions. Further, global media have enabled the development of large, diasporic “cyber-communities” (Nonini, 2005, p. 565) that reach beyond the trilateral homeland, host land, and diasporan connections to an “imagined ethno-national collective” (Witteborn, 2019, p. 183). Others add that modern technologies have allowed diasporans to realise Marshall McLuhan’s global village by simultaneously being present at home and abroad (Dufoix, 2008; Naim, 2002; Sheffer, 2003).

In turn, these technological transformations and the notion of a simultaneous presence, points to the emergence of global identities among diasporas. Members of a diaspora, particularly younger, cosmopolitan and more affluent individuals, are increasingly seen to identify with transnational or global cultures (Sobol et al., 2017) that transcend ties to the host and homeland (David and Bar, 2009). These identities are often described as those of “global citizens” or being “global but located” (Khorana, 2014), making reference to a multilayered sense of belonging shaped by the access to global knowledge systems and transnational networks.

Sheffer (2003) argues that the dual presence of diasporans in a host and homeland explains the “de-territorialisation of their social identities” (i.e., identities that transcend the nation-state) (Sheffer, 2003, p. 116). He further highlights that the promise of success in the global megacities has lured migrants to the big metropolises, which has also encouraged the formation of diasporas.

Notwithstanding the justifications for the momentous upsurge in applicability of the diaspora concept, be it evolving migration patterns, changing attitudes towards migration, or globalisation, scholars agree that the total number of diasporas as well as their representatives has increased dramatically (Brubaker, 2005; Cohen, 2008; Sheffer, 2003). Brubaker (2005) goes as far as questioning if we have arrived at “an age of diaspora” (Brubaker, 2005, p. 8). Diasporic communities are undoubtedly a growing force in pluralistic societies today. They

increasingly shape the cultural scaffolds of both their home and host societies. That said, diasporans are not only reframing cultural scaffolds. They also wield tremendous financial and ideological power across the world.

1.4.1 The Value and Influence of the Contemporary Diaspora

The financial support diaspora communities offer to low- and middle-income countries is significant. According to the World Bank, the official remittance flows to low- and middle-income countries were worth US \$540 billion in 2020 (The World Bank, 2021a). Official remittances include personal transfers from migrants to residents of the home country, as well as income earned by temporary migrant workers in a host country (Migration Data Portal, n.d.). However, additional unrecorded remittances transferred via informal channels may add up to 50% or more to the official number (Kapur, 2010). Remittances now represent the principal source of external financing for low- and middle-income countries (China excluded), surpassing official development assistance (ODA) and financial direct investments. In some of these low- and middle-income countries, the amount exceeds 25% of their national GDP (Barne & Pirlea, 2019).

The value of remittances for sustainable development is also apparent in the UN SDG #10: *Reduce inequality within and among countries*. Its target is to reduce the average remittance transfer costs to 3% per US \$200 by 2030 (currently at 6.5% per US \$200) (United Nations, 2021). Many scholars highlight that the financial remittances provided by the diaspora help the home country raise living standards and reduce poverty through a more even-handed distribution of income, increased education opportunities, and the facilitation of suitable family housing (Ho et al., 2015; Nonini, 2005; Sheffer, 2003). However, they also point out that financial remittances can cultivate a diaspora dependency, inspire increased migration with a resulting brain drain, and lead to increased inequalities (Ho et al., 2015; Sheffer, 2003). These inequalities may arise within the home country by channelling the

power to the connections of the elite diaspora. Additionally, they may create a divide between countries with substantial diaspora revenue streams and countries with lesser remittance incomes (Ho et al., 2015). That said, the value of remittances is not necessarily only monetary or material in nature.

Increasingly, the flow of social remittances, that is “the transmission of ideas, behaviour, identities and social capital, including innovations, technological skills, transnational networks, knowledge, political values and policy reforms” (Migration Data Portal, n.d.), are deemed more significant than the financial remittances (Kapur, 2010). In fact, in his 2003 speech at the inaugural Pravasi Bharatiya Divas celebration of the Indian diaspora’s contributions to India, Indian Prime Minister Atal Bihari Vajpayee declared: “We do not want your investments, we want your ideas. We do not want your riches; we want the richness of your experience” (Kapur, 2010, p. 124).

Hence, the diaspora today serves as an agent of development on both an economic and social level, with contributions benefiting both the home and host land (Ho, 2020; Safran, 1991; Sheffer, 2003; Tölölyan, 1996).

Some suggest that the diaspora networks encourage bilateral trade between the home and host country based on their superior understanding of the respective needs and demands of both (Cohen, 2008; Kapur, 2010; Naim, 2002). On one hand, diasporas bring entrepreneurial ideas, skills and operational know-how to the homeland. On the other hand, they offer market intelligence and local networks to the host land (Ho et al., 2015; Kapur, 2010; Naim, 2002; Riddle & Brinkerhoff, 2011), which may lower transaction costs and/or strengthen the validity of international contracts (Kapur, 2010). Further, diasporans are increasingly educated, multilingual and wealthy, making them attractive recruits for the

international labour market (Cohen, 2008; Kumar & Steenkamp, 2013). Multinational organisations may view the diaspora as a representative sample of a social identity (Safran, 1991) and/or a means for organisations from emerging economies to enter an industrialised market (Kumar & Steenkamp, 2013). Therefore, many observers refer to the diaspora impact on the country of origin as a brain gain versus brain drain (Dufoix, 2008; Kapur, 2010; Naim, 2002).

Moreover, diasporans are considered promoters of democratic values in their country of origin (Brown, 2013; Cohen, 2008; Tölölyan, 1996). Their experiences are deemed fundamental in their desire to advocate for causes of human rights and social justice (Cohen, 2008; Witteborn, 2019). According to Turcu and Urbatsch (2020), the multicultural and cosmopolitan nature of diaspora members also fosters an alignment with “green” values. Conversely, others stress that diaspora members can be the source of civil unrest (e.g., campaigning for the realisation of an imagined homeland) and are thus not only “peacemakers” but also “peace-wreckers” (Brown, 2013; Cohen, 2008, p. 170). Nonetheless, scholars agree that diaspora members serve as a bridge between the homeland and the host land (Pradhan & Mohapatra, 2020), between the local and the global (Cohen, 2008), and between groups, societies and states (Sheffer, 2003).

Diaspora communities are undeniably an increasingly powerful phenomenon. They impact the economic, social and cultural conditions of their home and host countries on an increasingly large scale. On the one hand, they serve as crucial external financing sources to their home country. On the other hand, they are recalibrating the workforce of the host country. Equally, they serve as social capital in delivering ideas, knowledge and transnational networks to both the home and host. As such, diasporas represent a formidable force in the progress of sustainable development.

1.4.2 A Short Chronicle of Today's Largest Diaspora – The Indian Diaspora

As of 2024, the Indian diaspora is the largest in the world, with an estimated thirty-five million non-resident Indians (NRI's), and persons of Indian origin (PIOs) living across the globe (Statista, 2024). This diaspora thus serves as a compelling case study for this investigation. To appreciate the position of the Indian diaspora today, it is useful to briefly consider the evolution and historical context of this specific migrant group.

The Indian diaspora is judged highly significant due to its geographic spread, longevity, and intermediary role between home and host land (Safran, 1991). Over the last two centuries, the Indian emigration pattern displays four waves: (1) emigration within a colonial setting, (2) emigration post-independence, (3) emigration to satisfy a Persian Gulf labour shortage, and (4) the emigration of skilled professionals and students (Dufoix, 2008; Kapur, 2010). The first wave occurred following the abolishment of slavery in the European colonies in the middle of the nineteenth century. This led to the introduction of the indentured labour system, essentially a new form of slavery (Cohen, 2008). Under the indenture system, Indian labourers were contracted to work on colonial, tropical plantations for a set period of five to seven years (Anthias, 1998; Cohen, 2008; Dufoix, 2008). They worked endless hours and lived in squalid conditions, and most were unskilled and of lower caste (Kapur, 2010). Towards the turn of the nineteenth century, the emigration of Indian merchants, bankers, clerks, etc., became more commonplace, leading to sizeable Indian trade outposts (Dufoix, 2008). Indeed, within this colonial and post-colonial migration wave, Indian migrants became so numerous in some locations that they no longer represented a diasporic minority group (Dufoix, 2008; Safran, 1991). Some examples are Mauritius, where 70% of the population is now of Indian origin, and Guyana and Fiji, with a representation of around 50% (Dufoix, 2008).

Following India's independence from the British Empire in 1947, the second wave saw many Indians emigrate to its colonial power. The United Kingdom recorded a further influx of Indian migrants following their expulsion from Uganda and Kenya in the early 1970s (Dufoix, 2008; Kapur, 2010). Simultaneously, the third migration wave was triggered by the oil industry's rise in the Persian Gulf. The resulting high demand for labourers led many Indian blue-collar workers to the Middle East. Finally, as mentioned in section 1.3.1., the relaxation of immigration laws by industrialised countries initiated the fourth wave of Indian professional and student migrants. The U.S. Immigration and Nationality Act of 1965, for example, generated a steady rise of Indian professional and student migrants to the United States. This culminated in an upsurge of professional emigrants to the USA in the 1990s, especially in the information technology industry (Dufoix, 2008; Kapur, 2010). The Indian diaspora thus evolved into one of the significant diasporas of the day.

1.4.3 The Unique Profile of the Contemporary Indian Diaspora

The modern Indian diaspora is characterised by its diversity (Cohen, 2008; Dufoix, 2008; Varghese, 2018). Its members speak various languages, practice different religions, engage in disparate professions and range from being long-standing populations in, for example, the Caribbean, South Africa, Malaysia, or Fiji, to burgeoning, relatively new populations in the U.S., Canada, Australia and the Middle East (Dufoix, 2008; Pradhan & Mohapatra, 2020). In fact, some scholars warn that classifying the Indian diaspora as one cohesive whole is wrought with danger (Cohen, 2008; Dufoix, 2008) and potentially associated with a Hindu nationalistic paradigm (Cohen, 2008; Singh & Singh, 2008). On the other hand, proponents of a unified Indian diaspora argue that its members are connected through their pan-Indian identity, i.e., a common Indian-ness (Dufoix, 2008; Pradhan & Mohapatra, 2020) with ties that transcend the national boundaries of India (Ho et al., 2015). Moreover, the markers of heterogeneity, such as religion (e.g., Hindu, Sikh, Muslim) or

language and regional origin (e.g., Punjabi, Gujarati, Tamil), may set false parameters and misleading divisions (Singh & Singh, 2008). In line with the diasporic stance approach explained in further detail in section 2.3, Singh and Singh (2008) underscore that whilst the heterogeneity must be acknowledged, the identity of the Indian diaspora is fluid and flexible. This is further supported by scholars who argue that socio-political forces can both unite and divide the Indian diaspora (Bhatia & Ram, 2009; Singh & Singh, 2008). For example, Bhatia & Ram (2009) describe how the increased suspicion towards Indians residing in the USA following the 9/11 attacks alienated them from the American community but enhanced their sense of belonging amongst fellow Indians.

Similarly, Singh & Singh (2008) highlight the united response of all Indo-Canadian sub-communities in response to the 1985 Air India Flight #182 bombings by extremist separatist groups such as the Babbar Khalsa. Conversely, they also discuss the divisions of the Indo-Canadian community created by political decisions in India, such as the formation of Bangladesh in 1971 or the recurrent unrest and skirmishes along the Punjab border. The diversity of the Indian diaspora thus renders its review and assessment more problematic and complex.

As a result, it is prudent and pertinent to apply a social constructivist approach when evaluating the affiliations and orientations of the Indian diaspora, whereby identities and interests are established through social interaction with all actors—international and domestic (Pradhan & Mohapatra, 2020).

This thesis thus adopts a social constructivist approach and considers the perceptions of the Indian diaspora as a collective phenomenon shaped by social processes rooted in India.

The Indian diaspora has gained significant momentum in the last decades. India has been the highest recipient of remittances for over ten years, with an inflow of \$120 billion US, i.e., 3.3% of India's Gross Domestic Product (GDP), recorded in 2023 (International Organisation for Migration, 2023) (The World Bank, 2021b). However, whilst the large amount in remittances helped India through the 2008 financial crisis without the support of the International Monetary Fund, it also created an imbalance amongst the Indian states (Kapur, 2010). Currently, the western and southern states such as Maharashtra, Kerala, Tamil Nadu are receiving the lion's share (Vadlapatla, 2025), whilst the less developed states are falling behind (Varghese, 2018). As such, the remittances to the state of Kerala has helped assuage poverty, advance agricultural reforms, and introduce laws of social welfare, as well as trade unions (Kapur, 2010). In addition, most Indian households with international connections are of a higher socio-economic status and/or urban, further leveraging a disconnect between urban and rural areas (Kapur, 2010).

Moreover, most of the Indian diaspora in industrialised countries, such as the USA, the UK and Canada, is highly educated and of working age (Pradhan & Mohapatra, 2020), earns higher median incomes than the general population, and holds top positions in multi-national companies or public office (Pradhan & Mohapatra, 2020; Singh, 2017). Consequently, Kapur (2010) refers to Indian emigrants as India's elite, with many graduating from its most prestigious universities. He indicates that only 3.5% of Indians have a college degree, compared to 70% of the Indian diaspora in the USA. Importantly, he argues, the circulatory elite shapes ideas and direction at home and abroad, serving as key political, business, and scientific decision-makers. Indeed, scholars agree that this formidable influence on society wielded by India's diaspora is reflective of Joseph Nye's notion of soft power, i.e., the capacity to persuade through cultural values and policies rather than through force and coercion (Kapur, 2010; Mohapatra & Tripathi, 2021; Pradhan & Mohapatra, 2020; Singh,

2017). Mohapatra and Tripathi (2021, p. 162) go as far as calling the Indian diaspora a “low-cost foreign policy tool.”

In sum, the Indian diaspora is distinguished by its diverse composition regarding place of origin, languages, and religion. This makes its appraisal more challenging. Moreover, many members of the Indian diaspora in Western industrial countries represent India’s elite in terms of education, income, and managerial positions. This makes them a valuable force both internationally and domestically. Policymakers, advocate groups, non-government organisations and businesses alike can benefit significantly from incorporating the preferences and opinions of this lucrative community group into their decision-making. This thesis will contribute to the understanding of the Indian diaspora’s interpretation of sustainability and the prioritisations of the SDG and related CSV initiatives. Thus, it can serve as a strategic foundation for all policymakers, advocate groups, non-government organisations, and businesses who value sustainable development and its successful promotion. It will also prove beneficial in consolidating relations between said actors and Indian migrant communities.

1.4.4 The Growing Indian Diaspora in Multicultural Australia

The influence of the Indian diaspora is also becoming increasingly relevant in Australia. This development is reflective of a shift in relations between India and Australia. During the fifty years following India’s independence, Indo-Australian relations were marked by suspicion and reserve. Differing Cold War approaches and nuclear strategies, as well as a lack of economic and people-to-people connections, are some justifications for the restrained relations (Jaishankar, 2020; Varghese, 2018).

During the Cold War years, Australia aligned its foreign policy strategies with the USA and the UK. In contrast, India, like all 120 member countries of the Non-Aligned Movement (NAM), took a non-alignment stance. Founded in 1961, the objective of NAM

was to give a voice to developing nations and to unite their efforts against imperial systems rather than align with one of the two superpowers (A. Munro, 2020). In addition, India's nuclear arms production and the 1974 testing of a nuclear bomb in Rajasthan created tensions between the two nations. In response, Australia demanded India comply with the UN Comprehensive Test Ban Treaty and temporarily issued an export ban of uranium to India. Moreover, India's economic autarky led to a scarcity of trade exchanges between the two countries.

Last, fuelled by the White Australia Policy, Australia was considered a racist country and this reputation deterred Indians from going there (Jaishankar, 2020). The policy, which was instated with the Immigration Restriction Act in 1901, not only limited the number of non-white migrants but also aimed to deport any existing ones in Australia. Restrictions were eased by the Holt government in 1966 and finally abolished by the Whitlam government in 1973 (National Museum Australia, 2021). Decades later, events such as the Melbourne attacks against Indian students in 2009/10 (Jaishankar, 2020) and India-specific travel bans during the COVID-19 pandemic in 2021 continue to reinforce the racist perception (Florez & Kwan, 2021).

That said, since the turn of the millennium, relations between Australia and India have become more agreeable, and migration from India to Australia has increased dramatically. Some sources point to Australia's coinciding mining boom and resulting labour shortage as a reason for the increase (Varghese, 2018). Others highlight that driven by the rise of China, common geo-political interests in the Indo-Pacific region (Jaishankar, 2020; Kapur, 2010; Patel, 2021; Varghese, 2018) have encouraged more sophisticated policy and trade dialogues, as well as defence and security exchanges, drawing India and Australia closer together (Jaishankar, 2020). In fact, official prime ministerial visits were reinitiated by John Howard in 2000 (the first in eleven years) and reciprocated by Narendra Modi in 2014 after a 28-year

hiatus. In addition, tensions around nuclear strategies were resolved, with the Australian government lifting the uranium export ban in 2012 and the signing of the Civil Nuclear Cooperation Agreement between Australia and India in 2014 (Jaishankar, 2020). Further, in 2017, the Quadrilateral Security Dialogue (QUAD) between the USA, Japan, India, and Australia was reinstated to establish a rule-based framework in the region. The new spirit of the QUAD, which was initially an informal disaster relief collaboration following the 2004 Indian Ocean Tsunami, was announced by a joint statement issued in 2021. In this statement, members emphasise their commitment to dealing with today's challenges (e.g., climate change, the COVID-19 crisis, complex geopolitics) cooperatively (Patel, 2021). Finally, improved Indo-Australian relations were demonstrated by Modi's and Morrison's virtual summit in 2020 and the announcement of the Comprehensive Strategic Partnership (CSP), which pledges an expansion of beneficial trade and investment flows between the two nations (Australian Department of Foreign Affairs, n.d.). As such, India is now Australia's seventh-largest trading partner and the Indian diaspora (comprised of PIOs and OCIs) is now Australia's fastest-growing diaspora (Australian Department of Foreign Affairs, n.d.).

In 2024, 3.4% of Australia's population (or about 1 in 29 people) was Indian-born. This represents the second largest group of overseas-born people after the UK (Australian Bureau of Statistics, 2024). Further, the most sizable source of skilled migrants and the second most important source of international students remains India (Australian Department of Foreign Affairs, n.d.).

Reflecting broader global trends among the Indian diaspora in industrialised countries, the Indian Australian community is comparatively well-educated and economically secure. In Australia, 64% of the diaspora holds a bachelor's degree or higher, more than double the figure for the wider population (26%), and their median household income exceeds that of the wider community. Over half of the Indian-born population works in

professional, managerial, or technical occupations, with many employed in the IT industry, banking, retail and health (Australian Bureau of Statistics, 2021). Moreover, the 2021 median age of the Indian-born population (35 years) is markedly lower than other overseas-born populations (45 years) (Australian Bureau of Statistics, 2021). It thus supports an aging slowdown of the total population (Statistics, 2021, April 23). Unsurprisingly, most of the Indian-born population resides in New South Wales and Victoria, with 3 to 4% of Sydney's and Melbourne's population being Indian-born (Varghese, 2018). As elsewhere, most of the Indian diaspora in Australia originates from India's southern and western states, e.g., Punjab, Kerala and Gujarat (Varghese, 2018).

Considering these facts, Peter Varghese, former Secretary of the Australian Department of Foreign Affairs and Trade, stressed the significance of the Indian diaspora in the future of the Indo-Australian partnership in his comprehensive report *An India Economic Strategy to 2035* (Varghese, 2018). The diaspora, he argued, can anchor relations, shape opinions, and build personal ties with business, education, and the arts to a level a government cannot. The diaspora offers a deeper understanding of both Indian business norms and India's rich cultural foundations, thereby also supporting the introduction of novel technologies and procedures, and opportunities for expansion in trade and investment (Varghese, 2018). However, the prominence of the Indian diaspora in Australia's industry and corporate sector is still insufficient to exert the necessary influence. Further, Australia's industry and business must improve its India literacy to advance foreign trade interests. Finally, Varghese (2018) concludes that the Australian view of the diaspora as a purely multicultural paradigm must shift to include an appreciation of its networking resources and economic and political potential. Amongst his recommendations, he thus calls for more prominence and involvement of the diaspora in the Indo-Australian relationship.

While not without complexities, the Indian Australian diaspora can clearly play an important role in fostering stronger ties and mutual awareness between India and Australia. Not only can it serve as an ambassador of knowledge on industry, government, and cultural practices in each country, but it can also facilitate the consolidation of the nation's bilateral relations. India is one of Australia's prime growth opportunities, but the local understanding of India still needs to mature to enable these opportunities (Varghese, 2018). Equally, the Indian diaspora is a flourishing, increasingly influential population in Australia. Yet, Australian policymakers and businesses need to further advance the integration of the diaspora's perspectives to learn and fully benefit from its know-how.

This thesis expands the knowledge of India and its Australian diaspora by evaluating the perceptions and values of the diaspora around sustainable development and CSV initiatives. This knowledge will allow businesses to align their CSV actions with the expectations of this crucial stakeholder group and thereby not only improve the resonance and effectiveness of the initiative but also further the sustainable development cause. By providing the opportunity to fold crucial cultural sensitivities into the sustainability paradigm, the likelihood of its engagement and resonance increases. The diaspora's migration histories and experiences have enhanced their intercultural skills and understanding of at least two cultures in which the sustainability narrative is embedded. Moreover, it has imbued its members with a unique bicultural identity that arguably leads to distinct values and perceptions that are different to other cultures, including that of their home and host land. Understanding the impact of the Indian diaspora's social identities on their sustainability values and perceptions, therefore, seems a compelling criterion in promoting the resonance and effectiveness of the sustainability narrative and its related interventions. The conceptual framework of Social Identity Theory (SIT) and its use in evaluating attitudes and preferences was thus deemed a suitable construct for this research project.

1.5 Social Identity Theory as a Gauge of Attitudes

Broadly speaking, Social Identity Theory (SIT) differentiates between collective behaviour that is guided by an individual's social identity (SI) as opposed to their personal identity (PI) (Brown, 2020; Mols & Weber, 2013). SI is part of the self-concept stemming from the emotional and evaluative significance of belonging to a social group (Tajfel, 1972, 1974). PI, on the other hand, leverages an individual's distinctiveness. In both instances, people strive to achieve a positive identity (Sheepers & Ellemers, 2019). Consequently, depending on the social context and the type and strength of the group, individuals adopt different strategies (e.g., collective action or a dual identity) to maintain a positive SI (Scheepers & Ellemers, 2019; Tajfel & Turner, 1986; Turner, 1999).

Since the 1990s, the application of SIT has surged and expanded into a wide range of social phenomena (Brown, 2020; Turner, 1999), including business, sociology, health, and political science (Brown, 2020). Some suggest the reason for its resonance and applicability is integrating the psychological core (i.e., the PI) with macro-social group experiences (i.e., the SI) (Mols & Weber, 2013; Sheepers & Ellemers, 2019). They commend its shift from individualistic paradigms to group experiences as an explanation of collective behaviour (Anne Maass as cited in Brown, 2020; Mols & Weber, 2013) and praise the astute combination of cognitive and motivational processes (Munro, 2017). Others posit that the remarkable simplicity and broad utility of the model have led to its popularity (Brown, 2020; Turner, 1999) and highlight that the inclusion of the term identity taps into prevailing identity politics with new identity models and labels (e.g., transgender as a new gender label, or British-Asian as a new bicultural identity) permeating the societal zeitgeist (Brown, 2020; Munro, 2017).

As a result, SIT is increasingly used to gauge attitudes and preferences (Flockhart, 2005) and to analyse organisational behaviour, health interventions (Brown, 2020; Scheepers

& Ellemers, 2019), migration (Binks & Ferguson, 2014; Bradatan et al., 2010; Kim et al., 2021; Naidu, 2014; Sunguh et al., 2019), and the persuasiveness of communication campaigns (Mols, 2012; Scheepers & Ellemers, 2019). For example, Mangum and Block (2018) use SIT to explain public opinion on US immigration, whilst Munro (2017) investigates the impact of SI on the perception of Corporate Social Responsibility (CSR) and Prati et al. (2017) explore the influence of SI on pro-environmental attitudes. Similarly, Mols (2012) describes how SI allows leaders to persuade followers to adopt their viewpoints. Scheepers and Ellemers (2019), too, discuss how integrating SI into a public health message increases the effectiveness of the message. Lastly, numerous scholars refer to SIT to help understand how migration experiences affect the sense of self, be it through ethnic, cultural, or diasporic identities (Binks & Ferguson, 2014; Bradatan et al., 2010; Kim et al., 2021; Naidu, 2014; Sunguh et al., 2019) and how the social identities differ in collective versus individualistic cultural contexts (Munro, 2017; Triandis & Trafimow, 2003).

The application of SIT in the study of attitudes and perceptions, whilst still nascent, is clearly gaining momentum. Moreover, the model is increasingly pertinent in explaining the interrelations between social identities and the dynamics of multicultural societies. SIT, therefore, seems a most compelling conceptual framework for evaluating sustainability and CSV perceptions amongst diasporic communities. Importantly, it is also well suited to elucidate the underpinnings of cultural identities on these perceptions.

1.6 Conclusion

This chapter has provided the context and background central to the key issues and concepts of this research project. It presented the challenges associated with achieving sustainable development and effective CSR/CSV interventions, underscored the significance of culture within the sustainability paradigm, and highlighted the unique and valuable contributions diasporas can offer in advancing sustainable futures.

First, the chapter explains the potential complications that arise due to the malleable nature of the sustainability concept, such as a conflict amongst actors, a temptation of sideline spectatorship rather than active engagement, and greenwashing. It identifies the most common definition of sustainability as the one developed by the Brundtland Commission, and resolves that sustainability can be used interchangeably with sustainable development and that a consensus around the key sustainability components (i.e., society, the environment and the economy) exists. (Both the sustainability definition and the synonymy of the two terms have been adopted in this thesis.) Furthermore, the chapter determines that the primary cause for the discord in sustainability efforts stems from the attempt to address it on a global level, which is primarily driven by Northern ideologies. A North/South divide of sustainability agendas is then put forward, followed by the argument that the same rifts mar businesses' CSR strategies.

Subsequently, the chapter presents businesses' crucial role in sustainable development and introduces CSV as a new, strategic CSR construct. It outlines the benefits and strategies of CSV and its aim of fostering simultaneous value for both businesses and society within the core business model. The section closes by highlighting that while business has good intentions, it is still hesitant to act on them. A fundamental justification for this behaviour gap is the insufficient understanding of diverse social contexts and the inexperience in converting genuine social problems into opportunities.

Thereafter, the principles of culture and cultural narratives as foundations of social and collective processes are introduced. Within this section, the new notion of diasporas is described as an alternative model of acculturation that reflects today's global and pluralistic societies. This alternative model subscribes to the premise that subcultures can assimilate to new cultures in some respects but maintain their cultural identities in others, effectively nurturing a distinct bicultural and/or hybrid identity.

The societal causes for the rise of diasporas, such as changing migration patterns and new migrant profiles, are then explained. This is followed by a description of the immense financial and ideological power contemporary diasporas wield and how their unique bicultural positioning enhances their capacity to serve as agents of economic and social development. Next, the unique profile of the Indian diaspora, and that of the Indian Australian diaspora more specifically, is presented. The section concludes by highlighting the need and benefit of consolidating Australian Indian relations and the understanding of the Indian sustainability perspective.

Finally, the chapter proposes that SIT and its analysis of social identities in the projection of attitudes and preferences serve as a compelling and well-suited conceptual framework for the evaluation of sustainability and CSV perceptions amongst diasporic communities.

This chapter, therefore, delineates the critical aim of this investigation: to propel the advancement of sustainability through a more nuanced and culturally informed approach. The chapter underscores the imperative to weave cultural sensitivities into the sustainability discourse, thereby enhancing the effectiveness and reach of sustainability messaging. By delving into the values and priorities that a unique community with Southern cultural roots attaches to sustainability, this study seeks to equip decision-makers with the insights needed to tailor their interventions more precisely. Such an alignment is not only beneficial but essential to raise the impact of sustainability interventions and drive substantive progress towards sustainable futures. This investigation thus contributes to the knowledge necessary to ensure that sustainability efforts are not only inclusive but also effective.

The remaining thesis will follow a traditional structure. Next, it reviews the existing academic literature about the key constructs introduced here, concluding with a summary of critical points of contention and areas of research that merit further investigation. This is

followed by an outline of the resulting research aims and the research questions more specifically. Thereafter, the methodology of the investigation is presented, including justifications for its design and data-gathering techniques. The subsequent two chapters impart the findings of the qualitative and quantitative phases in connection with the relevant research questions of each phase. The discussion then evaluates the outcomes of both phases and deliberates their relation to existing research and theory. Finally, the thesis concludes with a chapter outlining the theoretical and practical implications and contributions of the study, including a discussion of the applicability of the evaluation model, and its limitations and opportunities for further research.

CHAPTER 2: LITERATURE REVIEW

2. Introduction

This chapter is an analytical review of existing literature in the domains of sustainability, CSV, diasporas, and Social Identity Theory (SIT). It offers an appraisal of influential academic material to recognise and acknowledge seminal arguments and identifies areas that are both under and/or unexplored in the field. As such, this review provides a synopsis of the rationalisations behind the issues and developments introduced in chapter one. The chapter begins by examining the underlying reasons for sustainability's various interpretations and applications and the resulting discord and divides surrounding the concept. It then considers the academic modelling offered to help settle the debate. Next, it presents the different justifications for the rise of CSV as a support tool for sustainable development, its strengths and weaknesses and the obstacles CSV needs to overcome to enable sustainability. The chapter continues by exploring the evolution of the contemporary diaspora and the notion of biculturalism and a hybrid identity. The review also proposes the Social Identity Theory (SIT) principles and their applications and suitability as a conceptual framework for this research project. Finally, the chapter summarises the research gaps identified in the literature, providing an overview of existing contributions and areas for further investigation.

2.1 The Academic Evaluation of Sustainability

2.1.1 Roots and Origins of Sustainability

As mentioned in Section 1.1, the meaning and application of the concept of sustainability is variable (Caradonna, 2018; Mensah, 2019; Purvis et al., 2019). The dominant justification for this divergence is the concept's global approach, which overlooks local and cultural differences (Byrch et al., 2007; Hawkes, 2001; Kopfmüller, 2015; Mensah, 2019;

Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014) and is guided by Western ideologies (Nurse, 2006; Parodi, 2015; Purvis et al., 2019; Tulloch, 2014). Therefore, to better understand the construct of sustainability, it is helpful to consider the etymology and historiography of the term.

The word “sustainable” derives from the Latin *sustinere*, which translates into “support,” “sustain,” “to hold” and “restrain” (Caradonna, 2014, p. 7; Grober, 2015, p. 7). In its modern sense, the word sustainability first appeared in Carlowitz’s manifesto *Sylvicultura oeconomica* as the German word *Nachhaltigkeit* in the early 18th century (Grober, 2015, 2018) and entered the English vernacular as a noun in the 1970s (Caradonna, 2014). According to the Oxford Dictionary of English, *sustainability* refers to “the ability to be maintained at a certain rate or level” (OED, 2023). Thompson and Norris (2021) add that sustainability determines whether and to what degree a process or practice within a system can continue. They thus introduce aspects of progression that are embedded into a grander scheme. Similarly, some suggest that to understand sustainability, it is best to evaluate what is unsustainable (Thompson & Norris, 2021; Vos, 2007) or to consider sustainability as a journey rather than a destination (Grober, 2015; Thompson & Norris, 2021) and, therefore, to craft the definition following its times and context (Vos, 2007).

However, the discussion on the origins of the modern concept of sustainability needs to be more consistent. Grober (2015, p. 8) posits that an “urtext” to sustainability can be found in divine providence, which incorporates conservation, care, and the ability to act into eternity. Similarly, Quadir (2018) argues that environmentalism is inherent to the Islamic doctrine and a fundamental element of the Quaran and Hadith. In contrast, some declare the early 18th-century treatise of European forestry experts Evelyn, Colbert and Carlowitz as the blueprint for the modern concept of sustainability (Caradonna, 2014; Grober, 2015; Purvis et al., 2019). Indeed, their endeavours to conserve wood yield by limiting the overexploitation

of the forests are further reflected in the discourse of early political economists Ricardo and Malthus (Dale, 2018). Malthus patently confronted sustainability issues by questioning the economic and population growths of the Industrial Revolution and introducing the premise of ecological limits and the corresponding risk of overshoot (Caradonna, 2018; Dale, 2018; Mensah, 2019; Purvis et al., 2019).

Scholars also contend and dispute the emergence of the concept of sustainability because of the environmental movement of the 19th and early 20th centuries (Grober, 2018; Kopfmüller, 2015; Purvis et al., 2019). Nevertheless, most agree that the principle of sustainability in its global, contemporary sense commenced with the 1972 Club of Rome report *Limits to Growth*. This report concluded that the existing economic growth paradigm clashed with the finitude of the planet and was thus unsustainable (Grober, 2015; Mensah, 2019; Purvis et al., 2019; Vos, 2007).

No matter the exact source of the current concept of sustainability or sustainable development (SD), the modern discourse snowballed from the Club of Rome report and made its crucial leap into international salience with the 1987 report *Our Common Future*, published by the high-profile United Nations World Commission on Environment and Development (or Brundtland Commission). At this stage the language of SD comes to the forefront of the modern narrative, and the social, economic, and environmental dimensions are integrated as critical parameters (Purvis et al., 2019; Thompson & Norris, 2021; Vos, 2007). It is also here that the most widespread definition of the term is introduced (Byrch et al., 2007; Grober, 2015; Mensah, 2019; Nurse, 2006; Ratiu & Anderson, 2014; Thompson & Norris, 2021; Vos, 2007).

This definition reads: “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

- The concept of ‘needs’, in particular the essential needs of the world’s poor, to which overriding priority should be given; and

- The idea of limitation imposed by the state of technology and social organisation on the environment's ability to meet present and future needs" (WCED, 1987, p. 37)

The inclusion of "sustainable development" within the paradigm, in turn, leads to the discussion of the synonymy between sustainability and SD. Some argue that sustainability and SD are not interchangeable and that the addition of "development" has added to the term's imprecision (Goodman & Daly, 1996; Thompson & Norris, 2021). However, most commentators concur that despite obvious semantic distinctions, these concepts have been used in substitution of each other and are transposable (Abad-Segura et al., 2019; Mensah, 2019; Parodi, 2015; Purvis et al., 2019; Vos, 2007). Hence, this thesis adopts Brundtland's definition of sustainability and treats the concept interchangeably with sustainable development.

At the same time, academic and policy discourse began to reflect diverging interpretations of what sustainability entails in practice, in particular the conflict between economic and ecological sustainability. Two opposing, prominent perspectives emerged: weak, or technocentric sustainability and strong, or eco-centric sustainability (Byrch et al., 2007). Framed by capital theory, weak sustainability assumes that natural capital can be substituted by human-made capital, provided the overall capital stock is maintained. In contrast, strong sustainability argues that certain forms of natural capital are not substitutable and must be preserved to prevent an irreversible decrease in welfare (Thompson & Norris, 2021).

Examining the etymology and historiography of sustainability has revealed its evolution from its early roots in forestry management to its modern applications. While the origins and interpretations of sustainability are still open to debate, the concept has clearly progressed from a focus on resource conservation to a broader framework integrating social,

economic and environmental dimensions. This shift towards a broader understanding is marked by the landmark reports by the Club of Rome and Brundtland Commission, which shaped the foundations for contemporary discussions. The following section moves into the contemporary understanding of sustainability with a particular focus on the intricacies of the Sustainable Development Goals and its related Agenda 2030.

2.1.2 Contemporary Sustainability and the Sustainable Development Goals

In the wake of the Brundtland report, the institutionalisation of “sustainable development” flourished (Purvis et al., 2019). Growing summits and conferences were held around the theme, such as the 1992 Earth Summit in Rio or the 2000 United Nations (UN) Millennium Summit. These meetings resulted in declarations of sustainability principles and the corresponding articulation of plans to realise these principles, such as the Agenda 21 and the eight UN Millennium Development Goals (Caradonna, 2018; Mensah, 2019; Purvis et al., 2019). The firm commitment to SD was further underscored by the outcomes of the 2012 Rio +20 summit, which included a process for the development of new SDGs and UN Secretary Ban Ki-Moon’s confirmation that SD was one of the five key priorities of the UN (Mensah, 2019).

Announced in 2015, the 17 SDGs and corresponding Agenda 2030 incorporate 169 targets and over 240 indicators (Nagan et al., 2017; UNEP, n.d.). These goals address five overarching themes, often referred to as the five Ps: People, Planet, Prosperity, Peace and Partnerships (Mensah, 2019; UN, 2015). The Agenda 2030 combines the aims of the Millennium Development Goals and Agenda 21 with the Rio+20 ambitions, thereby substantially extending the breadth and depth of the preceding Agenda 21 (Breuer et al., 2019; Rendtorff, 2019). More specifically, while the focus of Agenda 21 was to foster sustainable human and environmental development (Nagan et al., 2017), the more comprehensive Agenda 2030 introduces broader considerations for prosperity, peace and

partnerships. As such, it expands the responsibilities of achieving the agenda from governments alone to include broader institutions, such as businesses, academia, and civic society (Breuer et al., 2019; Rendtorff, 2019). A summary of the SDGs and their aims is shown in Table 1.

In addition, the three pillars of sustainability (society, economy, and environment), integral to most academic models, are also unequivocally embedded in the formulation of the goals (Mensah, 2019; Purvis et al., 2019). Some even posit that Agenda 2030 is an implementation outline of Elkington's Triple Bottom Line approach (Ranjbari et al., 2021) and assign its targets and indicators to either the economic, environmental or social dimensions to create a more practical guide (Barbier & Burgess, 2017; Stibbe & Prescott, 2020).

Table 1

The 17 United Nations Sustainable Development Goals

Goal	Name	Aim
SDG 1	No Poverty	End poverty in all its forms everywhere
SDG 2	Zero Hunger	End hunger, achieve food security and improved nutrition and promote sustainable agriculture
SDG 3	Good Health and Well-being	Ensure healthy lives and promote well-being for all at all ages
SDG 4	Quality Education	Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
SDG 5	Gender Equality	Achieve gender equality and empower all women and girls
SDG 6	Clean Water and Sanitation	Ensure availability and sustainable management of water and sanitation for all
SDG 7	Affordable and Clean Energy	Ensure access to affordable, reliable, sustainable, and modern energy for all
SDG 8	Decent Work and Economic Growth	Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all
SDG 9	Industry Innovation and Infrastructure	Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation

Table 1 continued*The 17 United Nations Sustainable Development Goals*

Goal	Name	Aim
SDG 10	Reduced Inequalities	Reduce inequality within and among countries
SDG 11	Sustainable Cities and Communities	Make cities and human settlement inclusive, safe, resilient, and sustainable
SDG 12	Responsible Consumption and Production	Ensure sustainable consumption and production patterns
SDG 13	Climate Action	Take urgent action to combat climate change and its impacts
SDG 14	Life Below Water	Conserve and sustainably use the oceans and marine resources
SDG 15	Life on Land	Protect, restore, and promote sustainable use of terrestrial ecosystems
SDG 16	Peace, Justice and Strong Institutions	Promote peaceful and inclusive societies for sustainable development
SDG 17	Partnerships for the Goals	Strengthen the means of implementation and revitalise the Global Partnership for Sustainable Development

Table 1. #1.1: The 17 United Nations Sustainable Development Goals

Note: Adapted from *CSR for purpose, shared value and deep transformation*, by V. Munro, 2020, ISBN 978-1-80043-036-5. Copyright 2020 Emerald Publishing.

Some scholars consider the 17 SDGs' conception a significant collective achievement for sustainability in that it encapsulates the united aspirations of 193 nations for a sustainable future (Chabay, 2020) and represents the outcomes of many years of consultations and negotiations among distinguished, international multi-stakeholders (Breuer et al., 2019; Nagan et al., 2017). Further, the SDGs go beyond being a linear policy-making framework (Odoom et al., 2024) and serve as a schema of engagement and communication for the public and stakeholders. In turn, enhancing public engagement increases the adoption and support for sustainability interventions and ensures policymakers and businesses are held accountable for delivering sustainable outcomes (Bain et al., 2019). As such, the involvement of non-state actors is fundamental to achieving the SDGs (Breuer et al., 2019).

However, the implementation of the SDGs and their targets is criticised for its generic, global approach and holistic intentions. Some scholars argue that the measures, governance and pathways to achieving the SDGs are unclear (Chabay, 2020). They highlight that an analysis of the 169 targets by the International Council for Science and the International Council for Social Science found that 54% of the targets could be improved with more specifics, 17% needed to be significantly re-articulated, and only 29% were well developed (Nagan et al., 2017). Moreover, the global vision of the SDGs is not necessarily aligned with national, regional or local aspirations (Chabay, 2020), contesting the validity and adoption of the SDGs at this level (Mensah, 2019).

That said, most academic discussions concern the challenges presented by the interconnectedness of the goals and their holistic intentions. The objectives of the SDGs are interlinked and interdependent (Azmat et al., 2023; Breuer et al., 2019; Chabay, 2020), introducing synergies as well as trade-offs and tensions (Mensah, 2019). As such, the goals are intended to complement each other rather than stand in isolation, thus generating an interdependent yet flexible connectedness. On the one hand, the correlation may result in synergistic circumstances, wherein achieving one goal may contribute to the progress of another. Alternatively, it may lead to trade-offs in which achieving one goal is detrimental to accomplishing another, making sustainable development inequitable (Barbier & Burgess, 2017; Breuer et al., 2019; Mensah, 2019). For example, finding a balance between increasing agricultural production for food security and maintaining biodiversity can introduce frictions of prioritisation (Mensah, 2019). Yet, no guidance on how the SDGs can be disentangled and how the trade-offs should be balanced exists (Barbier & Burgess, 2017; Breuer et al., 2019). This undoubtedly leads to short-term winners and losers (Mensah, 2019), particularly since budget constraints and resource allocations make prioritisations an unavoidable imperative in the decision-making (Breuer et al., 2019). Breuer et al. (2019), therefore, underscore the

moral obligation to advance the prioritisation debate in the scholarly discourse, with Azmat et al. (2023) emphasising that research investigating the SDGs interconnectedness is rare.

Some scholars point to conflicting stakeholder interests and priorities as the source of the tensions created by the trade-off decisions (Chabay, 2020; Mensah, 2019). To alleviate these frictions and ensure a progression towards attaining the goals, a cross-collaborative, integrated approach amongst key stakeholder groups, i.e., governments, business and civil society, is advantageous, if not essential (Breuer et al., 2019; V. Munro, 2020b; Ranjbari et al., 2021; UN, 2015). The SDG agenda is thus built on partnerships between key stakeholder groups, whereby business plays a pivotal role in its achievement (Rendtorff, 2019; Soonsiripanichkul & Ngamcharoenmongkol, 2019).

The growing emphasis on partnerships and the shift to the new paradigm of business as a force of good (Kramer & Pfizter, 2016; V. Munro, 2020b) is also the explicit focus of SDG #17: Partnerships for Goals and SDG #12: Responsible Production and Consumption (UN, 2015). Consequently, businesses are increasingly incorporating components of the SDGs framework into their shared value and Corporate Social Responsibility strategies (V. Munro, 2020b) to design more meaningful initiatives (Abad-Segura et al., 2019). Yet, consumer values and perceptions of these strategies and initiatives have scarcely been examined (V. Munro, 2020b), potentially leading to a misalignment between business efforts and public expectations (Auger et al., 2007).

Finally, moderate public awareness levels and an inadequate understanding of the SDGs present a risk to their realisation. A 2023 GlobalScan study investigating public SDGs awareness with approximately 30,000 people across 31 countries found that, on average, only half of the respondents were at least somewhat aware of the SDGs, while close to a quarter were totally unaware. The awareness levels varied markedly between countries of the Global South and the Global North, with approximately 75% of people from countries such as

Vietnam, India and China reporting some SDG awareness, compared to approximately 32% in countries such as Canada, Australia and the UK. Moreover, awareness levels have increased significantly since 2017 in India and China, while they have remained static in Canada and Australia. The study also found that participants younger than thirty, with higher education, and from urban areas were more aware than those over thirty, with less education and from rural areas (GlobeScan, 2023). However, awareness does not automatically translate into knowledge. A 2017 report by the Organisation for Economic Co-operation and Development (OECD) Communication Network shows a vast deficiency of SDG knowledge and understanding among the public. It showed that only 1% of people in 24 countries have a “very good understanding” of the SDGs (OECD DevCom, 2017; Theoret, 2018). Therefore, the public appreciation of the SDGs is arguably insufficient to drive the necessary engagement to support their aspirations. Accordingly, the SDG agenda is increasingly dependent on the active support of business, not only in the management of socio-economic and environmental impacts, but also to improve public engagement and understanding. Given their communication resources, networks, and innovation capabilities, businesses are well placed to contribute to raising awareness and promoting deeper engagement with the goals.

In sum, while the SDGs represent an admirable and worthy framework for global sustainability, their implementation faces several challenges. They are stalled by unclear measures and governance structures, arguably delaying their practical progress. Additionally, the goals’ interconnectedness introduces complex synergies and tensions, necessitating careful management of trade-offs and prioritisations. Prioritisations are an inevitable reality of decision-making, yet this reality is seemingly unacknowledged in the framework. Moreover, the realisation of the SDGs is founded on robust partnerships among key stakeholder groups, including governments, businesses and civil society. Drawing the public into the sustainability conversation is crucial, not only to ensure public values and

preferences align with government and business sustainability strategies but also to hold governments and businesses accountable for their commitments. This thesis aims to improve the understanding of public sustainability values and preferences by exploring the expectations of culturally specific public stakeholder groups in conjunction with SDG-based corporate shared value strategies. By doing so, the thesis seeks to contribute to a more informed dialogue on sustainability, fostering greater public engagement and ultimately supporting more effective and actionable strategies for achieving the SDGs.

2.1.3 The Three-Systems Model of Sustainability

As mentioned, the three key parameters, society, economy, and environment, embedded in the formulation of the SDGs, are also integral to most of the conceptualisations of sustainability in academic literature (Purvis et al., 2019). The most dominant academic model of sustainability is the three-systems or three-pillars or, in the business sector, the triple bottom line approach (Caradonna, 2014; Purvis et al., 2019). The three dimensions (i.e., environment, society, and economy) are commonly depicted in the form of a Venn diagram introduced by Barbier in 1987, namely, three overlapping circles with sustainability positioned at the intersection (Barbier & Burgess, 2017). That said, other manifestations such as a triangle, stool or nested concentric circles also exist (Purvis et al., 2019; Vos, 2007). Most academic deliberation revolves around the relationship of the trinity, the connotation of the economic pillar, and the omission of potentially critical elements.

First, some scholars argue that respective field experts should consider the three components separately because reaching a consensus is difficult (Dubreta, 2010) or can lead to a tempered compromise (Goodman & Daly, 1996). Others emphasise the need to examine the model through an interdisciplinary, holistic lens because the dimensions are inextricably linked (Nagan et al., 2017; Purvis et al., 2019). Second, some observers believe that certain facets of the concept deserve more prominence. Ecological economists Herman Daly (1990,

as cited in Caradonna, 2014, p. 9) and Peter Victor (2008, as cited in Caradonna, 2014, p. 9), for example, argue that the confines of the world's ecosystem serve as a foundation for society and the economy, as the latter is a subsystem of the former (Daly, 1990). Hawkes (2001), on the other hand, argues that social capital is the key to sustainability. Others conclude that the conflicting emphasis attributed to the individual dimensions is a sign of the underlying tension created by the attempt to reach goals of equally desirable merit and the resulting need for trade-offs (Purvis et al., 2019). Finally, the economic pillar, specifically the notion of economic growth, leads to the most extreme divergence of opinion (Caradonna, 2014; Purvis et al., 2019). Many characterise global economic growth in combination with social and ecological well-being as oxymoronic or as an avenue for the UN to continue with "business as usual" (Caradonna, 2018; Purvis et al., 2019). Yet, others argue that in the last decades, the paradigm of a neoclassical economy and its pursuit of growth has been replaced by ecological economics and its mantra of prosperity without growth (Caradonna, 2014). As Jackson (2009) posited in his seminal book *Prosperity without growth*, economics today must be guided by the finitude of the planet, a harmonisation with ecological and socially egalitarian values and, importantly, the relinquishment of irresponsible consumerism.

Another common point of contention of the three-pillars model is the potential exclusion of additional crucial pillars, such as the educational (Caradonna, 2014), the institutional (Purvis et al., 2019), and, increasingly, the cultural pillar (Hawkes, 2001; Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014). The value of culture as part of the tripartite model and sustainability discussions, whilst gaining momentum, is still understudied (Parodi, 2015; Soini & Birkeland, 2014; Throsby, 2008). Some argue that culture is already integrated within the social dimension, but others believe it requires a parallel pillar to the existing ones (Purvis et al., 2019). Alternatively, (Soini & Birkeland, 2014) suggest that culture should be central, i.e., foundational to all three dimensions of sustainability.

Regardless of where the cultural dimension sits within the model, proponents of its inclusion argue that culture is essential to achieving sustainability (Parodi, 2015). Hawkes (2001) argues that culture is the root of all public planning by bringing clarity to strategic objectives and ambiguous concepts, amongst other reasons. Parodi (2015) and Nurse (2006), on the other hand, advocate that the integration of intercultural and transcultural values serves to neutralise the imperialistic, Western perspective currently directing the sustainability paradigm. Finally, Soini and Birkeland (2014) conclude that the diverse and broad treatment of the concept of cultural sustainability underscores the complexity of a term that merits further investigation. It is evident that, whilst gaining traction, the debate on the role of culture in the sustainability concept is far from settled. The purpose of this thesis is thus to contribute to the understanding of culture within the sustainability context by identifying cultural underpinnings in the perception of sustainability policies and practices.

A final criticism of the three-systems model is its applicability in practical terms, that is, how the balance and trade-offs amongst the triad should occur and how the progress can be measured. As a result, the SDGs and their specific targets and indicators are increasingly designated into either the economic, environmental, or societal dimensions to create a more practical guide (Barbier & Burgess, 2017; Stibbe & Prescott, 2020). Furthermore, the SDG framework increasingly serves as both an implementation guide and measurement tool for corporate sustainability strategies and their related CSV interventions (Kim, 2018; Scott & McGill, 2019). Indeed, some would suggest that businesses need the SDGs just as much as the SDGs need businesses (Business and Sustainable Development Commission, 2017). On the one hand, businesses need to rebuild their legitimacy and societal trust (Dembek et al., 2016; Porter & Kramer, 2011). On the other hand, they are increasingly recognised as essential actors in advancing sustainable development (Rendtorff, 2019; Scott & McGill, 2019). Moreover, worldwide organisations, such as the UN, are applying growing pressure on

businesses to incorporate the shared value model into their business strategies (UN, 2014; Wieland, 2017). The following sections, therefore, delve deeper into the assessment of the CSV business model and its potential and challenges in driving sustainable futures.

2.2 CSV – A Tangible Sustainability Tool?

The overriding aim of the CSV model is to improve business and societal relations (Dembek et al., 2016; Porter & Kramer, 2011). The model strives to integrate sustainable development into the core strategies of businesses rather than addressing them on the periphery. Addressing a social problem is considered an opportunity that becomes integral to the business model, and thereby a long-term proposition (Angelova, 2019; V. Munro, 2020b; Yang & Yan, 2020). Some attribute this new business transformation to a defective capitalist system and its associated rise in uncertainty, social inequity, and a loss in business trust (Crane et al., 2014; Dembek et al., 2016; Dubreta, 2010; Porter & Kramer, 2011). Others posit that rather than defectiveness, a shift in capitalist values and the rise of a new business consciousness (Baines, 2015; V. Munro, 2020b) have naturally led businesses to create shared value (Kim, 2018). They suggest that the zero-sum business approach has been replaced by a win-win outlook (Baines, 2015; V. Munro, 2020b; Porter & Kramer, 2006) in which simultaneous economic success and social progress are achievable (Porter & Kramer, 2011). This proposition is based on the understanding that a healthy business needs a healthy society and vice versa (Bergman et al., 2019; Porter & Kramer, 2006; Porter & Kramer, 2011).

In contrast, critics of CSV argue that it is an opportunistic concept that thwarts conscious capitalism (Crane et al., 2014; Rendtorff, 2017) and detracts from responsibility and ethics due to its focus on value creation (Beschoner & Hajduk, 2017). Further, CSV is criticised for promoting disproportionate consumerism in its efforts to grow collective prosperity by amplifying both economic and social value (Dembek et al., 2016). The fixation

with new profit opportunities found in CSV is also deemed by (Rendtorff, 2017) to be too close to Milton Friedman's neoclassical concept of socially responsible profit maximisation rather than a new consciousness. In addition, the feasibility of tackling systemic macro-level problems within capitalism through micro-level business initiatives is considered questionable (Crane et al., 2014) and requires cross-sectoral collaboration (Porter & Kramer, 2011). In this respect, Porter and Kramer (2006) concede that a company cannot afford to tackle all social issues and simultaneously create shared value and must, therefore, compromise by setting a strategic focus within three categories: generic social issues, value chain social impacts and social dimensions of competitiveness. The first category includes issues that are pertinent to society but are not significantly impacted by the company nor affect the company. The second category involves issues strongly affected by an organisation's daily operations, and the third involves external factors that influence a company's competitiveness in its place of operation. It is vital for the company to focus on the best possible issue to reach the twin goals of social progress and economic success. Otherwise, the business contribution to sustainability and the SDGs may be condemned as "SDG washing" and "green capitalism" (Nieuwenkamp, 2017; Rendtorff, 2019, p. 514), especially when organisations harness generic social engagement rather than addressing genuine societal needs (Baines, 2015; Dembek et al., 2016). For instance, businesses concentrating on sustainability goals that align with generic corporate governance schemes and environmental strategies, such as productive employment and waste reduction, could be viewed as a perfunctory commitment to sustainable development (Scott & McGill, 2019). Equally, the focus on "bottom of the pyramid" problems in developing countries has detracted from problems in disadvantaged, non-traditional communities of advanced countries (Porter & Kramer, 2011, p. 68).

In light of these diverse perspectives, it is evident that CSV's promise of simultaneous and equitable progress for both society and business is still contested. While offering a compelling win-win proposition and positioning businesses as a force of good, its emphasis on value creation may detract from solving real systemic social issues. Further considerations of CSV's specific strengths and weaknesses will help determine if CSV can truly advance sustainable development and how.

2.2.1 CSV Considerations - Strengths and Weaknesses

2.2.1.1 CSV Strengths

Scholars contend that the overarching reason for the CSV appeal is its tangible and distinct alignment of both corporate and social benefits and its ability to unite seemingly disparate commitments to the greater good under one rubric (Crane et al., 2014). The concept is deemed more practical and concrete (Wójcik, 2016), either through managerial language (for example, replacing the term responsibility with creating value) (Beschoner & Hajduk, 2017; Crane et al., 2014) or through the clear articulation of the government's position in fostering the CSV process (Crane et al., 2014). According to V. Munro (2020b), the Business Partnerships Platform (BPP) initiated by the Australian Department of Foreign Affairs and Trade (DFAT) is one testimony to the success of government adherence to CSV as it promotes international CSV initiatives in partnership with local NGOs and Australian corporations (V. Munro, 2020b). Moreover, some observers argue that CSV's holistic agenda provides an opportunity to better integrate the crossroads of business and social progress into prevailing thought processes (Crane et al., 2014). CSV represents an inclusive business model that methodologically uses its three components—(a) reconceiving products and markets, (b) redefining productivity in the value chain, and (c) building support clusters to systemise CSV—within the business structure (V. Munro, 2020b).

In addition, the fact that CSV is integral rather than peripheral to the business strategy elevates the pursuit of social progress to an operational level (Crane et al., 2014). CSV demands a proactive, internal strategy instead of a reactive response to external pressure (Wójcik, 2016; Yang & Yan, 2020). This internal drive is also considered more long-term and ostensibly more sustainable (Wójcik, 2016). Converting a social issue into a business opportunity is a profitable, longstanding investment rather than a temporary expense (Baines, 2015; V. Munro, 2020b). In contrast, a peripheral approach to corporate responsibility is deemed more short-term and risks being abandoned in times of crisis (Baines, 2015). It thus becomes more of a PR platform that only masks the potential negative impacts of an organisation (Visser, 2010; Wójcik, 2016).

In sum, the appeal of the CSV framework lies in its practical approach, which enhances proactive, long-term engagement rather than reactive corporate social responsibility. It provides an actionable roadmap on how to embed shared value into business strategies.

2.2.1.2 CSV Weaknesses

Notwithstanding the popularity of the concept, CSV also has its detractors. Their criticisms largely focus on the meaning and originality of the term, its ability to be operationalised, the means of measurement and its encouragement of greenwashing. Some critics argue that the multi-disciplinary, linguistic proliferation of the adjective *shared* in conjunction with other terms such as value, principles, or prosperity, has rendered the concept of shared value vague (Dembek et al., 2016) and moralistic (Wieland, 2017). Equally, the diverse orientations of the word *value*, both in a business and social context, make its universal application untenable (Wieland, 2017), and Porter and Kramer's definition of "value as benefits relative to cost" too narrow (Kettner, 2017, p. 161). As a result, a

collective, uniform approach to operationalising the notion of shared value must still be determined (Dembek et al., 2016; Kettner, 2017; Pfitzer et al., 2013; Wójcik, 2016).

Moreover, critics point at substantial overlaps with existing concepts such as Freeman's Stakeholder Theory (Beschoner & Hajduk, 2017; Crane et al., 2014), Emerson's Blended Value (Crane et al., 2014; Kettner, 2017), or Prahalad and Hart's Bottom of the Pyramid (Crane et al., 2014; Wieland, 2017) and, therefore, query the originality and novelty of the concept (Crane et al., 2014). In response to this criticism, Porter and Kramer (2014, as cited in Crane et al., 2014) counter that whilst other contributors to the same theme exist, and concepts may be related, they are not the same.

Another recurring point of contention is the connection of CSV with CSR. Some posit that CSR is an umbrella term for all concepts involving relations between business and society that generate social benefits (Angelova, 2019; V. Munro, 2020a; Wójcik, 2016). Thus, CSV is ostensibly an extension of CSR (Angelova, 2019; V. Munro, 2020b), similar to Visser's CSR 2.0 (Wójcik, 2016). Indeed, CSR figurehead A. B. Carroll states that modern CSR and CSV have more commonalities than differences, and whilst they are competing concepts, they are complementary (Carroll, 2015). Further, another concern is that concepts such as CSR, CSV, sustainability, or conscious capitalism can be used interchangeably (Carroll & Brown, 2018; V. Munro, 2020b), given that value, balance, and accountability are central ideas inherent to all of them (Carroll & Brown, 2018). Porter and Kramer (2011), however, would retort that CSV supersedes CSR because the peripheral nature of the latter limits its economic value to the company and makes it a more transient proposition.

The difficulty of measuring CSV performance is another persistent criticism in the literature. According to Kettner (2017), the complexity of measuring the outcomes of CSV practices is the Achilles heel of the concept. He highlights that, like measuring social return on investment, attempts to quantify and monetise social impact are mostly arbitrary, given

that social outcomes lack clear metrics and standards. Similarly, Wieland (2017) argues that a causal link between the social commitment of an organisation and its financial success is questionable. Porter et al. (2012) concede that measurement challenges include (1) the scale of both the number of social issues to be addressed and large population sizes, (2) diverging timelines to achieve business value versus social values, (3) the difficulty in establishing the indirect business impact of community progress, (4) the problem of defining an organisation's value contribution in a collaborative intervention, and (5) management's push to aggregate social dimensions (i.e., adding health and education outcomes together). They propose a four-step continuous feedback mechanism that aligns business outcomes with social outcomes and integrates aspects of strategy and measurement (see Figure 2.2).

However, the results of this procedure are considered by some critics to be non-empirical and too broad, with no suggestion for adaptation to differing contexts (e.g., countries or industries) (Laudal, 2018). Hence, there is an increasing call for businesses to integrate the SDG framework (Hoek, 2017; V. Munro, 2020b) and/or the SDG Compass (GRI et al., 2015; Rendtorff, 2019) as a measurement tool for CSV initiatives (GRI et al., 2015; Hoek, 2017; V. Munro, 2020b; Rendtorff, 2019).

Finally, CSV is criticised for its seemingly naive disregard of the conflict inherent in reaching social and economic goals (Crane et al., 2014). Reaching these twin goals inevitably leads to trade-offs (Crane et al., 2014) and the accommodation of influential stakeholders rather than appropriate claim holders (Wieland, 2017). This ultimately promotes greenwashing by focusing on the positive impact and discounting the organisation's negative impact (Crane et al., 2014; Kettner, 2017). CSV's role of business in society is thus deemed superficial and shallow, a "one-trick pony" (Beschorner & Hajduk, 2017, p. 33; Crane et al., 2014) that disowns the socio-political dimensions of business (Beschorner & Hajduk, 2017; Wieland, 2017).

Figure 2.2

The Shared Value Measurement Process

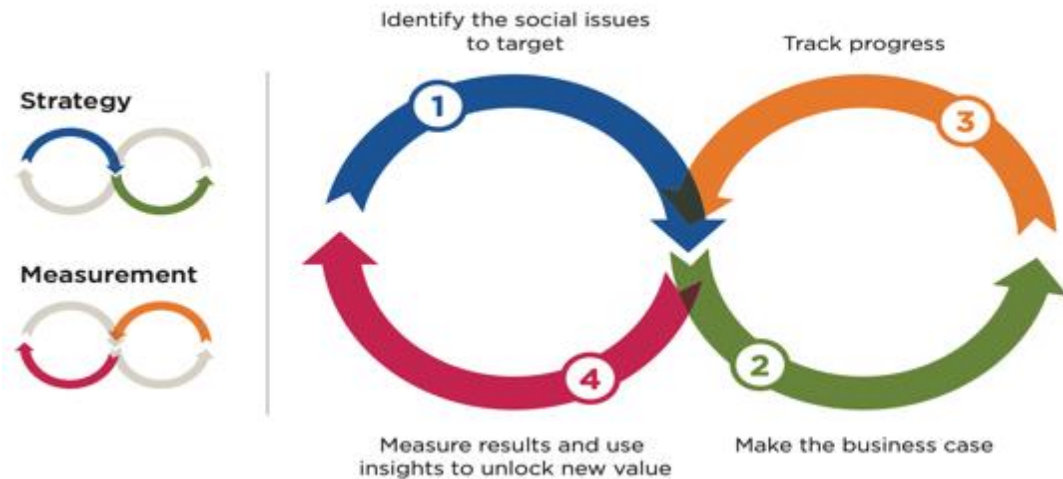


Figure 2. #2.2: *The Shared Value Measurement Process*

Note: From *Measuring shared value; How to unlock value by linking social and business results*, by M. E. Porter, G. Hills, M. Pfitzer, S.Patscheke, E. Hawkins, 2012, *Faculty & Research Publications*, (<https://www.hbs.edu/faculty/Pages/item.aspx?num=46910>) Copyright 2012 by the Harvard Business School.

2.2.2 Impediments to Creating Shared Value

Building on these critiques, structural and systemic challenges further complicate CSV's successful implementation and exacerbate the gap between businesses' good intention and behaviour. These obstacles are multifaceted and commonly include financial rationalisations, engrained obstructive attitudes and business systems, absent government incentives or standards, low levels of awareness and understanding, and businesses' inexperience in converting social issues into opportunities.

Amongst the financial challenges specified, three common hurdles are identifying funding sources, recognising a Return on Investment (ROI) for sustainability initiatives, and aligning the initiatives with Key Performance Indicators (KPIs) (Ethical Corporation, 2019; Kramer & Pfitzer, 2016). Attitudinal aspects believed to block the adoption of shared value

models are (1) entrenched short-term perspectives, (2) insufficient prioritisation from essential stakeholder groups (Ethical Corporation, 2019; Kramer & Pfitzer, 2016; Porter & Kramer, 2011), (3) a competitive business ecosystem in which parasitic organisations benefit from the efforts of others (Kramer & Pfitzer, 2016), (4) a disconnect between producer and user, driven by distant outsourcing mechanisms and complex supply chains (Porter & Kramer, 2011; Pucker, 2021), and (5) the prevailing motif of business as a villain (V. Munro, 2020b; Porter & Kramer, 2006).

Moreover, many commentators argue that a lack of clear, universal government regulations and performance standards make measuring and reporting business impact complex and subjective (Ethical Corporation, 2019; Pfitzer et al., 2013; Porter & Kramer, 2011; Pucker, 2021). Pucker (2021), underpins this argument by questioning the validity and applicability of discretionary CSR reports without a final arbitration by an independent entity. In addition, some suggest that more advocacy of CSV initiatives, both internally and externally, is necessary to raise awareness and educate on its impact at all levels (Baines, 2015; Ethical Corporation, 2019; Pfitzer et al., 2013).

Lastly, a number of observers have argued that corporations struggle to find scalable social issues that can be applied as a measurable shared value proposition (Pfitzer et al., 2013; Porter & Kramer, 2011). According to Pucker (2021, p. 142), this is due to a business focus on controllable “parameter-dials” such as installing solar panels or LED lights rather than metamorphic, systemic, and structural interventions. Others argue that organisations lack a proper comprehension of real social issues and the public’s perception of shared value initiatives. They underscore businesses’ obligation to establish genuine social needs through external input and to improve the understanding of society’s shared value assessments. This, they suggest, will allow businesses to integrate social purpose into the business strategy appropriately and avoid the greenwashing label (Dembek et al., 2016; V. Munro, 2020b).

Moreover, failure to understand which social causes are most pertinent for the public may lead to ineffective sustainability interventions (Auger et al., 2007). That said, the suggested process is muddied by a continual evolution of diverse needs and priorities, rapidly changing technologies and the complexity of different contexts (Carroll, 2015; Dembek et al., 2016; Porter et al., 2012).

Indeed, scholars agree that while shared value can be created anywhere and across all industries, applications vary across differing contexts and must be adjusted accordingly (Carroll & Brown, 2018; Dembek et al., 2016; Kim, 2018; V. Munro, 2020b; Porter et al., 2012; Visser, 2010). Hence, the aim is to apply local solutions without forsaking global principles and to do so by recognising divergent priorities, values and approaches (Visser, 2011). The roots of local prioritisation are generally deemed dependent on the status of national socio-economic development. Specifically, developing countries may give precedence to mitigating poverty, whilst developed Western countries may prioritise action on climate change (Visser, 2011). Equally, the appropriateness of local interventions can be ascertained through the lens of needs (Dembek et al., 2016), whereby the needs of an MNC's host country can deviate dramatically from those of the home country (Hah & Freeman, 2013).

Further, needs such as water access or nutrition, are established underpinnings of societal value concepts (e.g., well-being), wherein the primary satisfaction of human needs propagates the satisfaction of those of an organisation (Dembek et al., 2016). Value concepts are also deeply embedded in cultural traditions and national ethical frameworks. For example, Kim (2018) argues that whilst CSV is commonly considered a Western construct, it coincides with certain Asian values and philosophies, particularly in terms of social and economic relations. In fact, CSV is entrenched in the Confucian philosophy to create life balance, work for society's benefit, and reject excess (Kim, 2018). However, she warns that the meaning of

CSV varies across Asian markets and suggests that the SDGs could provide clarity and guidance for its implementation. Similarly, according to Gupta and Gupta (2019) the ancient Hindu philosophy of Dharma, or duty, promotes the notion that serving others and giving back to society is a means of redemption and personal gratification.

In contrast, Matten and Moon (2008) explain the variance of responsible behaviour patterns through established, time-honoured institutions, i.e., the national business system (NBS) in different countries. The foundations of the NBS are set in the political, financial, educational, labour, and cultural systems and, therefore, guide a corporation's language and intent regarding its relations to society. According to Matten and Moon (2008), these social relations can be either explicit or implicit, whereby explicit behaviour is characteristic of individualistic societies and implicit behaviour is prominent in collective societies. Firms of countries engaging in explicit behaviour, such as the USA, will do so overtly, at their discretion and are driven by stakeholder demands. On the other hand, implicit behaviour, as presented by organisations in European countries, is more discreet, based on normative frameworks, and defined by the firm's role in society. The government-mandated Indian Companies Act 2013 is considered a radical example of an implicit CSR framework (Carroll & Brown, 2018). Section 135 of this Act stipulates that organisations of a certain net worth contribute 2% of the average net profits they make in the three years directly prior to the contribution. The Act outlines twelve government recommendations for corporate social responsibility actions, including but not limited to the eradication of poverty, hunger, and malnutrition; the promotion of gender equality, health care and education; the protection of the environment; and the contribution to the National Relief Fund (Bergman et al., 2019). With non-compliant firms risking a fine and imprisonment (Bergman et al., 2019), there is a concern that this type of regulation will lead to tokenistic, charity acts (Carroll & Brown, 2018) or greenwashing (Bergman et al., 2019; Dharmapala & Khanna, 2017) rather than

addressing real societal needs and improving business and social relations (Carroll & Brown, 2018).

That said, a recent rise in judicial rulings against organisations and governments for breaking green deal arrangements is also making the drive to close the sustainability behaviour gap more acute. In February 2021, a Paris court ruled that the French government was not meeting its obligations of the Paris Accord and issued a nine-month deadline for improvement (Willsher, 2021). Similarly, in May of that year, the Australian federal court ruled in favour of eight teenage activists, saying that it was the government's duty not to exacerbate climate change and increase the chance of harm to future generations by approving coal mining projects (Antrobus & Priest, 2021). Concurrently, a Dutch court ruled that Shell must cut its 2019 emissions by 45% by 2030 (Taylor, 2021) and in July 2021, the European Commission fined German car manufacturers for holding back on green technology in breach of anti-trust laws (European Commission, 2021).

Undoubtedly, the discussions regarding the value of the CSV business model expose significant obstacles that must be overcome to maximise the creation of shared value for business and society. A major challenge for business lies in understanding real societal issues and translating them into viable opportunities, particularly given the diverse regional needs that demand local adjustments. To date, few studies have explained the relationship between culture and the perceptions of CSV/SDG initiatives, that is, why and how the perceptions change in different national settings (Matten & Moon, 2008) or what the strengths and weaknesses of the initiatives are (V. Munro, 2020b). Moreover, research has predominantly been placed in Western settings (Kim, 2018). Public input is crucial to deepen the understanding of society's shared value perceptions and increase the potential efficacy of the interventions. Yet, the public's value perceptions of CSV initiatives remain largely unexamined (V. Munro, 2020b).

This thesis addresses these research gaps by investigating non-Western, public evaluations of business sustainability contributions in general and SV interventions more specifically. The thesis thus contributes to the existing CSV literature by expanding the analytical lens to include a perspective that has been under-explored in the scholarship so far (Blowfield & Frynas, 2005; Vertigans, 2021). To assess the impact of culture, the study explores the perspectives of a diaspora. Diasporic communities represent a unique cultural dimension, harnessing and framing the cultural scaffolds of both their home and host societies. Their distinct, bicultural identity leads to distinctive collective processes worth investigating in this context.

2.3. From Dispersion to Hybrid Identity - The New Notion of Diaspora

To better understand the postmodern construct of diaspora and its suggestion of a hybrid identity, it is helpful to explore the term's evolution.

Within Brubaker's (2005) proposition of the arrival of the diasporic age, he also suggests that an alternate explanation for the term's revitalisation could be the evolving meaning of the idiom itself. Etymologically, the term diaspora derives from the Greek verb *diasperein*, meaning to scatter or sow (Anthias, 1998; Cohen, 2008; Dufoix, 2008; Sheffer, 2003). However, scholars agree that the term has shifted from its classic reference to the Jewish dispersion into exile to a metaphorical portrayal of people's identities (Budarick, 2014; Safran, 1991). As such, the term has evolved from a purely typological and categorical tool to a representation of a social process and condition (Alexander, 2017; Anthias, 1998; Brubaker, 2017; Budarick, 2014). According to Cohen (2008), this shift has occurred in four phases:

1. The initial classical phase, which relates to a victim experience (i.e., a traumatic event of suffering) that leads to exile. The Jewish dispersion is considered

prototypical of this phase, whereby this categorisation is later extended to the Greeks, Africans, Armenians and Irish.

2. The categorical phase of the 1980s, which expands the term to a multitude of contemporary migrant groups who share a collective narrative. This leads to a vast increase in the number of diasporas.
3. The postmodernist phase of the mid-1990s, which seeks to dismantle two central components of the categorical phase (i.e., the homeland and the ethnic and religious community) as a condition of the diaspora and incorporates a social constructionist approach. In this phase, the premise of a de-territorialised, hybrid social identity is introduced.
4. The consolidation phase, at the turn of the new millennium, is where concessions are made to integrate the criticisms of the social constructionists. This stage is marked by a broadened understanding of the diaspora concept, incorporating core components, features, and types.

In his pivotal article, “Diasporas in modern societies: Myths of homeland and return,” William Safran (1991) introduces six defining features of a diaspora. These criteria refer to the members’ dispersion from a homeland, their collective memory of the homeland, and their connections and relations to the home and host land. Cohen (2008), later adopts these criteria but makes important changes and additions. He includes a traumatic catalyst, the pursuit of labour opportunities, or imperial motivations, as potential triggers for the dispersion in criteria one. He also incorporates the premise of an illusory homeland (e.g., the possible creation of a Khalistan for dispersed Sikhs) in the fifth criterion.

Moreover, Cohen extends the homeland connections of diaspora members to a solidarity with diasporic kin residing in other countries and introduces the notion of a positive, inspirational connection stemming from the diasporic identity (details of Safran’s

and Cohen's criteria are summarised in Table 2). Hence, Brubaker (2005, 2017) proposes that the meaning of diaspora consists of three core components: (1) dispersion, be it traumatically or willingly compelled, usually by crossing national borders; (2) homeland orientation, whether it is to a real or imagined homeland, a centred or decentred (i.e., homeland versus kinship oriented) one, and (3) boundary maintenance, the mobilisation and retention of group unity. This third component generates the tension between the creation of a categorical community identity versus that of a fluid, hybrid identity (Brubaker, 2005, 2017).

Criticisms of the typological approach commonly focus on its ostensible rigidity. Some argue that defining diaspora as an entity not only renders it static and immobile but also discounts its changing profile over time (Budarick, 2014; Clifford, 1994; Dufoix, 2008; Tabar, 2020; Tölölyan, 2007). In their view, rather than a descriptive qualification that emphasises ethnic homogeneity and origins, diaspora is a process that recognises cultural transformation and diversity (Alexander, 2017; Brubaker, 2017; Hall, 1994).

Others highlight that a concept based on an archetype also fails to acknowledge the cultural diversity within the group (Anthias, 1998; Clifford, 1994; Hall, 1994).

Table 2

Defining Criteria of the Diaspora

Traits	William Safran	Robin Cohen
1)	Members, or their ancestors, have been dispersed from a specific original centre to two or more peripheral, or foreign regions.	Dispersal from an original homeland, often traumatically, to two or more foreign regions.
1B)		Additionally, to 1, the expansion from a homeland in search of work, in pursuit of trade or to further colonial ambitions.
2)	They retain a collective memory, vision, or myth about their original homeland-its physical location, history, and achievements.	A collective memory and myth about the homeland, including its location, history, suffering and achievements.

Table 2 continued*Defining Criteria of the Diaspora*

Traits	William Safran	Robin Cohen
3)	They believe that they are not—and perhaps cannot be—fully accepted by their host society and therefore feel partly alienated and insulated from it.	A troubled relationship with host societies, suggesting a lack of acceptance or the possibility that another calamity might befall the group.
4)	They regard their ancestral homeland as their true, home and as the place to which they or their descendants would eventually return.	The frequent development of a return movement to the homeland that gains collective approbation even if many in the group are satisfied with only a vicarious relationship or intermittent visits to the homeland.
5)	They believe that they should, collectively, be committed to the maintenance or restoration of their original homeland and to its safety and prosperity.	An idealization of the real or imagined ancestral home and a collective commitment to its maintenance, restoration, safety, and prosperity, even to its creation.
6)	They continue to relate, personally or vicariously, to that homeland in one way or another.	A strong ethnic group consciousness sustained over a long time and based on a sense of distinctiveness, a common history, the transmission of a common cultural and religious heritage and the belief in a common fate.
7)		A sense of empathy and co-responsibility with co-ethnic members in other countries of settlement even where home has become more vestigial.
8)		The possibility of a distinctive creative, enriching life in host countries with a tolerance for pluralism.

Table 2. #2.1: Defining Criteria of the Diaspora

Note: Adapted from *Global diasporas: An introduction* by R. Cohen, 2008. Routledge.

Hall (1994) aptly illustrates this internal group diversity when describing the cultural differences between Jamaican blacks and Martiniquais blacks within the Caribbean black diaspora. This reflects an “inside” point of view. However, he also underscores that from a Western (i.e., outside) point of view, both Jamaicans and Martiniquais are perceived as one, creating a simultaneous same and other. It is the “otherness,” he argues, that leverages a cultural continuity by creating a non-binary and complex hybrid identity. This hybrid identity is not built on an inflexible national essence but rather a malleable narrative of memories and

history that transforms with time (Hall, 1994, p. 226). Scholars thus describe the postmodern diaspora concept as an active condition driven by cultural shifts and contexts (Anthias, 1998; Brubaker, 2017; Budarick, 2014).

While some describe the metaphorical construct and its notion of hybridity (i.e., the possibility of sameness and otherness) as oxymoronic (Dufoix, 2008), others argue that this fluid approach to cultural identity aligns with the process of globalisation and has largely been adopted in contemporary diaspora studies (Brubaker, 2017; Budarick, 2014). They argue that the stance approach does not negate the entity approach but enlarges the diaspora umbrella (Brubaker, 2017; Budarick, 2014; Cohen, 2008). However, both can be criticised as holding a male-dominant view (Clifford, 1994) and neglecting the intersectionality of gender and class (Anthias, 1998). Clifford (1994) highlights that masculine semantics, such as focusing on mobility and travel rather than dwellings, gender the diaspora discourse. In addition, Anthias (1998), for example, posits that the potential impact of women's subordinate positions in their homeland is ignored, although women are critical to the transmission of cultural ideologies. Finally, both approaches involve groupism (Brubaker, 2005) and serve to evaluate insiders and outsiders (Safran, 1991).

The unique cultural identity imbued within a diaspora is a complex construct that shapes a diaspora's cultural frameworks. The bicultural and the polycentric condition arguably leads to a unique directive of shared meanings, values, and behaviours that are different to other cultures, including that of the diasporan home and host land. Moreover, the polycentricity expands the diasporic stance beyond the boundaries of both the home and host land. A diasporic perspective thus can help localise the global sustainability paradigm on a large scale. Yet, studies investigating the value perceptions that underlie diasporic identities in conjunction with the perceptions of sustainability are rare. By evaluating sustainability

preferences and perceptions through the lens of diasporic cultural identities, this thesis speaks to the critical significance of this unique group.

2.3.1 Bicultural Identification Strategies

The bicultural identification model is considered the most commonly endorsed acculturation strategy in the 21st century (Huynh et al., 2011; Lakha & Stevenson, 2001; Nguyen et al., 2009) and is especially appealing to people who cannot easily blend into their host culture because of phenotypical differences (Nguyen et al., 2009). Bicultural individuals have experienced and absorbed at least two different cultures (Huynh et al., 2011; Nguyen et al., 2009), and their emotional and cognitive processes are shaped by their attachment to and proficiency in these two cultures (Hong et al., 2000; Hong et al., 2016). As such, bicultural individuals may include immigrants, Indigenous peoples, cultural minorities or mixed-ethnic individuals, as well as people who have lived abroad or are in inter-ethnic relationships (Huynh et al., 2011).

Many critics note that the number of biculturals is increasing (Chand & Tung, 2014; Huynh et al., 2011; Meca et al., 2020) in today's ethnically and culturally diverse Western societies (Nguyen et al., 2009). This rise is generally attributed to increased cross-cultural exposures facilitated by technological advances like the internet, globalisation, and travel (Huynh et al., 2011). In addition, favourable international migration programmes (e.g., dual citizenships) and the adoption of multicultural policies by host societies (i.e., the ability to maintain one's heritage culture) have amplified culturally diverse societies across the globe (Huynh et al., 2011; Meca et al., 2020; Nguyen et al., 2009). That said, while research shows that most acculturating individuals are bicultural, the ways biculturals navigate the intersection of their cultures can vary.

The Bicultural Identity Integration model (BII), introduced by Benet-Martinez, Leu, Lee and Morris in 2002, is a widespread academic construct that explains the differences

among bicultural individuals and how they manage their cultural identities (Huynh et al., 2011). The BII explains the bicultural intersection with two psychometric components. The first relates to the extent to which two cultures are perceived as overlapping (i.e., the perceived distinction or difference between the cultures versus their ability to blend). The second component establishes the perceived tensions between two cultures (i.e., the perceived conflict versus harmony of the cultures) (Chand & Tung, 2014; Hong et al., 2016; Huynh et al., 2011; Meca et al., 2020). The higher the BII, the higher the perceived blendedness and harmony of the cultures; the lower the BII, the greater the perceived distance and conflict between the two cultures. Any permutation of high or low blendedness and high or low harmony is possible and depends on the subjective interpretation and context of the individual (Huynh et al., 2011). This subjectivity and flexibility of the model is considered a strength and lies in contrast with other cultural frameworks, such as Hofstede's Cultural Dimensions (Huynh et al., 2011), which categorises cultures based on a set of general criteria such as collectivism versus individualism or masculinity versus femininity, more objectively and operationally (Hong et al., 2000). As such, the Hofstede construct evaluates cultural values between cultural groups but overlooks differences within those groups. Moreover, it positions culture as a permanent and continuous influence on an individual's perceptions, thereby minimising the possibility of multiple internalised cultures influencing their perceptions when they become salient (Hong et al., 2000). There is thus a growing advocacy for exploring approaches beyond Hofstede's measures (Chand & Tung, 2014).

Scholars agree that biculturals generally adopt two strategies to accommodate their two cultures. They may alternate and switch between cultures within a given culturally relevant context or fuse and blend the two cultures and create a unique new cultural synthesis (Brannen et al., 2009; Huynh et al., 2011; Meca et al., 2020; Nguyen et al., 2009). The emergence of a third, new culture is commonly referred to as hybridity or hybridising

cultures (Nguyen et al., 2009) and involves expressing a dual cultural identity in a distinct way (Brannen et al., 2009). That said, both Nguyen et al. (2009) and Huynh et al. (2011) underscore that these modes are not mutually exclusive but rather represent differing elements of the bicultural experience; that is, a person can identify both as Jewish American and alternate between the Jewish and American cultures depending on the situation. Similarly, Hong et al. (2000) argue that culture is internalised as a collection of loosely connected knowledge networks rather than a singular, overriding worldview. They further propose that multiple cultural networks can co-exist within an individual. However, opposing cultural networks cannot simultaneously guide the thoughts and feelings of the individual. Instead, some aspects of the knowledge systems become prominent depending on environmental cues and social circumstances. They conclude, therefore, that the two cultures have not blended or hybridised (Hong et al., 2000). Moreover, Meca et al. (2020) add that the activation of cultural knowledge systems through social environmental primes occurs daily and can be both conscious and subconscious.

How individuals then navigate their bicultural experience can depend on multiple factors ranging from their personality and direct social environments (Brannen et al., 2009; Huynh et al., 2011) to the historical and political contexts of their cultural groups. For example, more anxious people tend to perceive their cultures as less harmonious. On the other hand, people who are more adventurous and open to change are likely to perceive a greater blendedness between the two (Huynh et al., 2011). The higher the individual perceives the cultural compatibility and harmony to be (i.e., the higher the BII), the more fluid the cultural switch to the culture that is being primed (e.g., adopting Chinese ways following Chinese cues, or American ways following American cues). The higher the perceived cultural opposition (i.e., the lower the BII), the higher the tendency to adopt the

culture that is not being primed (e.g. adopting American ways, following Chinese cues) (Huynh et al., 2011; Meca et al., 2020).

Similarly, some scholars argue that changes in social environments and/or an individual's life-stage can prompt different perceptions and adoptions of their bicultural identity (Henriquez et al., 2023). Henriquez et al. (2023) explore this temporal impact on bicultural identification in their study of Latinx emerging adults as they transition from school to college in the United States. They posit that such life-stage changes may prompt young adults to consider and/or commit to either their ethnic or American identity and that this may affect their psychological well-being. Schwartz et al. (2019) concur that temporal fluctuations in bicultural identification, even instabilities across a few days, may lead to insecurities in one's sense of self, and that a temporal-spatial continuity is essential for an adaptive bicultural self-identity.

In addition, scholars highlight how factors such as language proficiency, pre- and post-migration geographic locations, and higher education affect the integration of bicultural identities. As such, language barriers promote the perception of low compatibility and harmony between the two cultures, while language proficiency fosters bicultural identification (Huynh et al., 2011). Therefore, individuals proficient in English and who have relocated to an Anglophone country are more likely to form a bicultural identity (Huynh et al., 2011; Ramanathan, 2015). Equally, urban origins, culturally diverse places of settlement, and higher education positively influence biculturalism (Chattaraman et al., 2010; Huynh et al., 2011; Ramanathan, 2015). The characteristics and experiences of biculturals are thus not only shaped by the direct influences of their multiple cultures but also by the strategies they adopt to navigate and integrate these cultural influences and identities (Meca et al., 2020).

Recognising how dual cultural identities affect and motivate bicultural individuals is vital to understanding the complexities of contemporary culture and identity (Huynh et al.,

2011) and their potential influences on behaviour (Hong et al., 2000). In turn, the social identity construct can offer relevant insights into the operation of dual identities and individual differences within biculturalism (Huynh et al., 2011). However, the social identity of biculturals is multi-faceted, dynamic and complex (Chand & Tung, 2014; Meca et al., 2020). Their internalisation of at least two cultural identities leads to the development of sophisticated cognitive processes and more effective intercultural relations. Not only can biculturals navigate more effectively across and within multiple cultural frameworks, but they can also maintain transnational and cross-cultural social networks more easily (Brannen et al., 2009; Chand & Tung, 2014). Moreover, their intercultural skills foster greater acceptance and influence across multiple cultural groups, making bicultural individuals and their social networks ideal for cross-cultural business interactions (Chand & Tung, 2014).

It is evident that the bicultural identification model is an increasingly relevant framework in a globally connected and multicultural world. Understanding the processes of bicultural identification is essential in fostering successful cross-cultural interactions and promoting more inclusive and balanced sustainability and CSV approaches.

Given the intricacies and relevance of bicultural social identities, Social Identity Theory (SIT) seems a suitable conceptual framework in the analysis of the operation of social identities and their influence on attitudes and preferences. Gaining greater insights into the processes of bicultural social identities not only deepens our understanding of contemporary identity dynamics but also enhances our ability to leverage bicultural competencies in cross-cultural settings, such as global sustainability collaborations. SIT can be instrumental in clarifying the multi-faceted nature of biculturalism and diasporic social identities and their impact on sustainability attitudes and preferences. Therefore, SIT is the theoretical framework implemented in this investigation.

2.4 The Principles of the Social Identity Theory

Sheepers and Ellemers (2019) introduce their chapter on Social Identity Theory (SIT) by asking the reader to actively envisage the social groups they are members of and what thoughts and emotions this group adherence inspires. “What groups do you belong to? Sports clubs, study groups, home communities? How does this make you feel?” In doing so, they attempt to demonstrate that we are not only members of groups but that the groups are also intrinsic to us. They explain that the thoughts and emotions aroused by a person’s perception of their group belonging shape their social identity (Sheepers & Ellemers, 2019).

The concept of social identity was first introduced by social psychologist Henri Tajfel in his chapter on social categorisation in 1972, when he explained the outcomes of the minimal group experiment he conducted a year earlier (Ellemers, 2010; Turner, 1999). In this experiment, the participants showed a preference towards their ingroup (the group they belonged to) versus the outgroup (the group they did not belong to), even though the groups had been arbitrarily allocated, i.e., without criteria. In addition, there was an organic development of intergroup competition and discrimination, as well as a desire for intergroup differentiation (Tajfel & Turner, 1986). Tajfel theorised that this was because the groups had become inherent to the participants’ identities, specifically, they had become part of their social identity. Further, he posited that people were motivated to reach a positive social identity in the same way they desire a positive personal identity, i.e. the aspect of one’s identity that relates to individual uniqueness (Sheepers & Ellemers, 2019).

Tajfel defined social identity (SI) as “the part of an individual’s self-concept that stems from the knowledge of belonging to certain social groups together with the resulting emotional and evaluative significance attached to this belonging” (Tajfel, 1972, p. 412; 1974, p. 69).

However, SIT proper only crystallised in the mid to late 1970s due to continuous elaborations by Tajfel and his student and associate John Turner. Turner later integrated the theory of self-categorisation (SCT) into the SIT paradigm, thereby expanding the application from intergroup relations and group conflict to matters of collective process, stereotyping and social reasoning (Turner, 1999). SIT effectively offered an alternative explanation of collective behaviour to the prevalent individualist stance (Brown, 2020; Mols & Weber, 2013) by differentiating between social behaviour that is guided by personal identity (PI) versus behaviour that is guided by social identity (SI) (Mols & Weber, 2013; Tajfel & Turner, 1986). In other words, depending on the social situation, people act either as *I/Me* (i.e., at an interpersonal level) on one extreme of the social behaviour continuum, or they act as *We/Us* (i.e., at an intergroup level) on the other extreme of the continuum (Brown, 2020; Tajfel & Turner, 1986). While most social relations are placed towards the centre of the continuum (Tajfel & Turner, 1986), that is, both the PI and the SI can be salient, a shift along the continuum can occur depending on the social context (Turner et al., 1994). For example, the SI as a sports team member may dominate during a competition against another team (intergroup context). However, the PI may be more salient when socialising with a teammate after the event (interpersonal context) (Sheepers & Ellemers, 2019). Thus, the social context dictates which part of the identity, the *I/Me* or the *We/Us* perspective, becomes more salient (Sheepers & Ellemers, 2019; Turner, 1999; Turner et al., 1994).

The principles of SIT can be grouped into three psychological processes: (1) social categorisation, (2) social comparison and (3) social identity (Ellemers, 2010; Sheepers & Ellemers, 2019). Tajfel and Turner (1979, p. 40) stipulate that categorising our environment into social groups helps “classify, segment and order the social environment” as a system for self-reference. Since individuals are part of many social groups, the process is necessary to adapt to the constant and rapid changes in our social environment and guide our position in

society. This is particularly pertinent because our social environment is open to interpretation and not concrete. Social categorisation is thus a dynamic process based on personal values and biases (Dovidio et al., 2007; Tajfel, 1972).

A social group is a cognitive mechanism (Tajfel, 1974) in which people not only identify themselves as belonging to the same social category but also gain similar emotional satisfaction and attribute a comparable level of significance to the group membership (Tajfel & Turner, 1986). The group obtains its meaning based on factors such as a sense of shared fate, common interests, similitudes, closeness or supportive interactions (Turner, 1982). Hence, people self-stereotype themselves into ingroups and outgroups by emphasising intragroup similarities in contrast to outgroup differences (Turner, 1999). Moreover, members of the ingroup are judged more favourably than those of the outgroup in the endeavour to achieve a positive self-image. This comparison of social groups connects social categorisation to social identity (Tajfel, 1972, 1974). As individuals define themselves and their ingroup as similar or different, better or worse than others, they establish their social identity (Tajfel & Turner, 1986). Only the existence of a comparable outgroup and its perceived differentiation renders the ingroup and a positive distinction significant (Tajfel, 1978).

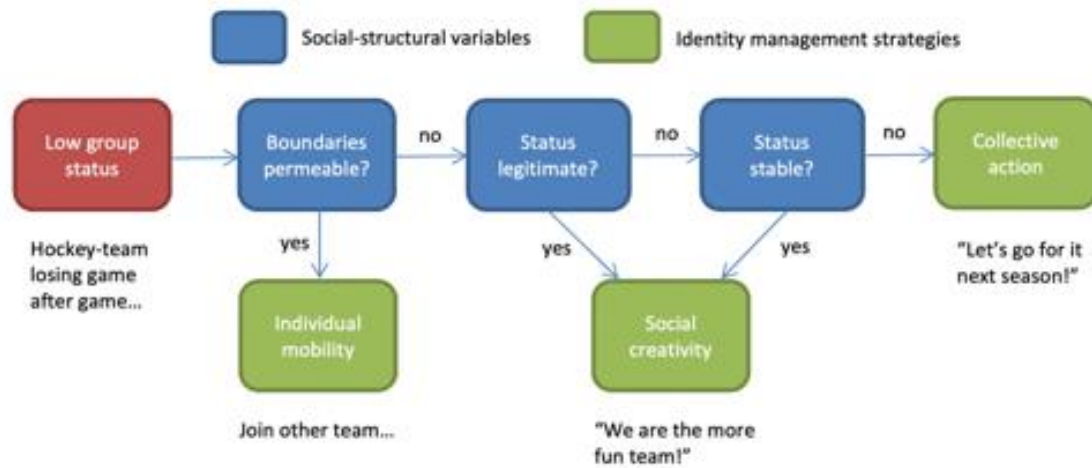
Nevertheless, not all groups carry equal sway (Leach et al., 2008). Groups generally have value connotations, whereby some groups may be regarded highly, e.g., doctors, whilst others, such as the unemployed, may be stigmatised (Sheepers & Ellemers, 2019). Low-status group members strive to advance their group standing, whilst high-status group members are inclined to protect their position (Ellemers, 2010; Turner & Brown, 1978). Further, depending on the nature of the group (i.e., the permeability of its boundaries, its permanency, and/or legitimacy), members can adopt three different strategies to achieve the desired positive SI and/or to reduce the threat thereof: (1) individual mobility, (2) social creativity or

(3) collective action (see Figure 3) (Scheepers & Ellemers, 2019; Tajfel & Turner, 1986; Turner, 1999).

In the case of a porous group, such as a sports team, a member may choose to leave the team and join a more favourable squad to avoid a negative impact on the SI (i.e., apply individual mobility). Alternatively, sports team members may engage in cooperative measures to improve the overall group standing (for example, additional training opportunities) or apply social creativity by changing the aspect of comparison (for example, rather than comparing skill levels, they compare the level of comradery). However, in the case of more impermeable group boundaries, as in ethnic or gender groups, the permanence and legitimacy of the group status may determine the strategic approach of the group members. In the case of contested and impermanent group situations (e.g., a woman's right to vote), collective action is more probable. Conversely, social creativity becomes more likely if the low group status is perceived as valid and permanent (Scheepers & Ellemers, 2019).

One such example would be a religious minority group, whereby the group size and power define the lower status (Dovidio et al., 2007). Dovidio et al. (2007) propose that such group members re-categorise their perceived group standing by amalgamating the subgroups into one superordinate group (e.g., Catholics and Protestants become Christians). This, they argue, blurs the intergroup boundaries, reduces bias, and fosters outgroup inclusion.

Nonetheless, a reverse reaction may be true when group identities are highly visible or integral to the members' values and norms. This contrary response is driven by an individual's desire for distinctiveness and the threat of losing their point of differentiation. Dovidio et al. (2007), therefore, introduce an adapted form of identity re-categorisation, a dual identity, in which the subgroup identity is equally salient to the superordinate identity. In this instance, group differentiation is upheld, both group identities are nurtured, inequities are recognised, and collective action is more likely.

Figure 2.3*Positive Social Identity Management Strategies**Figure 3. #2.3: Positive Social Identity Management Strategies*

Note: From Social Identity Theory by D. Scheepers and N. Ellemers, 2019, In K. Sassenberg and M. L. W. Vliek (Eds), *Social psychology in action: Evidence-based interventions from theory to practice*.

They conclude that whilst majority groups prefer to accentuate the superordinate group's commonalities to maintain their status quo, minority groups favour the recognition of both group distinctions and commonalities (i.e., dual identity) in their intergroup relations. The nature of the group, its socio-structural factors and the threat to a positive social identity are thus crucial determinants of an individual's SI management strategies (Scheepers & Ellemers, 2019). Leach et al. (2008), propose a multi-component evaluation model that identifies different levels of in-group identification. They distinguish between a level of self-definition (i.e., self-stereotyping) and self-investment (i.e., group solidarity, satisfaction, and centrality) to highlight potential differences. They argue that self-definition is likely in real-world, categorical group situations, whereby self-investment is more probable in defence of an in-group threat. SIT's evaluation of intergroup relations and its tenet of ingroups and outgroups aligns with the premise of groupism and insiders and outsiders inherent to both the

diasporan entity and stance approach. This alignment makes SIT an appropriate model for the review of the diasporic cultural identity in the context of sustainability and CSV initiatives.

2.4.1 Appraisals of Social Identity Theory

As mentioned in Section 1.5, SIT's popularity and application have surged since the 1990s. This trend is rationalised on multiple levels. First, SIT looks at collective behaviour through the prism of a group experience rather than the sum of individualistic paradigms (Anne Maass as cited in Brown, 2020; Mols & Weber, 2013), thereby integrating personal identity within the social identity continuum (Mols & Weber, 2013; Scheepers & Ellemers, 2019). Further, the model is straightforward and uncomplicated, facilitating its widespread usage and generalisability (Brown, 2020). Finally, SIT helps understand (1) ingroup bias, even in the absence of intergroup conflict, (2) intragroup stereotyping (e.g., prejudice and discrimination), and (3) the collective response to status inequality (Brown, 2000; Brown, 2020), which are important dynamics of any group environment.

However, SIT's simplicity and extensive application have also sparked controversy and misunderstanding (Brown, 2020; Mols & Weber, 2013; Turner, 1999). Critics contend that SIT fails the intricacies of today's multi-faceted societies and that its key hypotheses are not proven or testable (Brown, 2000; Brown, 2020; Turner, 1999). They suggest that the challenge of measuring SI derives from the diverse meanings a group belonging may invoke, the disparate expressions of the group belongings and the social context upon which the SI is founded (Binks & Ferguson, 2014; Genkova & Grimmelsmann, 2020; Mols & Weber, 2013). The assessment of SI connected to a sports club membership, therefore, merits a different approach to that of an ethnic group (Genkova & Grimmelsmann, 2020). Additional points of discord stem from the omission of an emotive component, the competitive nature of intergroup relations and the ostensible impulsiveness of SI processes. Brown (2000; 2020) argues that SIT fails to explain why, when, and how irrefutable hostilities between real-world

groups arise, that is, what incites out-group dislike rather than mere differentiation. He cites Brewer as referring to SIT as “a theory of ingroup love, rather than outgroup hate” (Brown, 2000, p. 763). In addition, critics dispute that SI depends on intergroup comparison and competition. They maintain that standards and norms can have value without comparison (Brown, 2000) and that intergroup relations can be non-competitive and autonomous, as in two groups of hobbyists, for example (Triandis & Trafimow, 2003).

However, SIT’s most contentious sticking point relates to the apparent automatic ingroup bias and inherent ethnocentricity. On the one hand, some call it a theory based on prejudice (Turner, 1999) and contend that it lacks the necessary tools to account for the spontaneous SI processes (Brown, 2000). On the other hand, the accusation that SIT represents “a universal, irrational drive for ethnocentrism ... a drive that serves a quasi-biological need for self-esteem” (Ellemers et al., 1999, p. 19) without the consideration of the nature and social context of the intergroup relations is deemed an absurd misconstruction of the theory (Ellemers et al., 1999; Mols & Weber, 2013; Turner, 1999). This allegation, it is argued, ignores the subtleties of the theory and ignores how SI processes depend on the interplay between the group context (i.e., the need for group differentiation in a particular socio-structural circumstance), the group commitment (i.e., the level of group attachment and investment in the given context), and the group content (i.e., the meaning of the identity as determined by group norms and comparisons and/or the threat thereof) (Ellemers et al., 1999; Leach et al., 2008; Mols & Weber, 2013; Turner, 1999). Finally, Mols and Weber (2013) contend that said misconstructions of the SIT theory and its focus on ingroup and outgroup discussions have detracted from its potential usefulness in other areas of application. They contend that SIT is underused (Mols & Weber, 2013).

Nonetheless, SIT is progressively applied in evaluating attitudes and preferences across disparate domains, including communication campaigns (Scheepers & Ellemers,

2019), immigration policies (Mangum & Block, 2018), CSR initiatives (Munro, 2017), and leadership behaviour (Mols, 2012). Moreover, the model is increasingly used to explain the dynamic forces between social identities (such as ethnic, cultural or diasporic identities) and multicultural societies (Binks & Ferguson, 2014; Bradatan et al., 2010; Kim et al., 2021; Naidu, 2014; Sunguh et al., 2019). SIT, therefore, offers valuable insights into understanding how sustainability perceptions and preferences intersect with diasporic identities. However, to the author's knowledge, SI and the SIT construct have not been used in this context.

2.5 Summary of Research Gaps

In summary, the critical review of the existing literature on the topics of sustainability, businesses creating shared value, diasporas, and social identity theory reveals the following points of contention and research gaps, meriting further investigation.

First and foremost, the discord and variability of the concept of sustainability are primarily attributed to its unbalanced and partisan approach. That is, it applies a global rather than local approach (Byrch et al., 2007; Hawkes, 2001; Kopfmüller, 2015; Mensah, 2019; Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014), which is largely shaped by Western, Judeo-Christian and/or secularist, and scientific ideologies (Nurse, 2006; Parodi, 2015; Purvis et al., 2019; Tulloch, 2014).

Second, the bias of this approach has raised concerns about the concept's applicability and validity across cultural boundaries (Kopfmüller, 2015; Parodi, 2015). This, in turn, has ignited an unresolved debate on the role of culture in the sustainability paradigm (Parodi, 2015; Soini & Birkeland, 2014; Throsby, 2008), with proponents of culture's inclusion arguing it is fundamental for sustainability's achievement (Parodi, 2015), brings clarity to strategic objectives and ambiguous concepts (Hawkes, 2001) and may mitigate against the quasi-imperialistic Western perspective (Nurse, 2006; Parodi, 2015).

Third, the interdependency and interconnectedness of sustainability's societal, economic, and environmental parameters (Breuer et al., 2019; Chabay, 2020) can lead to both synergies and tensions in the achievement of their objectives (Mensah, 2019). Conflicting stakeholder interests and priorities further exacerbate the frictions created by the trade-off decisions (Chabay, 2020; Mensah, 2019). Guidance on how to manage the disentanglement and prioritisation of different sustainability goals remains critically absent (Barbier & Burgess, 2017; Breuer et al., 2019).

Fourth, the effectiveness and role of business in supporting sustainable development through CSV is still being determined and remains uncertain. Although its win-win principle of achieving simultaneous business success and social progress (Baines, 2015; V. Munro, 2020b; Porter & Kramer, 2011) holds promise, this is offset by its focus on total value creation (Beschorner & Hajduk, 2017) and increasing collective prosperity (Dembek et al., 2016). Furthermore, challenges in understanding real societal issues and translating them into viable business opportunities (Pfitzer et al., 2013; Porter & Kramer, 2011) in line with the needs of different regions and contexts (Carroll & Brown, 2018; Dembek et al., 2016; Kim, 2018; V. Munro, 2020b) persist. Few studies have examined how different cultural contexts influence the perceptions of CSV initiatives (Matten & Moon, 2008), particularly in a non-Western context (Kim, 2018). Public input could provide clarity into these intersections and improve CSV effectiveness as a result. Yet, public CSV perceptions remain largely unexplored (V. Munro, 2020b).

Fifth, the unique bicultural position of flourishing diasporas makes these communities a powerful force in the dissemination and support of distinct values and ideologies (Ho, 2020; Safran, 1991; Sheffer, 2003; Tölölyan, 1996). Biculturalism is a growing feature of contemporary society (Huynh et al., 2011; Lakha & Stevenson, 2001; Nguyen et al., 2009). Recognising how dual identities impact and guide bicultural individuals is thus essential to

understanding the intricacies of contemporary culture and identity (Huynh et al., 2011). The evaluation of the Indian Australian diaspora perspective on sustainable development and CSV initiatives thus not only provides a unique, non-Western, emerging economy perspective that helps localise the global sustainability paradigm but also provides critical insights into the operation of dual identities. This helpful perspective, however, is remarkably wanting in existing literature.

Last, the principle of dual identity and groupism is inherent to SIT and its evaluation of SI and intergroup relations (Dovidio et al., 2007). The SI construct helps explain how bicultural individuals navigate their dual identities (Huynh et al., 2011). In addition, SI is increasingly viewed as a predictor of attitudes and preferences (Flockhart, 2005; Mangum & Block, 2018; Munro, 2017; Prati et al., 2017) and a channel to create persuasive communication (Mols, 2012; Scheepers & Ellemers, 2019). Yet, the SIT framework and its applications beyond in- and outgroup dynamics are still underutilised (Mols & Weber, 2013). This makes SIT a compelling and stimulating model in this study's investigation of the interplay between diasporic social identities and CSV/SDG value perceptions and preferences.

CHAPTER 3: RESEARCH AIMS, QUESTIONS, AND SIGNIFICANCE

3.1 Research Aims

In view of the research gaps identified in the literature review, the aims of this project were to:

1. Improve the understanding of the concept of sustainability/sustainable development—currently a highly malleable term and thus one possible explanation for the prevailing inaction.
2. Provide more clarity in the prioritisations of the three sustainable development components: society, environment, and economy, and thus provide guidance for businesses and policymakers when confronted with trade-off decisions.
3. Expand current evaluations of the meaning, value, and perception of sustainability/sustainable development by exploring viewpoints from a non-Western, emerging economy, localised, cultural perspective—a perspective under-represented in existent literature.
4. Help reconcile discussions on the role of business in sustainable development by assessing the public perception, value, and prioritisations of the SDGs and related CSV initiatives.
5. Clarify the impact of culture and diasporic social identity on the perception of SDG-based CSV initiatives by evaluating the meaning and pertinence of the SDGs within the cultural context of diasporic, non-Western community groups.
6. Contribute to exploring Social Identity Theory and SI as a gauge of attitudes and preferences by assessing the intersection of diasporic social identities with SDG/CSV value perceptions and preferences.
7. Demonstrate the applicability of a new theoretical framework and research methodology/method in the field.

3.2 Research Purpose and Questions

The overriding purpose of the study was to develop a greater balance in the current partisan sustainability approach and help businesses align SDG-based CSV initiatives with the cultural expectations of an important community with Southern roots. This is with the argument that integrating cultural sensitivities into the narrative will lead to more effective interventions and, therefore, support sustainable development. The intent of this study was thus to gain an understanding of the meaning and value a diasporic community associates with the concept of sustainability, as well as measure the prioritisation of sustainability concerns and the cultural underpinnings thereof. This is based on the premise that diasporic communities' unique bicultural positioning can provide valuable local and international insights.

Therefore, the project addresses the following questions:

RQ 1: How do diasporic communities (in this case, the Indian Australian diaspora) understand and value sustainability/sustainable development, the SDGs and related CSV interventions?

RQ 2: How do diasporic communities (i.e., the Indian Australian diaspora) prioritise each SDG in relative terms?

RQ 3: How do cultural norms and diasporic social identities (i.e., the Indian Australian diasporic social identity) underpin and direct sustainability perceptions and preferences?

RQ 4: What language and preferences, as expressed by diasporic communities (i.e., the Indian Australian diaspora), should be implemented to address RQ 2 and RQ 3?

RQ 5: How can business refine their CSV narrative to resonate with diasporic cultural frameworks (i.e., the Indian Australian diaspora)?

3.3 Research Significance

This research provides a fresh and unique perspective on sustainability by focusing on the insights of a distinct cultural community group, the Indian Australian diaspora. The research contributes to understanding the role that culture and diasporic identities play in the interpretations of sustainability and in prioritising the SDGs and related CSV interventions, thereby expanding on existing SIT literature. As such, the thesis offers an original, theoretical model that can be extended to numerous stakeholder groups in the context of sustainability, the SDGs and related CSV initiatives. Furthermore, the thesis implements a relatively unusual and novel methodology in this area of study, where mono-methodological approaches dominate.

CHAPTER 4: METHODOLOGY

4. Introduction

This chapter explains and rationalises the research methodology applied in this project. It starts with a discussion and justification of the overall research approach and design, followed by more detailed explanations of the data gathering and analysis tools. In the latter sections, the rationale behind the sampling size, methods, and the samples' inclusion criteria are also substantiated.

4.1 Research Approach

This study intends to gain an understanding of the meaning and value diasporic communities associate with the concept of sustainability and corporate sustainability interventions, as well as measure the prioritisation of sustainability concerns and the cultural underpinnings thereof. This project thus adopts a mixed methods research (MMR) approach.

While the inception of MMR is often associated with the field of psychology and the Campbell and Fiske (1959) multi-trait–multi-method matrix, it is a relatively new approach in social sciences and humanities (Creswell, 2009). Multidisciplinary interest in the methodology grew dramatically in the 1980s and culminated in the publication of Tashakkorie and Teddlie's MMR handbook in the early 2000s (Creswell, 2014; Onwuegbuzie et al., 2009). This handbook set the foundations for current MMR characteristics and nomenclature (Creswell, 2014; Onwuegbuzie et al., 2009), although terms and definitions are still emerging (Kelle, 2006; Teddlie & Tashakkori, 2012). Nonetheless, MMR is now considered a distinctive methodology of inquiry (Creswell, 2009; Teddlie & Tashakkori, 2012).

MMR combines both qualitative and quantitative research approaches to provide a more comprehensive understanding of a research topic—an understanding that could not be

achieved by either approach independently (Creswell & Plano Clark, 2007; Creswell, 2014; Kelle, 2006). Integrating the two approaches offers insights of both depth (e.g., knowledge of context) and breadth (e.g., knowledge of prevalence) (Creswell & Plano Clark, 2007). As such, MMR offsets the overlapping weaknesses of the individual qualitative and quantitative approaches (Creswell & Plano Clark, 2007; Kelle, 2006). For example, due to its small sample size and type, qualitative data cannot be generalised to the overall population. Quantitative data, on the other hand, can be generalised.

Conversely, quantitative data offers less context and less access to the participants' genuine voices than qualitative data (Creswell & Plano Clark, 2007). MMR thus adopts the view that the diverse data sets of qualitative and quantitative research can complement each other (Creswell & Plano Clark, 2007) and rejects the notion that qualitative and quantitative research are incompatible. Instead of the binary either/or approach, it embraces the adoption of methodological eclecticism. That is, the selection and synergistic combination of the most suitable techniques offered in qualitative and quantitative research fields (Onwuegbuzie et al., 2009; Tashakkori & Teddlie, 2010a, 2010b).

MMR scholars argue that evaluating both words and numbers in research is a natural reflection of real-world, professional problem-solving (Creswell & Plano Clark, 2007; Tashakkori & Teddlie, 2010a). For instance, Creswell and Plano Clark (2007) highlight that doctors consider both the description of a patient's history and the lab results when evaluating the patient's problem. This real-world orientation is integral to the pragmatist worldview often associated with MMR (Creswell & Plano Clark, 2007). Creswell (2014) describes the pragmatist philosophy as action-oriented and problem-solving. It places the research problem at the forefront of the research and allows researchers to espouse pluralistic approaches and assumptions to solve the problem (Creswell & Plano Clark, 2007; Creswell, 2014; Tashakkori & Teddlie, 2010b). Therefore, MMR allows researchers to adopt the worldview

(or views), methods, and procedures most suited for their needs and purpose (Creswell, 2014) and the more diverse the methods, the greater the chance of truly answering the research question (Tashakkorie & Teddlie, 2010a). In other words, why ignore the use of a phone, compass or flashlight when lost in the woods, when the multiplicity of all these tools could be useful in finding the way out? (Tashakkorie & Teddlie, 2010a).

In addition, this practical pluralistic approach expands the accessibility to different audiences (i.e., for those who have a quantitative bias and/or a qualitative bias) and permits the response of different types of research questions. In particular, the multidimensional and intertwined nature of social and behavioural phenomena often calls for an MMR approach. Not only do social scientists often strive to explore what has occurred but they are also interested in the how and why (Tashakkorie & Teddlie, 2010a). The pragmatist orientation of MMR offers the freedom to choose among methods and procedures to best accommodate these complex research problems (Creswell, 2014). Therefore, it arguably improves the persuasiveness of the data (Creswell & Plano Clark, 2007).

To conclude, MMR and its pragmatist orientation is a suitable research approach for this study because:

- (1) It strives to explore a phenomenon in depth to establish context and language, as well as to measure the prevalence of variables and their relationships to each other. In other words, the objectives of the study are multidimensional.
- (2) The diverse type of research questions in this study require not only qualitative and quantitative data but also a combination of the two. MMR allows the researcher to draw from both qualitative and quantitative methods without the constraint of a philosophical stance.
- (3) The study is designed with multiple stakeholders in mind (sociologists, businesses, policymakers, and sustainability advocates), who may value and

interpret evidence differently. The pragmatic orientation of MMR offers data in both numeric and narrative form, enhancing the accessibility, credibility and persuasiveness across diverse professional boundaries.

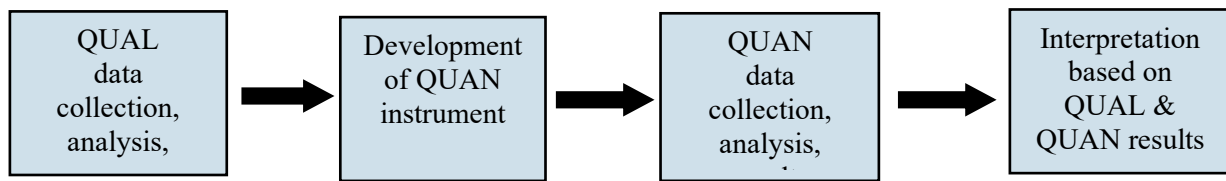
- (4) The approach aligns with the researcher's problem-solving and real-world orientation and aims to offer action-oriented results.

Moreover, this approach is somewhat unique in the investigations of this field, with MMR still a relatively recent methodology in the social sciences (Creswell, 2009). Further, Carroll and Brown (2018) suggest that more innovative measures and methodologies could help shed some light on the authenticity of CSR claims. The implementation of MMR thus offers the opportunity to deliver fresh perspectives on the subjects under investigation in this thesis.

4.2 Research Design

This research study implements a sequential qualitative–quantitative design. In this design, two distinct phases (i.e., the qualitative phase and the quantitative phase) occur in succession, whereby the data of the two phases is collected and analysed separately and then connected for interpretation (Creswell & Plano Clark, 2007). The weighting of both data sets is equal (Tashakkori & Teddlie, 2010b). Specifically, this is a two-phase exploratory design using the instrument development model. The process is initiated with qualitative data, which guides the development of the quantitative instrument (Creswell & Plano Clark, 2007) (See Figure 4.1).

The qualitative phase concentrates on RQs 1, 3, 4 and 5. This phase explores how diasporic communities understand and value sustainability and related CSV/SDG initiatives, the ways diasporic culture and identities underpin these perceptions, and how businesses can refine their CSV narrative for improved resonance.

Figure 4.1*A Sequential Exploratory MMR Design**Figure 4. #4.1: A Sequential Exploratory MMR Design*

Note: Adapted from *Designing and conducting mixed methods research*, by John W. Creswell and Vicki L. Plano Clark, 2007, SAGE Publications

The qualitative stage offers context by unveiling the logic of the participants' thinking patterns in their own voices (Kelle, 2006; Leathwood et al., 2007). This phase also probes which language and preferences should be implemented in the survey of the quantitative phase (RQ4). That is, it identifies which terms to use in the root question of the *Best / Worst* and *Social Identity* scales and how to reduce the number of goals from 17 to 16 (see section 4.4.3 for details). As such, the qualitative phase helps answer why and how participants respond the way they do (Guest et al., 2013) and supports the development of the quantitative instrument. Importantly, the qualitative component provides the researcher with an understanding of context-bound, social, and cultural phenomena particular to the diasporic community, which they (as non-members) would otherwise not have access to (Kelle, 2006).

Research questions 1, 2 and 3 (i.e., the general understanding and value of sustainability and its related interventions, the prioritisation of SDG initiatives, and the relation of the diasporic identities to these prioritisations) are the focus of the quantitative study used in the second stage. This phase builds on the qualitative findings but obtains a larger scale of objective, generalisable measures (Creswell, 2014; Kelle, 2006; Zikmund et al., 2014). Moreover, the quantitative component diminishes the uncertainty of the representativeness of the qualitative case studies and the subjectivity of the qualitative researcher's interpretation (Kelle, 2006).

4.3 Data Gathering and Analysis of Qualitative Phase

4.3.1 Phase 1: Qualitative Research Participants

Seven mini-focus groups (i.e., dyads and triads) were held in Sydney over six weeks in the spring of 2022. Participants were between 19 and 36 years old. All were either enrolled in or had completed an Australian tertiary degree. This recruitment criterion was intended to ensure an adequate level of English language proficiency for effective participation during the groups. It was based on the fact that Australian universities test for English language proficiency as an entrance condition, thereby offering a reliable measure of participants' language capabilities.

Five of the groups were composed of Indian-born individuals who were residing in Australia. Two groups, consisting of second and third-generation Australians, served as a control. Second-generation Australians had one parent born in Australia and one born in a country from the Global North to maintain the Northern perspective. The aim of the control group was to improve the ability to isolate the impact of the Indian diasporic social identity on the perception of sustainability, the SDGs and related CSV interventions (Godby, 2022).

The Indian groups were divided into groups of new migrants (i.e., an arrival to Australia within the last year) and more settled migrants (i.e., an arrival between five to 14 years ago). This group segregation served to highlight potential differences regarding the saliency of the diasporic identity and the impact of the acculturation process. Three of the groups were mixed gender, four were single gender, and three groups were composed of friendship groups.

4.3.2 Phase 1: Qualitative Research Sampling Procedure

The qualitative stage involved 17 participants (5 Australians, 12 Indian-born) spread across seven relatively homogenous groups. The size of this purposive, non-probability sample was based on a rule of thumb that states that theoretical saturation (i.e., the point

where little new information is generated through increasing the sample size) is generally achieved with six to twelve participants and/or as few as three focus groups (Guest et al., 2013). This saturation point was supported by the study offering deeper, big-picture insights across a relatively homogenous sample rather than establishing the intricacies and differences within a heterogeneous sample (Guest et al., 2013). In addition, using a semi-structured discussion guide and the triangulation of diverse data sources (e.g., metaphorical associations, individual photo stories, and group activities) further contributed to the necessary understanding of the issues at this point.

The sample was recruited through social media posts on Sydney-based Indian community Facebook pages and university student Facebook pages. Advertising flyers were also displayed in central locations such as food courts and university notice boards (see Appendix A). In addition, snowballing was used, with already recruited participants asking others to join. The objective of the purposive sampling method was to select participants who were central to the subject of investigation and, therefore, able to offer meaningful information (Guest et al., 2013). In addition, the recruitment strategies also served to mitigate social desirability and self-selection bias.

Social desirability bias is caused by a respondent's conscious or subconscious tendency to provide responses that may seem socially desirable but are inaccurate (Zikmund et al., 2014). Socially sensitive research topics (e.g., income levels) or topics that involve entrenched social norms (e.g., sustainability) run the risk of a social desirability bias (Bispo Júnior, 2022). However, the relative homogeneity of the groups (age, gender, time of settlement, type of profession) and inclusion of friendship groups enabled a sense of commonality and familiarity, increasing the likelihood of more authentic responses (Bispo Júnior, 2022). Equally, the inclusion of friendship groups reduced the presentation of self-selection bias. Self-selection bias occurs when participants choose to participate in research

because they have strong feelings and/or opinions about a topic (Zikmund et al., 2014). The friends of participants who joined the groups agreed to do so because of their friendship rather than their values about the topic. In addition, an incentive in the form of a \$50 voucher was offered to all participants to compensate them for their time.

4.3.3 Phase 1: Qualitative Research Data Collection

The qualitative data was generated using seven 75-minute guided mini-focus groups. Focus groups are deemed particularly useful for subject matters that involve shared values and collective standards, such as cultural norms (Guest et al., 2013), and are thus ideal for this study. In addition, the unsolicited and unexpected thought processes that the group dynamics can stimulate (Acocella, 2012) were considered beneficial, given the latitude of the topic of investigation.

Mini-focus groups (i.e., dyads and triads) were implemented because (1) detailed explanations and narratives were sought, (2) the recruitment of the newly arrived migrants was deemed more difficult, and (3) to ensure the psychological well-being of participants (Guest et al., 2013), particularly of the culturally and linguistically diverse (CALD) migrants.

Components of the Zaltman Metaphor Elicitation Technique (ZMET) were integrated into the group discussion. In this technique, visual, metaphorical imagery relevant to the topic under investigation serves as a foundation for the discussion. The visual material is collected by respondents before the groups and, therefore, promotes the expression of their personal stories (Coulter et al., 2001). Hence, it helps uncover deep thought processes and emotive connections without potential biases (e.g., social desirability) imposed by the researcher and other participants (Coulter et al., 2001). In this study, the personal contributions were also considered a potential support tool for the CALD migrants whose first language was not English. In addition to the self-provided stimulus, the researcher presented participants with

visual and conceptual stimulus material representative of the SDGs and several sample CSV initiatives (see Appendix B).

The group procedure was outlined by a semi-structured discussion guide (see Appendix C). The discussions were divided into six general sections constructed around the project's research questions: (1) introduction and “warm-up,” (2) individual sustainability stories, (3) laddering of sustainability stories, (4) sustainability prioritisations, (5) CSV evaluations, and (6) diasporic social identity scale and closing.

In the first section, participants were asked to introduce themselves, create metaphorical sensory connections with the concept of sustainability (e.g., What does sustainability smell like? Sound like?) and define it in basic terms. In the second section, participants were asked to explain the collection of visual material they had posted on a sharing platform before the group discussions. The visuals were illustrative of their thoughts, feelings, and interpretations of sustainability. Two group samples of participant contributions are illustrated in Figure 4.2.

Figure 4.2

Samples of participant contributions.



Figure 5. #4.2: Examples of participant contributions

Next, the researcher introduced various visual representations of the individual SDGs, each symbolising one of the five P's: people, planet, prosperity, peace, and partnership in one form or another and in an Indian context. In this way, the sustainability context was placed

into an Indian environment, showing, for example, solar panels in an Indian village, an Indian rain forest, an Indian father with his young daughter and son in school uniform, an Indian cityscape (including business high-rises as a backdrop to a slum area), an Indian agrarian female scientist and Indian businesspeople shaking hands in agreement. Participants were asked to select those illustrations that contributed to their sustainability story and resonated with them the most, as well as those considered unrelated or peripheral to the topic.

In the following section, the researcher introduced the participants to all the SDGs. Participants were then asked to collaboratively place the goals in order of importance as a group. They were also asked if using different question terminology (e.g., “Please place the goals into order of urgency.”) would change the order of their rankings. Following the groups’ justifications of their goal arrangements, participants were asked which goal they would eliminate if necessary. This part of the discussion served in developing the survey tool, i.e., formulating the root question of the *Best / Worst* scale and selecting the 16 goals to be investigated (see section 4.4.3 for details). In the fifth section, participants were presented with summaries of six CSV interventions selected from articles by CSV scholars (e.g., Kramer and Pfizter (2016), or Porter and Kramer (2011)). (See Appendix B). All of the interventions epitomised the three shared value opportunities put forth by Porter and Kramer (2011). Two of the six samples were representative of creating shared value by reconceiving products and markets, three samples involved redefining productivity in the value chain, albeit in different forms (i.e., one through improved energy use and logistics, one through improved procurement processes and one through creative distribution channels), and the last intervention exemplified local cluster development. The six sample interventions were shown to the groups in a random order to minimise the fatigue order effect and were labelled alphabetically instead of numerically to reduce the perception of hierarchy. Neither the organisations behind the CSV interventions nor the location of the interventions were

revealed. Participants were asked to discuss the effectiveness of the interventions in supporting sustainable development and how the interventions could be improved.

Last, participants were asked to evaluate the influence of their culture in steering the discussion. Additionally, they were asked to complete the 5-item *Social Identity* scale to establish a suitable group identifier to be used in the scale for the quantitative phase (see section 4.4.3 for more details). All groups were documented with field notes and audio recorded. The process and conduct of this phase of the research project were approved by the University of Technology, Sydney, Ethics Committee (Identification number: ETH21-6026).

4.3.4 Phase 1: Qualitative Research Data Analysis

The flexible character of qualitative research extends to the analysis of the data, whereby the analytical process occurs concurrently with the collection process (Creswell, 2014). Researchers organically build on learnings made during one component of the exploration to guide the direction of the ones that follow. In other words, they play an active role in the analysis (Braun & Clarke, 2006) using both inductive and deductive reasoning (Creswell, 2014). Thematic analysis (TA) is a popular method used to establish patterns of meaning, i.e., themes relevant to a research problem. These themes become foundational for the identification and interpretation of features that are central to the data (Clarke & Braun, 2017). First, the data is inductively categorised into themes from the bottom-up. Then, once the themes are developed, the researcher deductively re-evaluates the data in search of additional evidence (Creswell, 2014). Given that this inquiry intended to explore underlying latent drivers in a socio-cultural context, this TA was conducted within a constructionist framework.

According to Clarke and Braun (2017), TA offers systematic procedures and review processes (e.g., first collating codes into themes and then checking if identified themes and codes relate) that lead to more rigour in the analysis. The analysis process thus followed the

widespread six-step procedure as outlined by Braun and Clarke (2006) in their seminal article “Using thematic analysis in psychology,” whereby the steps should be seen as synergistic rather than hierarchical (see Figure 4.3).

In this study, a journal of each of the focus group experiences was kept, chronicling first thoughts on key impressions, group dynamics, potential extraneous variables, and self-reflection. After collecting the raw data (i.e., audio recordings, participants’ visual contributions and the journal and field notes), the data was organised and prepared for analysis. Audio recordings were transcribed, visuals were labelled, and the journal and field notes were typed and synthesised. Subsequently, all data was read carefully and evaluated manually for a more holistic impression of the outcomes. Emerging patterns relating to the research questions were noted in the margins of the transcripts and then transferred as codes into the qualitative software tool Nvivo. Next, the codes were reassessed, defined, and clustered as themes in a summarising codebook. The themes were then reviewed in conjunction with the codes and interrelated by generating a mind map. Finally, the meaning of the data relative to the research topics were evaluated and then converted into this report.

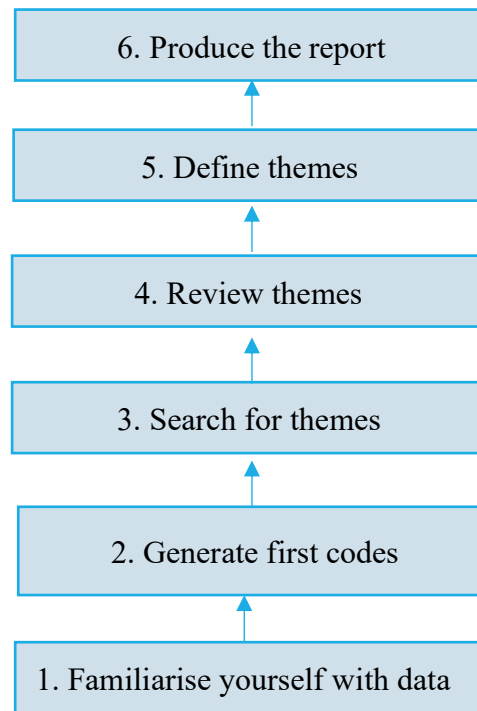
Figure 4.3*The Process of Qualitative Data Analysis*

Figure 6. #4.3: *The Process of Qualitative Data Analysis*

Note: Adapted from Using thematic analysis in psychology by Virginia Braun & Victoria Clarke, 2006, *Qualitative Research in Psychology*, 3.2,77–101, (DOI: 10.1191/1478088706qp063oa).

4.3.5 Phase 1: Qualitative Research Validity and Self-Reflection

In qualitative research, the validation of the findings relies on procedures employed by the researcher to ensure their accuracy and credibility. The triangulation of diverse data sources, member checking, and the clarification of the researcher's potential biases are considered validity strategies that enhance the accuracy and authenticity of the findings (Creswell, 2014). In the group discussions, the research problem was addressed through various means of input, including metaphorical associations, personal stories, group activities and conversations. This diversity of sources provided different perspectives on the same topic, which were merged to establish the themes of the findings. In addition, during the

discussions, the researcher regularly reiterated the participant's feedback to confirm the correct understanding of the individual contributions.

Regarding the role of the researcher's values, biases, and background, it was probable that my characteristics and experiences would shape the study process. On the one hand, my background as a middle-aged Western woman could raise issues of a power imbalance with the group participants, the majority of whom were younger CALD migrants. Similarly, my engagement with the research problem was primarily guided by Western values, not only because of the literature but also because of my personal living experiences in the Global North. Based on the literature, for example, I expected gender equality to be a paramount theme for participants; hence, I may have given the topic more attention. To offset the issues associated with my background and values, participants were reassured that they, rather than I, were the experts and that it was their opinions that mattered.

Conversely, as mentioned in my positionality statement, my experiences as a migrant and my background as a cross-cultural communicator may have helped to create a common ground and bond with the participants. The shared migrant experience was disclosed at the outset of the discussion. This softened my potential perceived authority in the role of the researcher and introduced a more personal, collaborative tone to the conversation. As a result, participants frequently closed the sessions by stating that it was an engaging, enjoyable experience.

4.4 Data Gathering and Analysis of the Quantitative Phase

4.4.1 Phase 2: Quantitative Research Participants

A total of 245 Indian-born individuals residing in Australia responded to the survey. To be eligible for participation, respondents needed to be over 18, living in Australia, and

born in India. Furthermore, participants with low ReCAPTCHA scores¹ were eliminated or assessed for irregular response patterns (i.e., those with $X < 0.30$ and a higher chance of being a bot were eliminated, and those with $X < 0.50$ were assessed for irregular response patterns). All participants had to have completed at least one BWS scale to be included in the sample, with the median response time being approximately 16 minutes. Following the deletion of ineligible participants, the total sample consisted of 192 participants.

4.4.2 Phase 2: Quantitative Research Sampling Procedure

The self-selecting sample was recruited nationally through Indian community pages on Facebook, Instagram and LinkedIn. The study was advertised from mid-February to the end of July 2023, including a “Chance to win \$200” offered upon the survey’s closing (see adverts in Appendix A).

The size of this convenience sample was based on the Central Limit Theorem (CLT). According to the CLT, no matter how an independent variable (e.g., the Indian diasporic identity) is distributed within a population, as a sample size increases, the sampling distribution of the mean will approach that of a normal distribution (Grober, 2015). The assumption of a normal distribution, in turn, underlies many statistical procedures and allows for reliable and valid inferences about the overall population (Razali & Wah, 2011). That said, the robustness of key parametric tests such as the Analysis of Variance (ANOVA) has been found to overcome sensitivities of variability even in non-normal distributions (Norman, 2010; Pearson, 1931). Importantly, for the CLT theorem to prove true, the minimum sample size required is thirty, provided the level of variance is finite (Frost, n.d.; McLeod, 2019). However, given that itemising the variables in this project generally needed at least three

¹ Note: ReCAPTCHA, is a “Completely Automated Public Turing test to tell Computers and Humans Apart”. This system is provided by Google to prevent robots from unauthorised access to a website. Scores of 1 indicate human interaction, while scores of 0 denote a higher risk of robotic involvement. Google. (2024). *What is reCAPTCHA?* <https://support.google.com/recaptcha/answer/6080904?hl=en>

subgroups to offer a constructive overview, the minimum size of thirty was multiplied accordingly (i.e., three subgroups equated to a minimum sample size of 90). A minimum sample of approximately 100 was thus sought, with the aim of reaching a higher number to allow for the more intricate evaluation of more independent variables. This minimum sample size also aligned with the ideal random sample size calculated using a sample size calculator. With an approximate sample population of 600,000 people, that is, roughly 83% of the 721,000 Indian-born migrants to Australia who are over 18 (Alexander, 2021), and a standard confidence level and standard error of 95% and 5%, respectively, the calculated sample size would be 100 people (Australian Bureau of Statistics, n.d.) (see Appendix D). The achieved sample size of 192 and/or 145 completed surveys, therefore, met the requirements

4.4.3 Phase 2: Quantitative Research Data Collection

The cross-sectional survey was conducted online using the survey host Qualtrics. It was self-administered (i.e., self-completed by the respondents) and required approximately 15 minutes to complete (see Appendix E). Online surveys are an economical and time-efficient way to reach a widely dispersed audience (Zikmund et al., 2014), such as the Indian diaspora throughout Australia. Furthermore, the anonymity inherent to an online survey helps reduce the potential for social-desirability bias (i.e., a bias based on the respondents' conscious or subconscious desire to obtain a certain social status or position (Zikmund et al., 2014)).

The survey was initiated with general questions to gauge the respondents' broad understanding and attitude towards sustainability. The questions were constructed around 5-item Likert scales, ranging from "I agree" to "I disagree" or multiple-choice options (see sample question in Figure 4.4).

Figure 4.4*A Sample Survey Question Using a Likert Scale*

"I believe sustainable development is achievable."

I agree	I somewhat agree	I neither agree nor disagree	I somewhat disagree	I disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 7. #4.4: A Sample Survey Question Using a Likert Scale

The next section of the survey consisted of 16 sets of a best-worst scaling (BWS) task, each including six items. The number of sets and items was predetermined by existing BWS designs, whereby the 16 sets were the closest number to the 17 SDGs but meant one goal needed to be excluded. Based on the findings of the focus groups in phase one of this study and the outcomes of the Barkemeyer (2011) study, the goal deemed the most expendable was goal # 17 Partnerships for the Goals.

The purpose of the BWS task was to highlight the preferences and values of the SDGs relative to each other rather than assessing them in isolation. This discrete choice task, first introduced by Jordan Louviere in the late 1980s, exploits a person's inclination to isolate and recognise extreme options more consistently than more traditional ranking methods would (Marley & Louviere, 2005). It helps overcome potential cultural differences and biases in the response of rating scales by providing a simple, paired comparison approach (Auger et al., 2006). As such, BWS helps quantify the relative importance of one issue to another by asking respondents which parameter best meets the criteria and which of the remaining parameters is the worst match (Burke et al., 2013) (see sample question in Figure 4.5). The advantage of this trade-off mechanism is that respondents cannot simply make all parameters equally relevant (Burke et al., 2013). Research outcomes that rate all parameters at the same level are

less beneficial for decision-making than those that display the relative differences among the parameters (Burke et al., 2013). This was the outcome of a pilot study conducted by the author of this project with over fifty Australian participants. In this pilot study, respondents were asked to rate the importance of the SDGs using a Likert scale. The results showed that respondents rated most SDGs at a similar level, making it difficult to ascertain which goals were most important.

Moreover, a study conducted by Barkemeyer (2011) measuring the prioritisation of 23 sustainability issues (including the UN Millennium Development Goals) presented a similar outcome. In this study, members of the UN Global Compact (a worldwide corporate sustainability group) were asked to prioritise a set of sustainability issues using a Likert scale. The results showed very little difference in urgency among the problems. All challenges were considered urgent, with only a marginal difference between the most urgent (reducing hunger and poverty) and the least urgent (strengthening global partnerships). Hence, using the BWS aims to provide more clarity on the matter.

Figure 4.5

A Best-Worst Scale Sample Set

Consider the 15th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the **MOST** and which is the **LEAST** important to you. Please provide **one** answer only for MOST important and **one** answer only for LEAST important.

	MOST Important	LEAST Important
※ No Poverty End poverty in all forms everywhere	<input type="radio"/>	<input type="radio"/>
※ Clean Water and Sanitation Ensure availability and sustainable management of water and sanitation for all	<input type="radio"/>	<input type="radio"/>
※ Good Health and Well-being Ensure healthy lives and promote well-being for all at all ages	<input type="radio"/>	<input type="radio"/>
※ Reduced Inequalities Reduce inequalities within and among countries	<input type="radio"/>	<input type="radio"/>
※ Quality Education Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all	<input type="radio"/>	<input type="radio"/>
※ Life Below Water Conserve and sustainably use the oceans, seas, and marine resources for sustainable development	<input type="radio"/>	<input type="radio"/>

Figure 8. #4.5: A Best-Worst Scale Sample Set

Moreover, the BWS task has been applied to evaluate similar constructs, such as Schwartz's Cultural Values (Louviere et al., 2015), as well as consumer attitudes regarding social and ethical issues (Auger et al., 2006) and is, therefore, relevant in this field.

Within the BWS task, a Balanced Incomplete Block (BIBD) and Youden Design were applied. In the BIBD, each item is listed for a certain number of times equal to the other items and in a predetermined co-occurrence with each other item. This not only allows researchers to reduce the number of comparative sets with a minimal loss of statistical value (Burke et al., 2013) but also renders the survey less cumbersome for the respondents to complete. It maximises the information obtained in the item-by-item comparison whilst reducing the task demands for respondents. In this BIBD and Youden Design, each block was composed of six items (i.e., six different SDGs), and each item appeared six times throughout the BWS section. In addition, each item (i.e., goal) was paired with another item twice. Last, the Youden Design ensured that each item appeared once in each block position, i.e., first, second, third, and so on. Table 4.1 shows the properties applied in this BIB and Youden Design using SDGs 11 and 13 as examples.

Table 4.1

Properties and examples of the BIB and Youden Design

Set	Item 1	Item 2	Item 3	Item 4	Item 5	Item 6	Example
1	12	8	15	13	14	4	
2	16	11	14	7	3	13	Goals 11 and 13 co-occur twice
3	6	13	2	16	15	10	
4	9	15	1	14	16	5	
5	4	16	8	9	10	11	
6	10	12	7	3	9	15	
7	11	14	9	2	6	12	
8	13	5	10	11	12	1	Goals 11 and 13 co-occur twice
9	7	4	16	12	5	6	
10	5	3	6	15	11	8	
11	14	10	5	8	7	2	
12	8	7	13	6	1	9	
13	3	2	12	1	8	16	
14	15	1	11	4	2	7	Goal 11 appears 6 times (once in each position)
15	1	6	3	10	4	14	
16	2	9	4	5	13	3	Goal 13 appears 6 times (once in each position)

Table 4.1 continued

Properties of BIB and Youden design	
	16 items
	16 rows (i.e., sets)
	6 Repetitions (how often each item appears)
	6 Blocksize (how many items presented in each set)
	2 Pair-frequency (how often each item co-occurs with another item)
Youden	Each item appears once in each column

Table 3. #4.1: Properties and examples of BIB and Youden Design

In the subsequent section of the survey, respondents were asked to evaluate the effectiveness of CSV interventions using a five-point Likert scale. The order of the interventions was automatically randomised by the Qualtrics system. The CSV evaluation was followed by questions on their social demographics. Last, respondents completed a five-item social identity scale. Four items were developed and tested by Doosje et al. (1995), and the fifth item was derived from the 14-item SI scale developed and tested by Leach et al. (2008). The supplementary item allowed for the integration of the crucial SI component of centrality without making the task too onerous for respondents (see Table 4.2). As such, the five-item scale included two components of self-definition (i.e., individual self-categorisation) and three components of self-investment (i.e., relating to group solidarity, satisfaction and centrality) as outlined by Leach et al. (2008). The completion of the SI scale was requested twice, once in relation to the Indian community living in Australia and once in relation to the Australian community. This repetition served to identify the presence and salience of a dual identity. The outcomes of the SI scale were correlated with the outcomes of the relevant sustainability questions, such as the BWS task, to establish the impact diasporic SI has on the perceptions and preferences of sustainability, the SDGs and CSVs.

Table 4.2*Adapted Social Identity Scale*

1. I see myself as a member of [relevant group]
Do not agree at all 1 2 3 4 5 6 7 agree completely
2. I am pleased to be a member of [relevant group]
Do not agree at all 1 2 3 4 5 6 7 agree completely
3. I feel strong ties with members of [relevant group]
Do not agree at all 1 2 3 4 5 6 7 agree completely
4. I identify with other members of [relevant group]
Do not agree at all. 1 2 3 4 5 6 7 agree completely
5. I often think about the fact that I am [relevant group]
Do not agree at all 1 2 3 4 5 6 7 agree completely

Table 4. #4.2: Adapted Social Identity Scale

Note: Adapted from “Perceived intragroup variability as a function of group status and identification” by B. Doosje, N. Ellemers, and R. Spears, 1995, *Journal of Experimental Social Psychology*, 31, pp 410-436, in combination with the scale from “Group-level self-definition and self-investment: A hierarchical (multicomponent) model of ingroup identification” by C. W. Leach, M. van Zomeren, S. Zebel, M. L. W. Vliek, and R. Spears, 2008, *Journal of Personality and Social Psychology*, 95(1), DOI: 10.1037/0022-3514.95.1.144.

In the closing section, respondents were allowed to enter a draw to win the incentive voucher. To maintain their anonymity and comply with the Privacy Act, respondents were redirected to another link where they were asked to provide their contact details. A random number was allocated to all participants who chose to opt in.

Finally, the survey was piloted with 25 participants before the actual fieldwork. Comments on question formats, layout and language were incorporated into the final revisions of the survey. The process and conduct of this phase of the research project were approved by the University of Technology, Sydney, Ethics Committee (Identification number: ETH22-7414).

4.4.4 Phase 2: Quantitative Research Data Analysis

Once the survey was closed, the data was exported from the survey platform Qualtrics to the statistical software program SPSS version 28. Before commencing the data analysis, the quality of the data was verified. Eligibility criteria, response consistency and time were assessed. Following the data cleaning process, the data analysis occurred at three levels: descriptive statistical analysis, inferential statistical analysis, and the evaluation of the Best-Worst score.

The purpose of the descriptive analysis was to reveal the key characteristics of the sample and provide a synopsis of the raw outcomes (Pounis, 2019). The data was organised using frequency tabulations and central tendency and dispersion measures. Specifically, the incidence of categorical variables was presented through a distribution of relative frequency by evaluating the valid percentage outcomes, i.e., the percentages excluding the missing data (Arkkelin, 2014). Where applicable, crosstabulations were conducted to establish how the frequency data for one question (e.g., age categories) related to the frequency data of another question (e.g. education levels) (Zikmund et al., 2014). Thereafter, the arithmetic mean was computed to establish the central tendency of the data measured through continuous scales in the survey, such as the BWS. The mean is a commonly used and easily comprehensible measure. It also serves as a basis for numerous hypothesis and statistical tests (Pounis, 2019). The variability and distribution of the sample means were then calculated with the standard deviation (Willard, 2020).

Next, the data was evaluated using inferential statistics. This evaluation aimed to make deductions for a population based on a sample of the population (Zikmund et al., 2014). Underlying these inferences was the test of statistical significance, that is, establishing if the difference or relationship amongst value outcomes was more significant than would be expected by chance or if no such difference or relationship exists (Parab & Bhalerao, 2010).

The p-value (i.e., the probability of the test statistic occurring by chance) was computed (McDaniel & Gates, 2006) to ascertain the statistical significance. The p-value was set at less than or equal to 0.05, a commonly used benchmark that suggests a test statistic is unlikely due to chance (Dahiru, 2008). Accordingly, the confidence level (i.e., the probability that the range of sample values includes the actual population mean value) was set at 95% (McDaniel & Gates, 2006).

Different statistical tests were implemented depending on the number of variables, the type of data and the information sought. Generally, the application of parametric tests assumes that the sample size of a study is sufficiently large, means are normally distributed (i.e., bell-shaped), and the data is either interval or ratio-level data (Norman, 2010). Non-parametric tests are recommended when assumptions are violated (Zikmund et al., 2014). However, while not bound by the same assumptions, non-parametric tests deliver less powerful (Carifio & Perla, 2008; Sullivan & Artino Jr, 2013) and nuanced data (Carifio & Perla, 2008) that may be misleading in certain circumstances (Norman, 2010). Furthermore, Geoff Norman (2010), a front-runner in research methodology (Carifio & Perla, 2008), demonstrates that the robustness of parametric tests tolerates the violation of said assumptions. In his seminal article, "Likert scales, levels of measurement and the 'laws' of statistics," he posits that small sample sizes, non-normally distributed data, and data obtained from Likert scales do not exclude the application of parametric methods. According to Norman (2010), the Central Limit Theorem (CLT) attests that means can be normally distributed in sample sizes as small as five or ten values per group, regardless of the original distribution. Further, parametric tests, such as the ANOVA, have been empirically proven to be extremely robust to the violations of their assumptions (Carifio & Perla, 2008) and insensitive to highly skewed, non-normal distributions (Norman, 2010). Pearson (1931)

concur with this assessment and adds that in an ANOVA test, the values of a non-normal distribution closely reflect those of a normal distribution.

Last, Norman (2010) tackles the controversy surrounding the use of parametric tests in the analysis of Likert scales. The Likert scale was introduced by psychologist Rensis Likert in 1932 as an alternative to existing attitude measurements, i.e., the Thurstone method, which had yielded good reliability outcomes but was onerous to implement (Likert, 1932). Likert's study found a strong correlation between the outcomes of the two approaches, suggesting similar reliability levels (Likert, 1932). Today, the Likert scale is a widespread measurement method (Kusmaryono et al., 2022) across most research areas (Carifio & Perla, 2008). It facilitates the investigation of perceptions and opinions of an underlying topic of interest through different individual items in a questionnaire (Joshi et al., 2015). If the items are contextually related, it is appropriate to cluster them into scales and create a summative score, which can then be analysed parametrically (Carifio & Perla, 2008; Joshi et al., 2015). Therefore, while individual Likert scale questions may be ordinal, the data can be considered interval when combining the scores of multiple related Likert scale items (Carifio & Perla, 2008; Joshi et al., 2015; Kusmaryono et al., 2022; Norman, 2010; Sullivan & Artino Jr, 2013). As a result, Norman concludes that even when the general assumptions of parametric tests are breached (i.e. the sample size of a study is small, means are not normally distributed, and the unclustered data presents neither at interval nor ratio level), their robustness allows for accurate conclusions to be drawn. Given this study's relatively large sample size (n=192) and the resulting minimum variable cell sizes of around thirty, parametric tests were implemented in line with Norman's view. Table 4.3 summarises the different inferential tests applied, their respective conditions and information outcomes.

As mentioned, the sustainability preferences, as defined by the SDGs, were investigated using the BWS. The best-worst scores were established by calculating the total

number of best counts (most important sustainability concerns) and the total number of worst counts (least important sustainability concerns) and then subtracting the sum of the worst counts from the sum of the best counts for each item (16 SDGs). These sums were divided by their respective sample size. However, because the decreasing sample size potentially led to inconsistent frequencies of the individual items, the scores needed to be normalised. This was achieved by dividing the individual best-worst scores by the number of times each item appeared, resulting in a range of – 1 to + 1 for the individual scores. The equation to calculate the standardised scores was, therefore:

$$\text{Standard Score} = \frac{\text{Count Best} - \text{Count Worst}}{r \times n}$$

whereby r = the number of times each SDG was included in the choice set, and n = the number of participants. Finally, as the BWS produces interval-level data estimations (Massey et al., 2015), parametric tests were implemented for further evaluation of group comparisons and relations.

Table 4.3

Application of selected statistical tests

Nature of Question	Number of Independent Variables	Number of Dependent Variables	Type of Variable	Statistical Test	Test Yield
Association between groups	1	1	Categorical /Categorical	Chi-square Test	An association between two categorical variables
Group comparison	1	1	Binary Categorical /Continuous	Independent T-Test	A comparison of two group means
Group comparison	1 or more	1	Categorical /Continuous	One-way Analysis of Variance / Posthoc Test: Tukey HSD	A comparison of more than two group means and identification of the group differences

Table 4.3 continued

Nature of Question	Number of Independent Variables	Number of Dependent Variables	Type of Variable	Statistical Test	Test Yield
Predictive relations	1	1	Continuous /Continuous	Simple Linear Regression	The predictive relationship between one independent variable and a dependent variable
Reliability of Measurement				Cronbach's Alpha	The internal consistency of scales

Table 5. #4.3: Application of statistical tests

Note: Adapted from *Research design: Qualitative, quantitative and mixed method approaches* by J.W. Creswell, 2014, Sage Publications Inc.

4.4.5 Phase 2: Quantitative Research Validity and Reliability

The focus of the quantitative phase was to numerically describe the meaning and value of sustainability, the prioritisation of sustainability concerns, and the influence of social identities on these perceptions and preferences. This was achieved using Likert, Best-Worst and Social Identity scales. The Likert questions relating to the meaning of sustainability were clustered into a unidimensional three-item scale and assessed for reliability using Cronbach's Alpha ($n = 192$, $\alpha = .793$). This measure is one of the most widely used gauges of reliability that estimates the internal consistency of items on a scale (Tavakol & Dennick, 2011; Vaske et al., 2016). It is expressed as a coefficient between 0 and 1, with outcomes closer to 1 suggesting a higher internal scale consistency. As a rule of thumb, numbers greater than .9 are generally considered excellent, greater than .8 good, greater than .7 acceptable, less than .7 questionable and/or poor, and less than .5 unacceptable (Gliem & Gliem, 2003). However, the value of Cronbach's Alpha is affected by the number of items on a scale (Gliem & Gliem, 2003; Tavakol & Dennick, 2011; Vaske et al., 2016); that is, a shorter scale yields a lower

alpha (Tavakol & Dennick, 2011; Vaske et al., 2016). Therefore, a Cronbach's Alpha of .793 for a 3-item scale is arguably a good reliability outcome.

The 10-item Social Identity Scale (SIS) was also assessed using Cronbach's Alpha, yielding a very good reliability outcome of .885. Moreover, the SIS's widespread usage (Jetten et al., 2012) suggests it is a strongly endorsed, dependable method. Indeed, the impartial and universal nature of the scale has rendered it suitable for an extensive range of groups (Jetten et al., 2012). Likewise, the Best-Worst scale (BWS) has been implemented in various contexts, such as food safety, personality research and measuring the value of product attributes across cultures (Massey et al., 2015). The outcomes of the BWS highlight the differences amongst measures rather than their correlations by showing which items are the furthest apart from each other in the respondents' minds (Burke et al., 2013). Its foundations are mathematically rigorous and well-validated (Palmer et al., 2017). First, the repetition of items in different contexts promotes more reliable comparisons. This approach is further enhanced by the carefully balanced appearance and co-appearance set out by the BIBD (Massey et al., 2015) and the position of the items as determined by the Youden Design. In addition, repeating observations across different contexts essentially increases the effective sample size and thus allows for more operational data estimates (Massey et al., 2015). Second, cross-cultural studies have shown that the binary nature of the BWS (i.e., only asking what is most and least important) reduces the cultural response biases that can be encountered with other rating scales (Auger et al., 2007). Further, additional studies comparing the BWS to other rating scales have found that it offsets positive response bias (i.e., rating all items as equally important) better than other rating scales and outperforms other rating scales in assessing preferences and achieving predictive validity (Massey et al., 2015). The BWS thus offers several methodological strengths that ensure its validity and reliability.

Last, as discussed in section 4.3.5, triangulating multiple data sources improves the findings' authenticity and validity (Creswell, 2014). In the survey, the research questions were addressed from various angles. For instance, the sustainability preferences were evaluated through both the prioritisation of the SDGs and the evaluation of the CSV examples. Importantly, the mixed method structure of this research project warranted the assessment of the research problem through two distinct research methods and data sources. By combining qualitative and quantitative methods and sources, the data gained additional richness and strength to support its accuracy.

4.5 Ethical Considerations

Participation in this study was voluntary, and informed consent was obtained from group participants during recruitment. Participants who chose to complete the online survey provided their consent upon commencement of the survey. All participants had the right to discontinue the process without prejudice at any time. All data gathered is anonymous and in compliance with the Privacy Act. Online participants were thus asked to opt in for their chance to win by providing their contact details once they had completed the survey.

While this study involves human interaction, the subject matter is not sensitive and should not cause distress or discomfort. However, given that the Indian-born participants are of a culturally and linguistically diverse background, the researcher considered potential ethnocultural issues affecting the participation (e.g., division of groups by gender). In addition, the help of an independent, local contact person who speaks the official language of the participants was sought. The participant and consent forms included this person's contact details. Finally, all data was managed through a password-protected UTS computer and stored on the UTS One Drive. The process of this research project was approved by the University of Technology, Sydney, Ethics Committee (Identification numbers: Qualitative Phase: ETH21-6029, Quantitative Phase: ETH22-7414).

CHAPTER 5: FINDINGS QUALITATIVE PHASE

5. Introduction

This chapter documents the outcomes of the qualitative analyses presented in the methodology section, whereby the research questions discussed here are primarily relevant to the qualitative research method. That is, the findings of this qualitative section focus on research questions 1, 3, 4 and 5 and assess how the Indian Australian diaspora understands and values sustainability, the SDGs and related CSV interventions, how cultural norms and social identities underpin sustainability perceptions and preferences, what language and preferences should be applied in the quantitative phase, and how CSV narratives can be refined to resonate with members of the Indian Australian diaspora. Each section in this chapter includes a summary table of key themes, their frequency, and their spread, as identified by the researcher during the coding process. The chapter concludes with a summary of the findings of the qualitative phase.

5.1. RQ 1: How does the Indian Australian diaspora understand and value sustainability, the SDGs and related CSV interventions?

5.1.1 The Environmental Narrative Dominates the Understanding of Sustainability

At the outset of the group discussions, participants were invited to share their understanding of sustainability by providing a simple definition to someone completely unfamiliar with the concept. Participants defined sustainability as a carefully balanced, long-term relationship between humans and the environment. It was considered an equitable, symbiotic exchange between humans and nature and a reduction of excessive, greedy behaviours that harm or deplete the earth's resources. The aim of the equitable exchange was to preserve the planet for future generations. One participant explained that if one only needs

five pieces of fruit, why take twelve (Indian-born male, 26 years, settled 5+ years)? Another participant compared the exchange to replanting one tree for every one cut down, ensuring a future with enough trees (Indian-born male, 19 years, new arrival). Participants' sustainability explanations thus revolved around the environment. They shared recounts of eco-friendly practices such as upcycling old clothes into blankets, using e-bikes in large corporations, and other efforts to reduce the carbon footprint. Table 5.1 summarises the frequency and type of connections made by participants as identified by the researcher.

The visual sustainability stories that participants posted online before the group discussions extended the environmental narrative. Indian respondents posted pictures showing pristine nature and metaphors of harmonious and spiritual connections to it. They also included examples of environmentally friendly products and behaviour (e.g., wicker mats and baskets, recycling bins, drying clothes in the sun) and depictions of the three-systems model, which places sustainability at the intersection of society, economy, and the environment. They acknowledged that an interaction and balance between the three components was necessary to achieve sustainability. However, the prompt of the interaction was primarily environmental. One newly arrived Indian female illustrated this sustainability intersection with a wildlife bridge. She explained that the purpose of the bridge was to help the environment by protecting wildlife and their habitats, but the bridge's construction also boosted the economy by creating jobs and supported society by facilitating an unhindered access from A to B.

The Australian respondents also provided examples of environmental support tools, but they were more systemic in nature (e.g., solar panel parks, vertical farms, and the circular economy). Moreover, they also included visuals depicting the negative consequences of unsustainable behaviours (drought, pollution) and the capitalist contradictions inherent to the

concept (e.g., farmers' markets that are more expensive than supermarkets and the mass production of electric luxury vehicles).

Participants justified their environmental sustainability focus with the rise of worldwide ecological disasters caused by climate change and the prevailing messages spread by media and other dominant institutions, including schools. The perception was that news channels and government legislation highlighted the importance of climate action and preservation over anything else in the sustainability paradigm (Australian female, 23 years). Government and business policies aimed at reducing single-use plastic, for example, have reinforced their environmental awareness and inclinations (Indian-born males, 23 and 34 years, settled 5+ years). Proper waste management thus became fundamental to their understanding of sustainability, with many citing the *Three Rs*—reduce, reuse, recycle—as their sustainability mantra.

The principle of the *Three Rs* was appealing, not only because it was a very familiar, widespread concept but also because it was a contribution an individual could make. Newly arrived and younger Indian-born participants, for instance, had engaged with the concept during their geography and environmental studies in high school. The Australian and more settled Indian-born participants, on the other hand, felt the principle was entrenched in everyday living. For them, segregating waste and/or using reusable water bottles or shopping bags was a conventional practice. As one participant said, “When you're shopping, you use a bag instead of disposable bags, right? It just becomes a habit” (Indian-born male, 23 years, settled 5+ years). While this did not represent the solution to the problem, it was a step in the right direction that would gradually bear fruit. After all, change could not be expected to happen all at once (Indian-born male, 34 years, settled 5+ years).

Lastly, in line with the Kates et al. (2005) conclusions presented in the literature review, participants unequivocally attributed positive value to the sustainability concept.

Sustainability inspired feelings of serenity and tranquility in a similar fashion as pure nature would. No remarkable differences by gender, age and/or time of settlement were evident in the general understanding of sustainability.

Table 5.1

The general understanding of sustainability

Themes / Codes	Description of Participant Response	No. of groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
Environmental understanding dominates			
In balance with Nature	Creating a better balance between human developments and nature. An equitable give and take. Reducing human impact on the environment and preserving nature.	7	32
Linked to nature	Instant associations with sounds of nature: birds singing, waterfalls, voices of an ecosystem, absence of manmade noise, and smells of fresh, clean air without pollution.	6 (1,2,3,4,5,6)	12
Preservation	Preventing the harm of the environment, using the earth's resources wisely to prevent their depletion and to ensure their longevity.	6 (2,3,4,5,6,7)	18
Waste management	Waste and managing the disposal of it, is one of the biggest issues. Too much waste is being generated which could be avoided, reduced, recycled. It is a contribution that everyone can make. Three R's a pervasive mantra	6 (1,2,3,4,6,7)	30
Longevity / Supporting future generations is critical	Sustainability is about instilling practices that help perpetuate life and the environment for the future.	6 (1,2,3,5,6,7)	25

Table 6. #5.1: *The general understanding of sustainability*

Note. Groups 1 & 2 = Australian control groups, Groups 3 & 4 = Indian-born participants settled less than one year ago, Group 5 = Indian-born participants, mixed settlement times, Groups 6 & 7 = Indian-born participants settled 5+ years ago

5.1.2 The Sustainability Discourse Broadens with Additional Stimulus Material

Once participants were introduced to further stimulus material, such as the illustrations of the SDGs and the CSV concepts (see Appendix B), their understanding of

sustainability expanded to include the social and economic components. Table 5.2 highlights the key points of expansion. In line with the academic three-pillar model discussed in the literature review, participants acknowledged that environmental, social, and economic parameters are tightly entwined to shape the overall sustainability paradigm. All three components needed to be addressed to achieve a sustainable outcome. As one participant concluded: “For me, that’s the most striking thing. It’s not individually but as a collection that they contribute to my overall feeling of sustainability, which is like you can’t think about one thing without thinking of the other. Everything’s connected” (Control group female, 28 years).

Moreover, the group discussions mirrored the academic debate on both the role of the economic pillar and the controversies over the drive for economic growth. Participants agreed that a healthy economy was integral to sustainable living. That said, although it was deemed essential, it was not necessarily a priority. In addition, the urge for economic growth was considered the antithesis of sustainability. Economic growth opposed sustainability because continuous growth does not align with the tenets of reduce, reuse, and recycle. Notably, the potential fourth pillar of education proposed by Caradonna (2014) would also have found strong resonance among the participants. Education was deemed fundamental in sustainability endeavours, not only to support the understanding and fulfilment of an inherently complex concept but also to offer the opportunity for a more viable lifestyle.

5.1.3 A Southern Context Brings Social Sustainability into the Conversation

The researcher’s introduction of stimulus material portraying a Southern context as visualisations of the SDGs (e.g., pictures of solar panels in an Indian village, an Indian father with his daughter and son in school uniform, and an Indian city skyline) shifted the conversation away from environmental sustainability. Participants recognised that although

sustainability is a global challenge, it requires significant regional variations due to socio-economic differences between the Global North and South. In the Southern setting, social aspects of sustainability became central to the conversation. In the participants' view, while people of the North could deliberate about global, long-term sustainability challenges, people of the South needed to focus on their immediate survival and basic well-being. The sustainability discussion was thus considered a privilege for those who had their basic needs satisfied and the infrastructure in place to engage in sustainable practices. "Look at our worries and look at their worries," said one participant, "we think of all this, and they're thinking, well, we don't have food, we don't have shelter, no water. Most of us are so privileged" (Indian-born male, 27 years, new arrival). As a result, the focal point shifted from the initial waste management strategies to collaboratively tackling the fulfilment of the world's poorest basic, physiological human needs by providing them with food, clean water, and good health. This shift was evident across all groups, including the Australian control groups.

Furthermore, there was a perception that the Global North and South had not necessarily contributed to the sustainability crisis equally. Yet, it was the Global South that was struggling with the repercussions.

A lot of waste is generated by industry in developed countries. The 'hurricane effect' means that right now, there are floods happening in Pakistan, and they are very bad, but Pakistan is not contributing that much to world pollution. So, it's not that one country creates waste, and that country is impacted. It doesn't always happen that way. (Indian-born female, 27 years, new arrival)

Hence, asking all countries to address sustainability challenges uniformly was considered unreasonable. Specifically, the poor were less responsible for creating the crisis and should not be burdened with solving it.

The issue of gender equality presented another example of the North-South sustainability divide. Participants argued that while people of the North may consider it a crucial issue, people of the South were still concerned with meeting more fundamental needs. As one newly arrived Indian female explained, the expectation that an impoverished Indian father of five should invest equally in his girls' education as in his boys' education was unrealistic. Once married, the girls would leave the family. The father's primary focus was to provide the girls with food and shelter in the interim. Gender equality was thus viewed as a Western construct that could not be globalised. Its attributes were deemed country-specific, with different aspects of equity of varying relevance. Another Indian female who had settled 5+ years ago clarified that: "Here in Australia, what you need is for women to have the same level of pay as men. They already have a quality education. In India, you first need women to be allowed to go and study."

In addition, the newly arrived, younger Indian females found the terminology of gender equality itself confusing. They queried its meaning and relevance ("What is this?," "I never thought about it") and felt that, at face value, it was unrelated to sustainability. They further explained their disregard of the premise with the perception that achieving it was the male's responsibility. As one female explained: "When it comes to gender equality, it is about educating the boys how to deal with girls" (Indian-born female, 27 years, new arrival). This point was validated by a young male who justified his biases because he was taught to "protect the girl child" (Indian male, 19 years, new arrival).

However, during the discussion, the discontent with the position of women in Indian society became evident. Participants highlighted that, in Indian settings, women lacked equal

educational opportunities, were less respected, and were excluded from decision-making positions. Moreover, they suggested that women could be more qualified to handle sustainability issues. One argued: “There should be women doing that (agrarian sciences). Because, as we know, there are not enough women involved in technology. I’m not sure about the rest of the world, but in an Indian context, I feel that women are more aware of the waste generated in the house. So, they are in a better position to determine how much waste needs to be reduced” (Indian-born female, 27 years, new arrival). Therefore, while the concept of gender equality initially seemed unrelated to sustainability, its tenets for sustainable living were not.

Finally, Indian-born participants emphasised that social inequalities and divisions are firmly entrenched in India’s highly diverse society and, therefore, more challenging to overcome. Divisions were related to skin tone, religion, geographic regions, language, and the caste system. Indeed, a South Indian female felt the divisions were so deeply rooted that they extended to the Indian Australian community, who ostracised her because of her darker complexion. Consequently, their cultural affinities and social identities were often highly localised and segmented, although a robust yet underlying common Indian-ness prevailed.

Table 5.2

The broadened discourse of sustainability

Themes / Codes	Description of Participant Response	No. of groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
Southern setting shifts discourse.			
Fulfilling Basic needs	The satisfaction of physiological human needs (food, water, shelter, health) is not accomplished in many parts of the world but is a prerequisite for human survival. Because it is a prerequisite for survival it must be a sustainability priority.	7	34

Table 5. 2 continued

Themes / Codes	Description of Participant Response	No. of groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
North/South divide	Because sustainability issues differ between the North and the South, so does the prioritisation of solving those issues, e.g., basic needs vs clean energy. Sustainable practices are dependent on institutional infrastructure e.g., sanitation systems, and cultural foundations e.g., packaging. Not all countries are/have contributed to the sustainability crisis equally.	7	32
Education as a steppingstone	Education as a prerequisite to understanding and supporting sustainability, as well as to a brighter future for the individual, e.g., equality for girls and lower socio-economic groups.	7	29
Global vs Local	Sustainable development must be practicable on a worldwide scale. Different countries have different priorities and needs. Addressing sustainability on a local level is relevant from a social sustainability point of view, but environmental sustainability has a global effect.	7	26
Economic sustainability	Whilst the circular economy is important for sustainability (connected to waste), economic growth can slow the pursuit of sustainability. It can be a support tool for sustainability but is less important than the other pillars. It seems a Western priority.	6 (1,2,4,5,6,7)	22

Table 7. #5.2: The broadened discourse of sustainability

Note. Groups 1 & 2 = Australian control groups, Groups 3 & 4 = Indian-born participants settled less than one year ago, Group 5 = Indian-born participants, mixed settlement times, Groups 6 & 7 = Indian-born participants settled 5+ years ago

5.1.4 Prioritising Between Planet and People is “Sophie’s Choice”

Participants were then asked to rank the SDGs in order of importance as a group. Comparable to the academic deliberations around the relationship and prioritisation of the three sustainability dimensions, reaching a consensus was problematic for participants. As mentioned in section 5.2.2, participants agreed that, like the three-systems model, the five SDG themes—people, planet, prosperity, peace and partnerships—were indissolubly linked. Attributing prominence to one dimension was like “Sophie’s choice,” that is, choosing the favourite child amongst your children (Indian-born male, 26 years, settled 5+ years). That said, as discussions progressed, it became clear that participants either gravitated towards the

social / people dimension or the environmental / planet dimension. The economic / prosperity dimension, peace and partnerships were judged as enabling tools only and received little consideration. Table 5.3 summarises the frequency and reasoning of the respective arguments as determined by the researcher.

Proponents of the environmental dimension posited that it was the climate that regulated life on Earth. Climate issues were at the root of the sustainability crisis and needed to be addressed first. They argued that the irreversibility of climate challenges, such as the extinction of animals, rendered climate action more urgent and, thus, a priority. “It’s prioritising the earth and climate over other things because if you take away the earth, then you can’t have the other things” (Control group male, 25 years). In addition, contrary to the social dimension, addressing environmental issues benefited the global population, while solving social challenges mainly supported the developing world. Finally, environmentalists conceded that because prevailing sustainability messages focused on the environment, environmental associations seemed more straightforward.

Conversely, proponents of the social dimension argued that without the existence of people, the principle of sustainability was redundant. “Why talk about sustainability if we don’t have people to be part of it? What is the point of achieving it?” (Indian-born male, 34 years, settled 5+ years). Human survival and the satisfaction of basic human needs, such as good health, food, and water, were thus considered paramount. Not only was social sustainability considered an elemental human right, but it was also deemed more actionable. The discussions, therefore, were reflective of a “chicken or the egg” dilemma, whereby it seemed impossible to identify which component should come first. It created philosophical divisions within and amongst the groups, whereby the Indian-born participants who supported the planet stance either settled 5+ years ago or had a background in environmental engineering. Otherwise, no gender or age bias was discernable.

Finally, contrary to expectations stemming from the literature, resolving gender equality was not deemed a social sustainability priority by Indian-born participants. Although it was recognised as an issue, it was considered less crucial because (1) it was viewed as a Western construct that could not be globalised, (2) it could be achieved indirectly by meeting other goals, and (3) it was a concept that felt personally unfamiliar.

Table 5.3

Environmental sustainability versus social sustainability

Themes / Codes	Description of Participant Response	No. of groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
Tensions between environmental and social dimensions			
The planet must be the priority	The Earth / climate is the basis of life, the crux of the problem. Environmental issues are irreversible and urgent. Climate is a global issue and includes the developed world. Environmental issues are top of mind because of the prevailing language around sustainability.	4 (1,2,4,7)	25
People come first	The existence of people is the foundation for sustainability. Human survival and the satisfaction of basic needs is paramount. Social justice is a fundamental human right and seems more actionable.	6 (1,2,3,4,5,6)	19
Gender Equality not a priority	A Western construct that cannot be globalized. Gender equality is not crucial for survival and can be achieved through other goals. Issues of gender inequality are unfamiliar.	4 (3,4,5,7)	16

Table 8. #5.3: Environmental sustainability versus social sustainability

Note. Groups 1 & 2 = Australian control groups, Groups 3 & 4 = Indian-born participants settled less than one year ago, Group 5 = Indian-born participants, mixed settlement times, Groups 6 & 7 = Indian-born participants settled 5+ years ago

5.1.5 Education as the Bridge Between the People and the Planet

As the people versus planet debate advanced, quality education increasingly emerged as the solution to the problem. Education was considered fundamental in the endeavours of sustainability. Not only could education promote the understanding, awareness, and fulfilment of an inherently complex concept, but it could also offer the opportunity for a more

viable lifestyle. If children were instructed on sustainability early on, they could adapt their own behaviours and be influential in transforming those of others. Specifically, the education of girls was instrumental in the transformation process. As one Indian-born female (36 years, settled 5+ years) explained: “When you educate the girl (future mother), you educate the family. That’s what is said.” Participants’ personal accounts of inspiring their siblings, parents, and grandparents to engage in sustainable practices, such as installing solar panels in the home or not wasting water, further underscored the transformative process. Participants argued that once awareness and knowledge were achieved, sustainable action would follow. In essence, education was the building block for sustainable practices and behaviours.

Moreover, quality education could feed into the achievement of other SDGs and provide a potential gateway out of poverty (Indian-born male, 26 years, settled 5+ years) and/or provide brighter (Indian-born female, 34 years, settled 5+ years), more egalitarian futures (Indian-born female, 32 years, settled 5+ years) not only for girls but also for rural communities. As such, achieving Goal # 4, Quality education, also addressed Goal # 1, No Poverty, Goal # 5, Gender Equality and Goal # 10, Reduced Inequalities. Therefore, a good education would boost sustainable action and alleviate socio-economic concerns, satisfying the demands of both the people and the planet advocates. It thus became the cornerstone of sustainable development for the participants, with no apparent gender, age, or time of settlement skew. However, the conversation was generally spearheaded by the female, slightly older, and settled participants.

5.2 RQ 3: How do cultural norms and the Indian Australian diasporic identity underpin and direct sustainability perceptions and preferences?

5.2.1 Cultural Nuances Shape the Approach to Sustainability

As discussed in section 5.1.1, participants agreed that sustainability entailed a balanced, long-term relationship between humans and nature. However, the way this could be achieved diverged between the Indian participants and the control groups (see Table 5.4). Indian-born participants displayed a more pragmatic stance. They had faith that their individual actions effectively contributed to sustainability, be that drying their clothes in the sun, avoiding single-use plastic, or separating waste. Essentially, a tally of individual, incremental contributions could produce a collective impact. One Indian-born participant explained: “If you do little things in your day-to-day life, that can make an impact. Because a small change can lead to a big change” (Indian-born male, 34 years, settled 5+ years).

Moreover, the impact could happen gradually rather than immediately. This conviction was supported by the perception that Australia’s sustainability operations and initiatives effectively promoted sustainable behaviours amongst businesses (e.g., elimination of single-use plastic bags) and the public (e.g., waste management). Indian-born participants highlighted that they, too, had adopted some of the sustainable practices once they settled in Australia. In fact, some felt they embraced these practices more wholeheartedly because they had not encountered them in India.

The practical, matter-of-fact approach also translated into the Indian-born participants’ appreciation of the three-pillar sustainability model. They acknowledged that sustainability necessitated a well-adjusted connection between the three components: society, the environment, and the economy. All three had equal rights—people had the right to live comfortably, industry had the right to make profits and/or progress technologically, and all without causing harm to the environment. Rather than attempting to obstruct one dimension

over the other, a balance between the three was vital. Any expectations of the contrary were unrealistic (Indian-born female, 27 years, new arrival). This “can-do” attitude accorded Indian-born participants a feeling of satisfaction and hope that they themselves were bolstering the sustainability agenda.

Conversely, participants of the control groups had a more critical outlook. Their sustainability stories focused on detrimental behaviours such as pollution and greenwashing. For them, a larger-scale, transformative approach, such as implementing clean energy systems or vertical farming industries, was a prerequisite to sustainability. However, they questioned and mistrusted the motives and validity behind some of the institutions that provided these systemic changes. They wondered if the purchase of a Tesla electric car truly contributed to sustainability or if it was merely an elitist marketing ploy inherent to the capitalist system. However, they felt they needed to be more qualified to answer these questions and thus inadequate to address the crisis. One Australian participant reflected: “What can I do? Sometimes you think your individual choice might not have a huge impact” (Control group male, 25 years). As a result, the Australian participants’ deliberations were more drawn-out and laboured. Much of the conversation was spent reflecting on the complexities and contradictions of the sustainability paradigm and concluded with an: “I don’t know.” Consequently, control group participants seemed more despondent and pessimistic about their contributions to the sustainability cause.

Nevertheless, all participants agreed that an effective systemic approach required government backing. It is the government that ultimately controls and legislates sustainable action. However, participants needed to be convinced that governments were fully committed to the sustainability cause. Control group participants (and some Indian-born participants who had settled 10+ years ago) felt governments were simply exploiting sustainability to promote political agendas. For them, governments engaged more in posturing than actual

sustainability actions, which was disheartening. As one participant highlighted, the COVID interventions conducted by governments demonstrated that “when governments take action, they can make a huge impact, and that just shows how much inaction is happening” (Control group female, 28 years). Alternatively, Indian-born participants felt governments were removed from on-the-ground realities and/or were too compromised to truly foster sustainability. As such, they had minimal expectations of the government to solve the crisis. These differing positions and levels of reliance on governments may explain the group participants’ diverging approaches and emotional reactions.

Table 5.4*Diverging sustainability approaches*

Themes / Codes	Descriptions of Participant Response	No. of groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
Culture shapes sustainability approach			
Belief in individual contributions	Individual contributions count, e.g., 3 R’s, encourage right behaviour, create awareness, consume responsibly. Making a small contribution, difference for the environment, future is still valuable.	5 (3,4,5,6,7)	25
Institutional support is necessary	Systemic action is necessary. Practices need to be implemented on a mass scale and for the longer term, e.g., renewable energy sources.	6 (1,2,3,5,6,7)	21
Need of government & legislation	Government is ultimately in control of the direction sustainability takes; they have the power, responsibility to set legislation. However, action on sustainability is influenced by political agendas.	6 (1,2,4,5,6,7)	23

Table 9. #5.4: Diverging sustainability approaches

Note. Groups 1 & 2 = Australian control groups, Groups 3 & 4 = Indian-born participants settled less than one year ago, Group 5 = Indian-born participants, mixed settlement times, Groups 6 & 7 = Indian-born participants settled 5+ years ago

5.2.2 The Diversity of the Indian Community Complicates Identity Connections

At the end of the group discussions, participants were asked to complete the five-item diasporic social identity scale and explain the rationale behind their responses. The discussions revealed that the diversity of the Indian diaspora and the time of settlement were instrumental in determining a connection or disconnect to the diasporic community. Table 5.5 summarises the social identity themes and their frequency.

Consistent with the scholarly depiction in section 1.3.4 of the literature review, participants highlighted that the diversity of religions, languages, and regions in India complicated the level of connection among the Indian diaspora. For example, those who were adherents of Indian minority religions (e.g., Catholics or Muslims) recognised that their faith could be a more potent source of connection than their nationality. Indeed, they conceded having a closer bond with people of other South Asian countries (e.g., Pakistan) because they shared the same religion. Moreover, some highlighted that socio-economic and regional divisions (i.e., caste and colour divisions) of India persisted in the Indian Australian diaspora. One participant explained that her Southern Indian origins and her darker skin left her less welcome in the Indian Australian community. Some highlighted that these traditional outlooks were more pervasive in diasporic communities than in India.

I've found the Indians here; they're a bit conservative. Whereas, I find the ones back home are actually more progressive. It's sort of like the women will sit with the women, and the men will sit with the men, and if you're a woman, you can't have male friends. I find there is a lot of this stuff, which was part of my grandmother's time. I find that they've just taken those values and have stayed stuck. (Indian-born female, 36 years, settled 5+ years)

They believed the diasporan community was out of touch with contemporary Indian culture. Consequently, despite joining Indian community groups when arriving in Australia, they struggled to relate to the diasporan community. Others, however, referred to the Indian diaspora as their replacement family. For them, sharing the same culture created a sense of comfort and familiarity and reduced their nostalgia for home. This was particularly true for the younger females who had just arrived and had no family in Australia. The duration of settlement and the lack of family ties in Australia thus affected the type of diaspora connection sought by the participants. Newly settled participants without family were more intent on interacting with the diasporan community.

Conversely, those who had lived in Australia for over five years were not seeking contact with the Indian diasporan community; nor were they actively maintaining their initial connections. They had established new family networks through extended family members or the creation of their own families. That said, as posited by Dufoix (2008) and Pradhan and Mohapatra (2020), Indian-born participants agreed that an underlying, common Indian-ness united the diasporan community. Although they found themselves judging life both here and there, at their core, they remained Indian. The participants' identification with the Indian Australian community was thus based on self-identification rather than self-investment as outlined by Leach et al. (2008). This coincides with the Leach et al. (2008) suggestion that categorical, real-world in-groups (e.g., ethnic groups) are more likely to foster a group identity based on self-definition, while self-investment is more probable when the in-group's identity is under threat and needs defence. (See section 2.4 for more details.) This was not the case in these discussions.

Table 5.5*The complexities of the Indian diasporan identity*

Themes / Codes	Descriptions of Participant Response	No. of groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
Indian diasporic identity is complicated			
Time of settlement affects connection with diaspora	Connection to diaspora is affected by time of settlement; Settled Indians don't seek the connection. New arrivals either feel culturally different to the diaspora or see diaspora as replacement family.	4 (3,4,5,7)	14
Indian diversity can make connection harder	India's socio-economic, linguistic, and religious diversity hampers the Indian connectivity, leading to alternate affinities based on region, city, religion, socio-economic position.	3 (3,5,7)	13
Underlying Indianness remains	Despite India's cultural diversity being Indian remains integral to their person.	3 (3,4,7)	7

Table 10. #5.5: The complexities of the Indian diasporan identity

Note. Groups 1 & 2 = Australian control groups, Groups 3 & 4 = Indian-born participants settled less than one year ago, Group 5 = Indian-born participants, mixed settlement times, Groups 6 & 7 = Indian-born participants settled 5+ years ago

5.2.3 Social Identity as the Gauge of Sustainability Perceptions and Preferences

Section 2.4 on Social Identity Theory explains that individuals are members of many social groups ranging from sports clubs and home communities to religious or ethnic groups. The sense of belonging to these social groups is intrinsic to the individual and shapes their social identity (SI). Depending on the social context, the SI becomes more or less salient and influences attitudes and preferences. The framework of the group discussions presented participants with two distinct social settings: sustainability in a global setting and sustainability in an Indian context. Moreover, while the Indian-born participants were diverse in terms of their religious, linguistic, and regional backgrounds, they were united by their Indian and urban origins, high level of education and relatively privileged socio-economic standing. Those who were working were engaged in professional and technical occupations,

such as data analytics, research, or physiotherapy. Those still at university were studying subjects such as computer science and engineering. These common group characteristics were inherent to their diasporic social identity, increased in saliency depending on the social setting, and influenced their perceptions and preferences during the discussions.

At the outset of the discussions, the sustainability setting was a universal one. As a result, the narrative was guided by the identity of an educated, cosmopolitan citizen. Given the dominant environmental sustainability discourse transmitted through schools and institutions, the narrative had an environmental, solution-driven focus. Participants described the depletion of valuable planetarian resources, their approach to waste management and the intricacies of alternative energy sources, such as solar panels. They attributed their detailed understanding of the mechanisms to their schooling and/or active engagement with the matter. Some had been involved in installing solar panels for the family home; others sought additional information through the media. They highlighted the complexity of achieving sustainable development and the need to learn and engage with the concept to increase awareness and sustainable actions.

The self-definition as an educated group prevailed once the discussion framework introduced an Indian context. However, their Indian origins and more privileged background also became central to Indian-born participants' SI and its effect on sustainability preferences. The inclusion of an Indian perspective led to the acknowledgement that sustainability, while a global notion, called for local adaptations. Social sustainability and the fulfilment of basic human needs thus entered the conversations. Whether the Indian-born participants had settled 5+ years ago or just arrived, their common Indian-ness united them in their change of preferences regarding the sustainability dimensions. Addressing challenges such as hunger, clean water, and poor health became paramount to sustainability.

Moreover, their position of Indian privilege also shaped their perception of gender equality. Indian-born participants explained that in an Indian context, gender equality was primarily related to equal education opportunities for girls in rural communities rather than closing the pay gap, for example. While these opportunities were deemed vital for gender equality in India, they were a low priority for participants. The Indian-born participants had all benefited from a relatively privileged upbringing and a lack of education was not integral to their social identity. In addition, gender inequalities were firmly entrenched in the fabric of Indian society and difficult to shift (Indian-born female, 27 years, new arrival).

On the other hand, the Indian-born participants' position of privilege was instrumental in their high prioritisation of education in promoting sustainability. Not only did they attribute their sustainability awareness and contributions to their level of education and privilege, but they also felt it was their role to encourage, guide and build awareness in people who did not share the same privileges (Indian-born female, 34 years, settled 5+ years). Therefore, the salience of the participants' various aspects of their SI likely guided their sustainability perceptions and preferences during the discussions.

5.3 RQ 4: What language and preferences, as expressed by the Indian Australian diaspora, should be implemented to address RQ 2 and RQ 3?

5.3.1 The Most Suitable Terminology for the Stem of Scale Questions

As discussed in section 4.2 of the methodology section, participants of the focus groups were asked about the meaning and connotations of several key terms that could be applied in the online survey. The purpose of this discussion was to ensure that the BWS and SI scales most effectively measured what they set out to measure. The intention of the BWS was to determine which SDG was considered the most imperative and which SDG was considered the least imperative. As such, both the conversational terms, urgent and important, were deemed valid for use in the BWS stem question. The different implications of the

question, “Please indicate which of the six listed SDGs is the most important and which is the least important to you” versus, “Please indicate which of the six listed SDGs is the most urgent and which is the least urgent for you” was thus discussed. Participants agreed that the difference was minimal and would lead to few changes in prioritisation. However, they suggested that the term “urgent” created a slight bias towards goals related to the environment. Environmental concerns were generally considered more time sensitive. In addition, the language used in SDG #13: “Take urgent action to combat climate change and its impacts” skewed an urgency-based prioritisation in its favour. Moreover, urgent action contradicted the tenet of longevity associated with the sustainability paradigm.

When you look at something like climate action, it screams urgency within that, the very word screams urgency; it literally says: take urgent action to combat climate change, but then we've been talking about sustainability and we identified, at the very start of this conversation that sustainability isn't necessarily taking that retaliatory, urgent action, but it's actually about making choices about longevity. (Control group female, 28 years)

It was, therefore, decided to use the term “important” in the BWS stem question.

In addition, a relevant and comprehensible group descriptor for the SI scale developed by Doosje et al. (1995) and Leach et al. (2008) needed to be established. The aim of this scale was to measure to what degree India-born participants attributed their social identity to the group membership of the Indian Australian diaspora. Similarly, to determine the level of a potential hybrid cultural identity, the same scale was repeated in relation to their perceived group membership in the Australian community. Multiple options of group labels, such as the “Indian Australian diaspora,” “Indian migrants to Australia,” and the “Indian community overseas,” were tabled. The discussions showed that the term diaspora was unfamiliar and not well understood by participants. The term migrant, whilst known, included implications

relating to settlement duration. It was associated with a more recent arrival and felt less applicable to the more settled participants. The expression *Indian community overseas*, on the other hand, was considered the most inclusive and comprehensible representation for the Indian-born participants. Lastly, to clarify that overseas meant residing in Australia, it was decided to label the group: “Indian community living in Australia”.

5.3.2 The Most Suitable SDG to be Excluded from the Survey

As mentioned in section 4.4.3 of the methodology section, the number of sets used in the BWS was predetermined by existing BWS designs. A 16-set design, which was the closest number to the 17 SDGs, was selected. This meant that one SDG needed to be excluded. After the prioritisation activity, participants were asked which goals were the most expendable. Corresponding to the outcomes of the Barkemeyer (2011) study, participants were most inclined to remove Goal # 17, Partnerships for Goals. Although the goal was not necessarily placed last in the prioritisation rankings, participants were unsure of its aim or felt it overlapped with other goals, such as Goal # 16, Peace, Justice, and Strong Institutions or Goal # 12, Responsible Consumption and Production. Given that an overlay with other goals implied that the intentions of Goal # 17 remained, it was easier to eliminate. Goal # 17 was thus excluded from the BWS task in the survey.

5.4 RQ 6: How can business refine their CSV narrative to resonate with the Indian Australian diaspora?

5.4.1 Assessments of CSV Interventions Mirror Sustainability Preferences

As outlined in section 4.3.3 of the methodology section, participants were presented with six exemplary CSV initiatives selected from articles produced by CSV scholars. They were asked to discuss their perceived effectiveness in contributing to sustainable development. Each example represented one of the CSV strategies outlined by Porter and Kramer (2011). Table 5.6 provides a summary description of each CSV initiative. Concepts

labelled “A,” “B,” and “C” redefined productivity in the value chain (“A” through creative distribution, “B” through improved energy use and logistics, and “C” through an improvement of procurement processes). Concepts “D” and “E” reconceived products and markets, and concept “F” applied local cluster development. All concepts included references to positive sustainability outcomes (see Appendix B for details). As mentioned in the methodology section, concepts were shown in random order to reduce the fatigue order effect and were labelled alphabetically instead of numerically to reduce the perception of hierarchy.

Overall, participants acknowledged that all initiatives had merit in contributing towards sustainable development. However, they favoured the interventions perceived to have a long-lasting, large-scale impact and provide local community agency. An initiative was considered long-lasting if it empowered local communities with skills and resources that could be passed down through generations. As one participant explained:

I like the idea of interventions that follow the principle of ‘teach the man to fish’ ... because that information can then be passed down through generations and is something they can do in their business and communities to carry it forward. (Control group female, 25 years)

The educational component in concepts “A” and “C” thus contributed to the appeal of these initiatives and aligned with the participants’ value of education in sustainable development. Similarly, interventions that affected more people and/or addressed apparent serious social issues (i.e., those that satisfied basic human needs) were considered more impactful. As such, interventions that addressed health or environmental issues, such as concepts “B” and “D,” gained interest.

Table 5.6*CSV Concept Summaries*

Concept Label	CSV Strategy	Description
Concept A – Female distribution network	Redefining productivity in the value chain—creative distribution.	A company provides women in impoverished villages with skills and income by creating a direct distribution system of hygiene products, thereby also reducing communicable diseases in the villages.
Concept B – Reduction of waste/CO2	Redefining productivity in the value chain—improved energy use and logistics.	A company reduces packaging waste and CO2 emissions by providing packaging guidelines to suppliers, cutting delivery routes, and buying from local farmers.
Concept C – Supporting coffee farmers	Redefining productivity in the value chain—improved procurement processes.	A company helps poor coffee farmers by guaranteeing bank loans and providing advice on sustainable farming practices, which leads to higher yields, better-quality production, and less environmental impact.
Concept D – Spice supplementation	Reconceiving products & markets.	A company adds essential nutrients to a commonly used spice product to help combat nutritional deficiencies, such as anaemia.
Concept E – Mobile banking	Reconceiving products & markets.	Through mobile phone technology, a company offers banking services to people living in poverty, who have no access to financial services, thus increasing their employability.
Concept F – Government partnerships	Local Cluster development.	In partnership with local governments, a company helps develop an infrastructure program that improves ports and roads, thereby facilitating the access to agricultural inputs for local farmers and supporting employment.

Table 11. #5.6: CSV Concept Summaries

In addition, these concepts included numeric indicators (concept “B”—“cut 100 million miles from truck delivery routes”, and concept “D”—“was used by 138 million people”), which confirmed the magnitude of the intervention and made its effectiveness more convincing. The participants’ assessments of the concepts satisfied the shared value criteria outlined by Pfitzer et al. (2013), which suggest an organisation firmly embeds social purpose into its core strategy and ensures this purpose addresses a genuine social need (see section 1.2.1 for details). Hence, the interventions that fulfilled CSV criteria were deemed most effective in supporting sustainable development.

Conversely, the interventions deemed incongruous with ground realities, too niche, and/or had an economic focus were considered less relevant in achieving sustainable development. Concepts that seemed inoperative in India for technological and/or cultural reasons (concepts “E” and “C”) were regarded as less valid. Indian-born participants argued that people living in rural India would mistrust using phone technology to do their financials, would not understand the applications of advanced mobile phone technology, and would not have the necessary infrastructure to allow for phone banking. Equally, they felt that coffee was not a popular product in India and more of a luxury. Lastly, the concepts that had a more economic aim, such as increasing employability or increasing household income (concepts “E” and “F”), were considered less relevant in supporting sustainable development and, therefore, not as effective. That said, the government’s involvement in concept “F” was deemed advantageous, rendering the intervention more viable and achievable. The general assessment of the CSV interventions thus reiterated the participants’ reflections made earlier in the group discussions (see Table 5.7 for a summary of the frequency and reasoning behind the general CSV assessments), with environmental and social sustainability concerns outweighing economic ones. Moreover, the principle of longevity was fundamental in the participants’ understanding of the meaning of sustainability. In addition, the premise that education was a key to successful sustainable development had also emerged in the evaluation of the SDGs.

Table 5.7*General Assessments of the CSV Interventions*

Themes / Codes	Descriptions of Participant Response	No. of Groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
CSVs must mirror sustainability understanding			
Long-term vs short-term impact	Initiatives that tackle the crux of a problem have a bigger impact, because they have longevity, e.g., by providing skills and health or reducing environmental impact. Those that just deal with symptoms (e.g., anaemia), and not the cause (malnutrition), are less effective.	5 (1,2,5,6,7)	12
Importance of scale & measures	Initiatives with larger scale potential and measurable outcomes are more effective.	5 (1,2,4,5,6)	13
Value of community agency	Allow the local community to tackle issues themselves by providing skills, using local resources.	5 (1,2,3,5,6)	10
Mismatch with ground realities	Corporations are not in touch with the needs and capabilities of much of the population, e.g., implementing communication technologies as bank replacements, presumes the functioning, knowledge and trust in those technologies, and coffee is not consumed locally.	4 (1,3,5,6)	11

Table 12. #5.7: General Assessments of the CSV Interventions

Note. Groups 1 & 2 = Australian control groups, Groups 3 & 4 = Indian-born participants settled less than one year ago, Group 5 = Indian-born participants, mixed settlement times, Groups 6 & 7 = Indian-born participants settled 5+ years ago

5.4.2 A Clear Sustainability Connection Increases the CSV Resonance

Concept “B” was the only incontestable initiative out of the six. (See Table 5.8 for a summary of intervention assessments.) The environmental focus of the initiative delivered immediate, clear cues of sustainability. It was an archetypal model of the familiar *Three Rs* mantra—reduce, reuse, recycle—and offered longevity and community agency.

I think ‘B’ would make a big impact, an impact that would last into the future. It isn’t some kind of temporary fix. It is something you can implement now and forever. And waste and landfills are also something we talked about in the beginning, so it reduced the climate-related issues.

So, in terms of sustainability, I think that this is up there. (Control group female, 23 years)

As such, concept “B” was emblematic of the participants’ characterisation of sustainability as a balanced interaction between humans and the environment to maintain the earth’s resources for future generations. It offered a direct link to sustainability through the environmental dimension, whilst the social and economic focus of the other initiatives seemed less germane to sustainability per se. One participant surmised: “The only one that’s sustainable is ‘B’ ... the others are production oriented, not sustainability oriented” (Indian-born female, 34 years, settled 5+ years). Moreover, the scale of the intervention was impressive with “cutting 100 million miles from delivery routes” considered “a lot of miles” (Indian born male, 26 years, settled 5+years). Concept “B” was thus endorsed with enthusiasm and described as “great, impressive, smart and strong.”

Amongst the remaining five interventions, most recorded both positive and negative commentary. Only concept “E” received just critical feedback. Concept “A” was valued for the educational component, the resulting empowerment of women, and the improvement of health and hygiene practices. The first two aspects resonated most with the female participants while addressing basic human needs was pertinent to all. The only improvement suggestions for this intervention entailed making the distributed products biodegradable and locally sourced. These minor refinements would introduce the environmental dimension and thus complete the sustainability paradigm.

If you would just make a little change in initiative ‘A,’ if you would make the sanitary pads, I assume they are talking about sanitary pads, and you made them biodegradable, straight up it says sustainability. Otherwise, they just go to landfill and create waste. (Indian-born female, 34 years, settled 5+ years)

Concept “D” also generally received a positive response. It was applauded for its scale and the effort to improve significant health issues with its reinforced spice product. However, the applicability across India’s diverse food cultures was questioned, and suggestions were made to reinforce alternative food sources. Furthermore, some participants felt that this intervention did not resolve the underlying social issues, namely malnourishment and poverty. The initiative thus only offered a provisional solution rather than addressing the heart of the problem. This criticism supports the CSV criterion by Pfitzer et al. (2013), that organisations must understand and address underlying social issues to make CSVs effective.

Concepts “C” and “F” held a relatively neutral position in that the positive perceptions were offset by negative ones. In both concepts “C” and “F,” Indian-born participants appreciated the support given to the farming community, a community considered fundamental for society. In addition, the proposed collaboration with governments in initiative “F” implied a more successful outcome. That said, the relevance for sustainability and the level of impact was not straightforward, with one participant asking: *“How do we relate this to sustainability, though?”* (Indian-born female, 27 years old, new arrival). Given that the focus of these two interventions was economic, the ambivalence about the value of these interventions reflected the low priority attributed to the economic sustainability dimension presented in the earlier discussions. This uncertainty was exacerbated in intervention “E.” Not only did this intervention support economic sustainability, but the support was dependent on a technology that was deemed disconnected from on-the-ground realities. People in remote areas would not have access to the sophisticated phone technology required for mobile banking. If they did, it would be unreliable and limited to only the younger population and/or one family member. As such, this intervention seemed to be designed and implemented by an organisation that was out of

touch with existing social conditions. One participant compared this type of misjudgement to the Indian government's introduction of online learning during the COVID pandemic.

This is something that I observed when we shifted to the online teaching model. It's very easy for the government to say, stay at home and study from there. They (the people) don't have phones or the internet to study from home. You just sit up there, and you make rules without realising what's actually happening. And even if they have phones, there are five kids in a house; there's one parent. That parent has one phone. Who's going to study? Classes are at the same time. You don't have five phones ... This is just like you are not looking at the ground realities. (Indian-born female, 27 years, new arrival)

In addition, as mentioned in section 5.4.1, participants wondered if people in rural India would understand and embrace phone banking without the necessary education. One participant explained: "Only with education would 'E' be possible. Some people who are living remotely are afraid to use phone technology. Especially when it comes to handling their financials. They feel that if they go to the bank and talk to the person, they're safe" (Indian-born female, 32 years, new arrival). Lastly, the organisation's motive for reconceiving an existing telecommunication product with financial services was questioned and associated with potential greenwashing. It was a means to sell more products without addressing a crucial sustainability issue. The re-conception of the spice product in concept "D," on the other hand, alleviated health issues and, therefore, did not inspire the same associations. The concept preferences thus underscored the prioritisations presented in the earlier discussions, with participants favouring interventions that directly support the planet or the people. Interventions that promoted prosperity were less valued. The premise that interventions that deliver prosperity indirectly still support people was not recognised. This

suggests that CSV narratives must establish a direct benefit for people and the planet to create an obvious and discernible connection to sustainability.

Table 5.8

CSV Intervention Highlights

Themes / Codes	Descriptions of Participant Response	No. of Groups, <i>n</i> , (Group ID)	Reference Frequency, <i>n</i>
CSVs praise and criticism			
CSV Initiative A	Supports health through increased hygiene skills, provides an income, empowers women, easily improved.	7	10
CSV Initiative B	Reduction of waste and CO2 at an impressive scale. Combats environmental issues by reducing waste and supports local community networks. Not temporary. Directly associated with sustainability because it tackles environmental problems.	6 (1,2,3,4,6,7)	13
CSV Initiative C	Upskilling local networks (farmers) on a good scale. Not temporary.	4 (1,2,3,5)	5
CSV Initiative D	Improving health through nutrition at a large scale; satisfying a basic need.	5 (2,3,4,5,6)	9
CSV Initiative E	Motives are questionable—are they just selling product? The outcomes (economic) are of low priority, and the execution too complex to be applicable for the larger community in the third world.	6 (1,2,3,4,5,6)	17
CSV Initiative F	It is making a local impact. The support of the government ensures achievement of goals.	3 (1,3,6)	5

Table 13. #5.8: CSV Intervention Highlights

5.5 Summary of Qualitative Research Findings

In summary, the group discussions revealed the following key outcomes.

First, the immediate understanding of sustainability relates to the preservation of the environment, with a specific focus on a reduction of societies' excessive and wasteful behaviours. This association is attributed to its perceived actionability and pervasiveness (e.g., widespread school and government discourse). The purpose of environmental preservation is to maintain the earth's resources for future generations.

Second, the social and economic sustainability dimensions require support material to enter the narrative. The social dimension increases in significance with the recognition of the North South sustainability divide, (i.e., an Indian context). Addressing basic human needs becomes central to the conversation. Both the environmental and the social dimensions are thus fundamental to sustainability. Conversely, economic sustainability gains little relevance. The function of economic sustainability as access to the social dimension (e.g., resolving hunger through decent work) is less tangible which thus reduces its significance. In addition, whilst integral to sustainability, the demand for economic growth counters the principle of preservation and a reduction of excessive behaviours.

Third, the three pillars of sustainability are tightly entwined and make trade-off decisions amongst them, particularly between the environmental and social components, a vexed “chicken or the egg” dilemma. The economic dimension is considered a support tool for the environmental and social components and is less relevant in the debate.

Fourth, education emerges as the cornerstone of sustainability. It either improves the understanding of the concept, which drives the necessary action, or it helps alleviate critical social issues such as health problems and leads to more viable lifestyles. In essence, it supports both the environmental and social dimensions and serves as a solution to the “chicken versus egg” dilemma.

Fifth, the approach to sustainability is culturally nuanced. Indian-born participants have a practical, can-do attitude and believe incremental action effectively contributes to sustainability. Their outlook is a positive and hopeful one. Australian participants, on the other hand, feel that large-scale, transformative action is necessary to achieve sustainability. Their position is more critical and despondent.

Sixth, the diversity within the Indian diaspora (e.g., regionality, language, religion) and its perceived differences from contemporary Indian society reduce the level of self-

investment (i.e., feelings of satisfaction, solidarity, and centrality) with the diasporic community. However, a strong underlying level of Indian ethnic self-definition and ingroup identity remains.

Seventh, the Indian identity, as well as the social identification with a privileged and educated background, directs the sustainability narrative. Specifically, the value of education, the relevance of social justice, and gender equality are influenced by these aspects of the participants' SI.

Last, CSV narratives must establish a clear benefit within the environmental or social dimensions to create a forthright and strong connection to sustainability. Interventions that follow criteria outlined by CSV scholars (e.g., address true social issues, are integral to business strategy and operations) and offer longevity, scalability and community agency are favoured.

CHAPTER 6: FINDINGS QUANTITATIVE PHASE

6. Introduction

This chapter documents the results of the different quantitative analyses presented in the methodology section. The focus is research questions 1, 2, and 3, which address how the Indian Australian diaspora understands and values sustainability, the SDGs and CSV interventions (1), how the SDGs are prioritised relative to each other (2), and how cultural norms and social identities underpin these perceptions and preferences (3). The chapter first describes the participant flow throughout the survey and the approach used to address the missing data. Next, it presents a respondent profile before delving into each research question. All sections relating to the research questions start with the assessment of frequency tabulations and/or applicable descriptive statistics (whereby the percentage decimals are rounded to the nearest tenth), followed by inferential statistics. Due to the study's exploratory nature, the analysis is not grounded in null hypothesis significance testing and/or primary/secondary hypotheses but rather based on assumptions derived from the data collected in this study. The confidence interval applied for the inferential statistics is 95%. A summary table of all significant differences and relations amongst variables can be found in Appendix F. Finally, the chapter concludes with a summary of the key outcomes of the quantitative phase.

6.1. Participant Flow

A total of 245 respondents were recruited across Australia to participate in the online survey from 14 February 2023 to 31 July 2023. After assessing their eligibility, 226 respondents remained (two opted out at the start, 16 were not born in India, and one was under 18 years old). A further screening of the data led to the additional removal of 34 participants. Participants with short participation times and/or who had not commenced the

BWS were removed ($n = 26$), as were participants with ReCAPTCHA scores below 0.30 ($n = 8$) (note that initial participants who had not been screened using the computerised ReCAPTCHA mechanism were assessed for consistency manually). As a result of the data-cleaning process, a total of 192 respondents remained. However, not all 192 participants completed the entire survey, with a total of 145 respondents answering the final question. This attrition of respondents could be explained by the length of the survey (the median response time was approximately 16 minutes).

Nonetheless, it was decided to keep the partially completed surveys ($n = 47$) to preserve as much data as possible and maintain statistical power for analysis. Moreover, the latter part of the survey primarily related to the demographic profiling of the participants rather than relating to the research questions. Figure 6.1 summarises the number of participants at each section of the survey.

Figure 6.1

Participant Flow

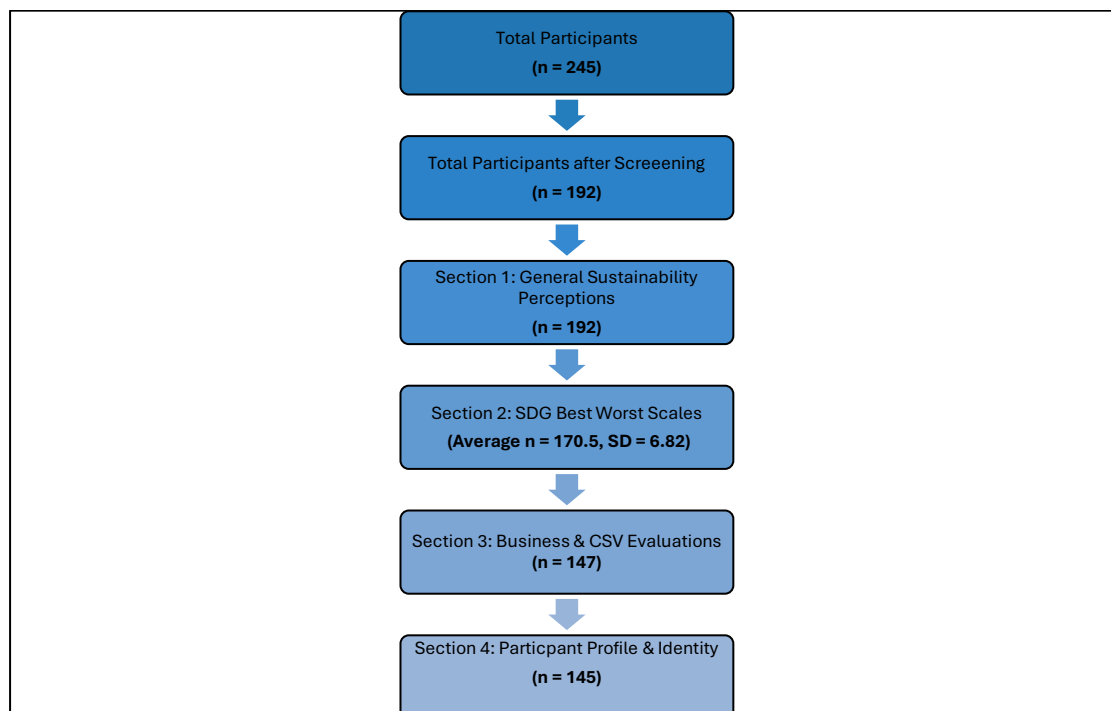


Figure 9. #6.1: Participant Flow

6.2 Respondent Profile

Contrary to the focus groups, all participants of the survey were Indian-born. However, the age profile of the survey respondents mirrored that of the focus group participants, with the majority being 18–35 years old (60%, $n = 115$). Of the remaining respondents, approximately one-third were 36–55 years old (36%, $n = 69$) and only 4% ($n = 8$) were over 56. Equally, as in the group discussions, most survey respondents had a university degree (71%, $n = 103$), of which 37% ($n = 53$) had also attained a post-graduate degree. Less than 30% ($n = 42$) had completed school or vocational training as their highest level of education. A Chi-Square Test of Independence showed significant relations between the age of participants and their highest level of education, with the 18–25-year age group more commonly having completed a school finish or vocational training as their highest level of education, while participants over 36 years were more likely to have attained a post-graduate degree, $\chi^2(4, 145) = 34.7, p < .001$.

Furthermore, comparable to the focus groups, most respondents came from urban and metropolitan centres in India (72%, $n = 105$) and originated from the states of Maharashtra, Karnataka, Tamil Nadu, and Gujarat (17%, 15%, 11%, and 10%, respectively). As such, in total, 60% ($n = 114$) of the survey respondents were born in Southern India (i.e., South of the Vindhya Mountain range) and 40% ($n = 77$) in Northern India (i.e., North of the Vindhya Mountain range, including Gujarat).

In Australia, most respondents lived in New South Wales and Victoria (56%, $n = 108$; and 18%, $n = 35$, respectively), with a much smaller and even spread of residents in South Australia, Western Australia, the Australian Capital Territory, and Queensland (7%, 7%, 6% and 5%, respectively). The participants' time of settlement was spread relatively evenly, with 36% ($n = 52$) having been in Australia for less than five years, 21% ($n = 30$) for five to ten years, and 43% ($n = 63$) for over ten years. The settlement duration was significantly related

to the age of the participants. Most participants who were 35 years and younger had settled less than ten years ago, while those who were 36 and over had arrived over ten years ago, $\chi^2(4, 145) = 24.4, p < .001$. That said, nearly half the respondents returned to India yearly or more often (47%, $n = 68$), and just over a quarter (26%, $n = 38$) either returned every one to two years or every two years or less. Moreover, many maintained frequent contact with family and friends in India, with many connecting either daily (45%, $n = 65$), several times per week (30%, $n = 43$), or close to weekly (9%, $n = 13$), and a few connecting monthly (5%, $n = 7$) and less often (12%, $n = 17$).

The gender classification of the respondents showed the majority of participants identified as male (54%, $n = 78$), while 43% ($n = 62$) of participants identified as female, and 3% ($n = 5$) identified as another gender and/or chose not to disclose their gender. Most survey respondents had partners, with 55% ($n = 79$) married or in a de facto relationship and 10% ($n = 15$) in a relationship, whereas 35% ($n = 50$) were single, widowed, divorced, or separated. Last, most respondents were affiliated with the Hindu faith (55%, $n = 79$) or had no religious affiliations (11%, $n = 16$).

In summary, the survey participants were generally tertiary-educated young adults from the South of India who had settled in NSW and Victoria and had partners. This is representative of the Australian Indian diaspora as described in the literature review, with 58% of the Indian-born population holding a bachelor's degree or more, living in NSW and Victoria, originating from the southern and western states of India (Varghese, 2018), and with the median age being 35 years old (Statistics, 2021, April 23). Similarly, the participants' urban origins suggest they represent the cosmopolitan nature accredited to diasporan communities (Turcu & Urbatsch, 2020).

6.3. RQ 1: How does the Indian Australian diaspora understand and value sustainability, the SDGs and related CSV interventions?

6.3.1 Education Influences the Perception of Sustainability

At the beginning of the survey, the general understanding and value of sustainability were probed using a three-item, five-point Likert scale, whereby “5” equated to a high level of agreement and “1” to a low level of agreement. A test for internal consistency using Cronbach’s Alpha confirmed the scale's reliability with $\alpha = .793$. Figure 6.2 shows that survey respondents generally felt they understood the concept of sustainability (75%, $n = 144$), with only very few completely unsure of the meaning of the term (1%, $n = 2$); ($M = 4.66$, $SD = .698$). The participants’ level of education was a crucial factor in determining the extent of the concept’s comprehension. A Oneway–ANOVA showed that participants whose highest level of education was a school finish or vocational training felt significantly less confident in their understanding of the sustainability concept ($M = 4.29$, $SD = .995$) than both the Bachelor ($M = 4.78$, $SD = .465$) and Post Graduate groups did ($M = 4.83$, $SD = .612$), $F(2,142) = 8.17$, $p < .001$.

Moreover, the topic of sustainability was considered both highly important ($M = 4.54$, $SD = .819$) and achievable ($M = 4.39$, $SD = .826$), albeit with different levels of certainty. While close to 90% of participants agreed or somewhat agreed that sustainability was important ($n = 175$) and achievable ($n = 170$), more participants were firmly convinced of its importance (69%, $n = 131$) than its achievability (56%, $n = 106$). Again, education played a substantial role in perceived importance and achievability of sustainability. Participants without a university education attributed significantly less importance to the proposition ($M = 4.07$, $SD = 1.13$) than those who had attained a Bachelors ($M = 4.60$, $SD = .728$) or a postgraduate degree ($M = 4.75$, $SD = .477$), $F(2,142) = 9.13$, $p < .001$. Likewise, they were less convinced ($M = 3.90$, $SD = 1.165$) that sustainability was achievable comparatively with

the university-educated participants (Bachelors: $M = 4.58$, $SD = .673$, Post Graduates: $M = 4.58$, $SD = .673$), $F(2,142) = 8.97$, $p < .001$.

Comparably, participants were largely aware of the SDGs (1 = yes, I have heard of the SDGs; 2 = no, I have not heard of the SDGs). Over 68% ($n = 131$) had heard of the goals, whereas less than 32% ($n = 61$) had not ($M = 1.32$, $SD = .467$). Those who were aware of the SDGs could explain the goals' general purpose, and many were also able to list some individual goals (30% $n = 38$).

Figure 6.2

General Sustainability Perceptions

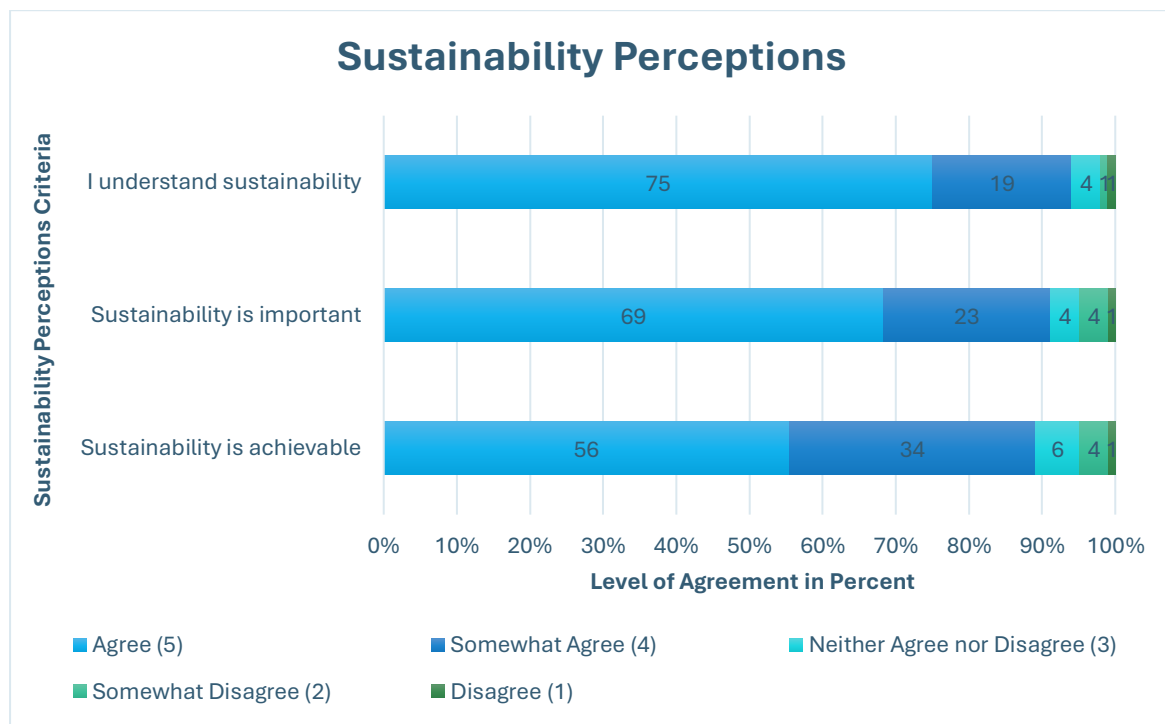


Figure 10. #6.2: General Sustainability Perceptions

Once more, education affected the awareness levels. Participants with a school finish or vocational training were significantly more aware of the SDGs ($M = 1.14$, $SD = .354$) than the postgraduate participants ($M = 1.43$, $SD = .500$), $F(2,142) = 5.246$, $p = .006$. This difference could be attributed to the age of the participants. As mentioned in section 6.2,

participants with a school finish or vocational training were more common in the 18–25 age group, while the postgraduate participants were 36+ years old. Moreover, as discussed in the findings of the focus group discussions (section 5.1.1), the younger participants were more likely than the older participants to have come across the SDGs during their high school sustainability studies.

In sum, most participants felt they understood the meaning of sustainability, thought it was an important and achievable proposition and were aware of the SDGs. However, the level of education affected the strength of their conviction, whereby participants with a university education were more persuaded by the concept's merit than those without.

6.3.2 Ambivalence Marks Belief in Businesses' Sustainability Initiatives

Before evaluating specific CSV initiatives, respondents were asked about their general attitude towards businesses' involvement in sustainable development (1 = disagreement, 5 = agreement). Figure 6.3 shows that while respondents largely acknowledged the increased engagement of businesses in sustainable development ($M = 3.99$, $SD = .947$), they were more ambivalent about the outcomes and motivations of this engagement. Seventy-eight% ($n = 115$) agreed that businesses were progressively engaged in sustainability initiatives, with only 12% ($n = 18$) unsure and 9% ($n = 14$) disagreeing with the statement. In contrast, while 61% ($n = 89$) agreed with the premise that the business initiatives were helpful for sustainable development ($M = 3.68$, $SD = .908$), 40% ($n = 57$) of participants were also unsure and disagreed with this statement. Moreover, over one-half (56% $n = 83$) concurred that businesses' sustainability initiatives were marketing ploys, which further underscored the dubiety of businesses' engagement ($M = 3.60$, $SD = .926$). Finally, the spread of responses regarding the level of confidence in businesses' contributions to sustainability confirmed the respondents' uncertainty, with an almost equal number of respondents

agreeing, disagreeing and/or being non-committal ($M = 3.02, SD = 1.150$). No significant differences based on education, age, gender, or arrival time existed.

Figure 6.3

Perceived Business Contributions to Sustainability

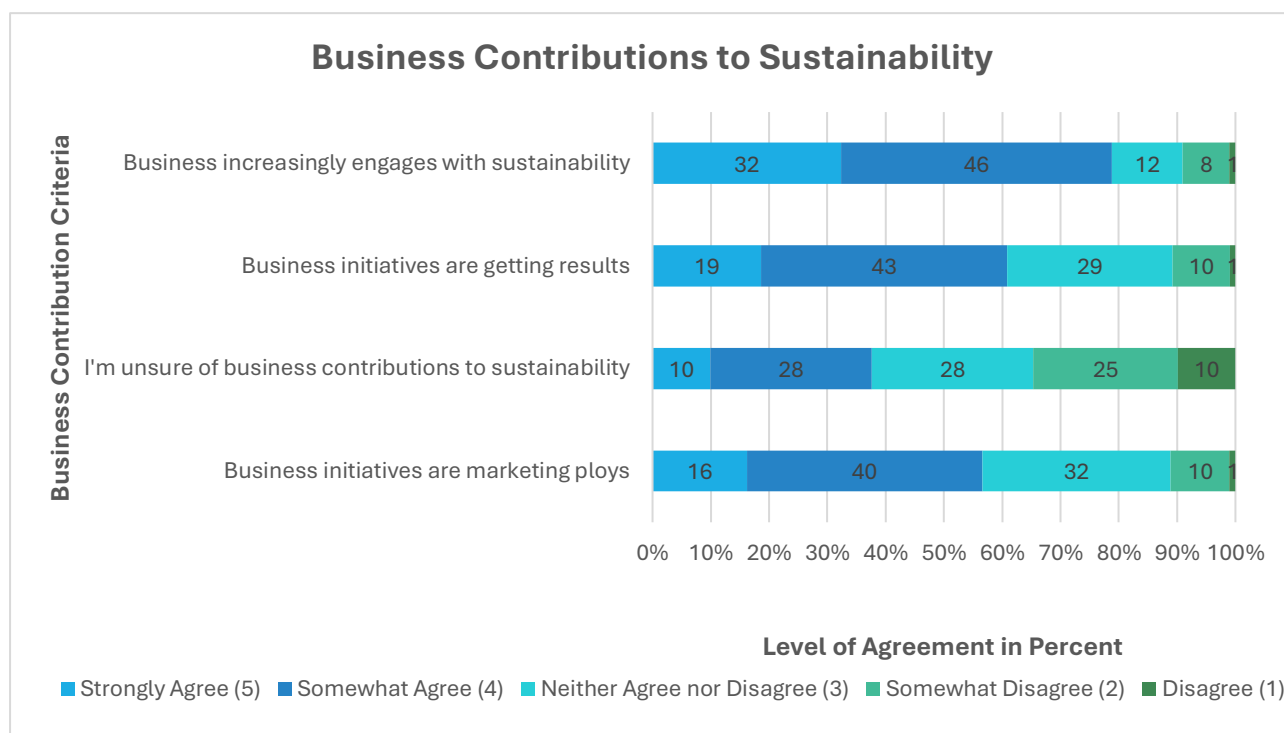


Figure 11. #6.3: Perceived Business Contributions to Sustainability

6.3.3 Assessment of CSV Interventions is Positive

To assess businesses’ sustainability interventions more practically, respondents were asked to evaluate the effectiveness of six CSV examples on a five-point Likert scale (1 = not effective all – 5 = extremely effective). The response to businesses’ specific sustainability engagement was consistently more positive ($M = 3.67, SD = 1.023$, with lower bound $M = 3.28$ and upper bound $M = 4.02$) than to the general business involvement. In line with the outcomes of the discussion groups, survey respondents felt that all CSV examples effectively supported sustainability, albeit to different degrees (See Table 5.6, Section 5.5.1 for the

details of CSV examples included in the survey. Note. As mentioned in the methodology section, the CSV examples were randomised by the Qualtrics system. Numbers were then allocated by the system for analysis. These numbers do not reflect the alphabetical labels of the qualitative research.)

Figure 6.4 shows that CSV 3 (Support for coffee farmers), CSV 4 (Reduction of CO₂), CSV 5 (Female distribution network), and CSV 6 (Government partnership) were considered highly beneficial by approximately two-thirds of respondents (62% - 67%, $n = 91 - 99$) and CSV 1 (Spice supplement) and CSV 2 (Mobile banking) by approximately half of the participants (48% - 51%, $n = 70 - 77$). Comparable to the group discussions, the only uncontested intervention was the one with the environmental narrative, namely CSV 4. Equally, the initiatives that used technology to address economic challenges (CSV 2) or those that did not directly tackle the root cause of a social issue, such as malnutrition (CSV 1), were considered less effective.

Indeed, a Oneway-ANOVA showed a significant difference between the means of CSV 2 and the majority of the remaining CSV initiatives, whereby CSV 2 ($M = 3.35$, $SD = 1.097$) was judged considerably less effective than CSV 3 ($M = 3.79$, $SD = .901$), CSV 4 ($M = 3.83$, $SD = .887$), CSV 5 ($M = 3.73$, $SD = 1.057$), and CSV 6 ($M = 3.86$, $SD = .934$), $F(5, 876) = 6.477$, $p = .000$. Only CSV 1 ($M = 3.46$, $SD = 1.142$) was not significantly different to CSV 2.

Furthermore, both the participants' age and their settlement date in Australia influenced the perceived effectiveness of CSV 6 (Government partnership). Older respondents, 36+ years, found CSV 6 significantly more effective ($M = 4.10$, $SD = .817$) than the younger respondents of 18-25 years ($M = 3.69$, $SD = .841$) and 26-35 years ($M = 3.71$, $SD = 1.100$), $F(2, 144) = 3.350$, $p = .038$.

Figure 6.4

CSV Evaluations

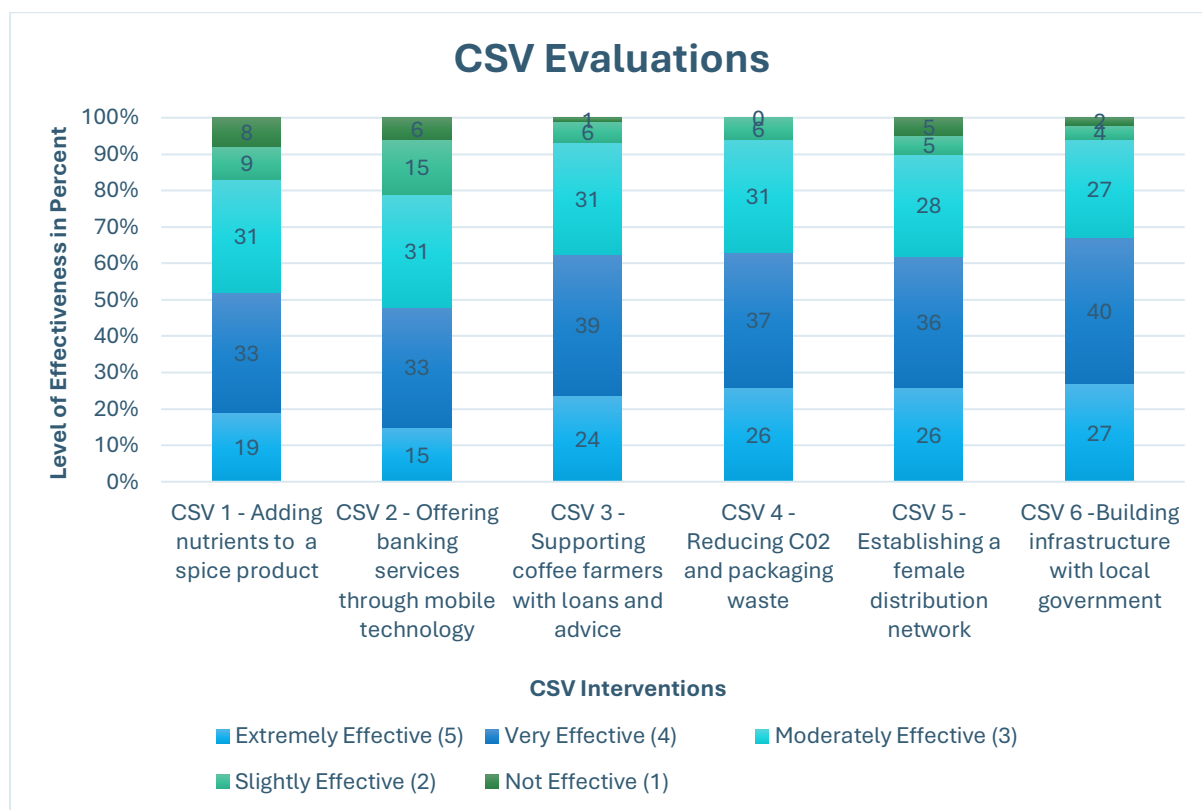


Figure 12. #6.4: CSV Evaluations

Moreover, the level of education and place of origin also affected the judgement of the initiatives. CSV 4 (Reduction of CO₂) was considered significantly more effective by respondents with a Bachelor degree ($M = 4.08, SD = .752$) than those who had attained a school finish or vocational training ($M = 3.50, SD = .969$), $F(2, 142) = 5.498, p = .005$. Finally, CSV 3 (Support for Coffee Farmers) was considered significantly less effective by respondents who originated in the South of India ($M = 3.67, SD = .931$) than by those who came from the North ($M = 3.97, SD = .830$), $t(145) = -1.970, p = .051$ (note: this significant difference was included although the p -value is slightly above .05).

In sum, respondents reacted more positively and consistently to businesses' engagement with sustainability when provided with definite examples of interventions.

Furthermore, their CSV feedback was comparable to that of the discussion groups, with CSV 4 (Reduction of CO₂) and CSV 6 (Government partnership) resonating the most, and CSV 2 (Mobile Banking) considered the least effective.

6.4. RQ 2: How does the Indian Australian diaspora prioritise each SDG in relative terms?

6.4.1 Quality Education Prevails as the Top Priority in the Best Worst Task

The following section consisted of the discrete choice task, that is, a Best-worst scale. Respondents were presented with 16 sets of six SDGs and asked to evaluate which goal within each set was the most important and which was the least important. The aim of the task was for respondents to assess the value of each goal in relation to the other goals, thereby avoiding an outcome with all goals equally relevant.

Table 6.1 presents the BWS scores of the SDGs evaluations, sorted from most important to least important in relative terms, with a potential minimum and maximum score range of -1.000 to +1.000. The outcomes indicate that the social sustainability factors, such as Quality Education (SDG # 4), Good Health (SDG # 3), and Zero Hunger (SDG # 2), were considered most important. In contrast, economic factors such as Reduced Inequalities (SDG #10) were deemed the least important, followed by Life Below Water (SDG #14) and Gender Equality (SDG #5). Further, the extent to which Quality Education was considered most important ($M = .168$, $SD = .404$) mirrored the extent to which Reducing Inequalities was judged least important ($M = -.167$, $SD = .384$). Environmental sustainability factors, namely Climate Action (SDG #13) and Life on Land (SDG#15), were positioned at the top of the second quartile of the sixteen goals. Once more, these prioritisations of sustainability factors were comparable to the findings of the focus groups.

The age of participants, their education level, time of settlement, and gender significantly impacted the prioritisation of the SDGs, particularly Reduced Inequalities (SDG

#10) and Gender Equality (SDG #5) (see Appendix F for a summary table of all significant differences and relations amongst variables, including all SDGs).

Table 6.1

SDGs Best Worst Scale Results

SDGs	Rank	N	Mean	Standard Deviation
BWS4: Quality Education	1	178	0.168	0.404
BWS3: Good Health	2	168	0.142	0.36
BWS2: Zero Hunger	3	167	0.139	0.418
BWS6: Clean Water/Sanitation	4	167	0.078	0.291
BWS13: Climate Action	5	179	0.073	0.465
BWS15: Life on Land	6	178	0.065	0.346
BWS1: No Poverty	7	161	0.027	0.454
BWS 16: Peace, Justice, strong Instit.	8	169	0.007	0.369
BWS7: Clean Energy	9	168	-0.016	0.296
BWS12: Responsible Cons./Production	10	179	-0.032	0.393
BWS11: Sustainable Cities/Communities	11	170	-0.036	0.313
BWS8: Decent Work/Economic Growth	12	178	-0.054	0.376
BWS9: Industry, Innovation, Infrastructure	13	162	-0.109	0.389
BWS5: Gender Equality	14	161	-0.110	0.402
BWS14: Life below Water	15	179	-0.120	0.364
BWS10: Reduced Inequalities	16	166	-0.167	0.384

Table 14. #6.1: SDGs Best Worst Scale Results

Note: The green-to-red colour scale is a visual representation of the descending order of BWS scores, whereby the goal perceived as the most important goal is dark green, and the one perceived as least important is dark red.

While low on the BWS ranking, a One-way ANOVA showed that the 18–25 year age group ($M = -.070$, $SD = .333$) and the 26–35 year age group ($M = -.085$, $SD = .372$) considered reducing inequality (i.e., SDG #10) significantly more important than the 36+ age group ($M = -.308$, $SD = .392$), $F(2, 163) = 7.685$, $p < .001$. Similarly, 18–25 year-old participants attributed significantly more relative importance to gender equality (i.e., SDG #

5), ($M = .025$, $SD = .392$) than the 36+ age group ($M = -.188$, $SD = .348$), $F(2,158) = 4.088$, $p = .019$.

Further, given the correlation between age and university degrees (i.e., younger participants more commonly had attained a school finish or vocational training as their highest level of education, while older participants had attained a university degree), those without a university degree also considered SDG #10 ($M = .082$, $SD = .258$), and SDG #5 ($M = -.004$, $SD = .298$) more important than their older, university-educated counterparts ($M = -.272$, $SD = .364$ and ($M = -.218$, $SD = .374$) respectively. Equally, because most younger participants had settled more recently, those who arrived less than five years ago considered SDG #10 more important ($M = -.097$, $SD = .374$) than those who came over ten years ago ($M = -.264$, $SD = .354$).

In terms of gender differences, an Independent T-Test showed that females attributed significantly more importance to SDG #5 (Gender Equality) ($M = -.041$, $SD = .350$) than males did ($M = -.204$, $SD = .365$), $t(133) = -2.638$, $p = .009$. Conversely, males considered SDG # 8 (Decent Work and Economic Growth) ($M = .041$, $SD = .312$) and SDG # 9 (Industry, Innovation, and Infrastructure Build) ($M = -.040$, $SD = .366$) more pertinent than their female counterparts ($M = -.078$, $SD = .317$), $t(133) = 2.192$, $p = .030$. and ($M = -.191$, $SD = .395$), $t(133) = 2.303$, $p = .023$ respectively.

Last, respondents from south India attributed more importance to Clean Water and Sanitation (SDG #6) ($M = .122$, $SD = .291$), and Peace, Justice, and Strong Institutions (SDG # 16) ($M = .057$, $SD = .338$) than the participants born in the north ($M = .007$, $SD = .275$), $t(164) = 2.553$, $p = .012$ and ($M = -.062$, $SD = .402$), $t(166) = 2.069$, $p = .020$ respectively.

In sum, akin to the discussion group outcomes, quality education was a chief priority for survey participants and reducing inequalities was of lesser significance. Social sustainability dimensions, that is, the fulfilment of basic physiological needs, such as good

health, zero hunger and clean water, were also at the top of the list, whereas the environmental concerns emerged directly afterwards in the second quartile of the ranking. The age of participants frequently influenced the relative SDG prioritisations, both directly and indirectly (i.e., through their education level and time of settlement). Younger participants attributed more importance to reducing inequalities and gender equality than the older cohort. In terms of gender differences, females considered gender equality more important, whereas males were more concerned with economic challenges such as decent work and economic growth. That said, the clustering of the result averages around the zero point demonstrates that prioritising the SDGs relative to each other is challenging for participants and that all SDGs are considered important.

6.5. RQ 3: How do cultural norms and the Indian Australian diasporic identity underpin and direct sustainability perceptions and preferences?

6.5.1 A Dual Social Identity Distinguishes Respondents

To assess the extent of influence the respondents' SI had on their sustainability perceptions, participants first had to complete a five-item SI scale consisting of seven Likert points ranging from strongly disagree (1) to strongly agree (7). The identity scale was completed twice, once in relation to the respondents' sense of identity with the Indian diaspora living in Australia (henceforth referred to as "Indian Identity") and once in relation to the Australian community (henceforth referred to as "Australian Identity"). This replication served to explore the presence and salience of a dual identity. As mentioned in section 4.4.5, a test for internal consistency using Cronbach's Alpha confirmed the reliability of the adapted SI scales, with $\alpha = .845$ for the Indian Identity scale and $\alpha = .893$ for the Australian Identity scale. The results of the SI scales were then related to the outcomes of the relevant sustainability questions to ascertain the impact of the diasporic SI on the respondents' sustainability attitudes and preferences.

The results of the frequency tabulations (Figure 6.5) showed that, on average, most respondents agreed to varying degrees that they identified with both the Indian diasporic community 56% (n = 83) and the Australian community 52% (n = 76). The disagreement levels were equally alike, with approximately a quarter identifying with neither the Indian diasporic community (23%, n = 34) nor the Australian community (26%, n = 39).

Approximately one-fifth of the respondents were non-committal regarding their identification with the respective community groups (Indian Identity: 20%, n = 29, Australian Identity: 21%, n = 30). The mean level of agreement was, therefore, $M = 4.96$, $SD = 1.26$ for the Indian Identity and $M = 4.82$, $SD = 1.401$ for the Australian Identity, whereby the median value for both was $Mdn = 5$.

Figure 6.5

Social Identity Agreement Levels

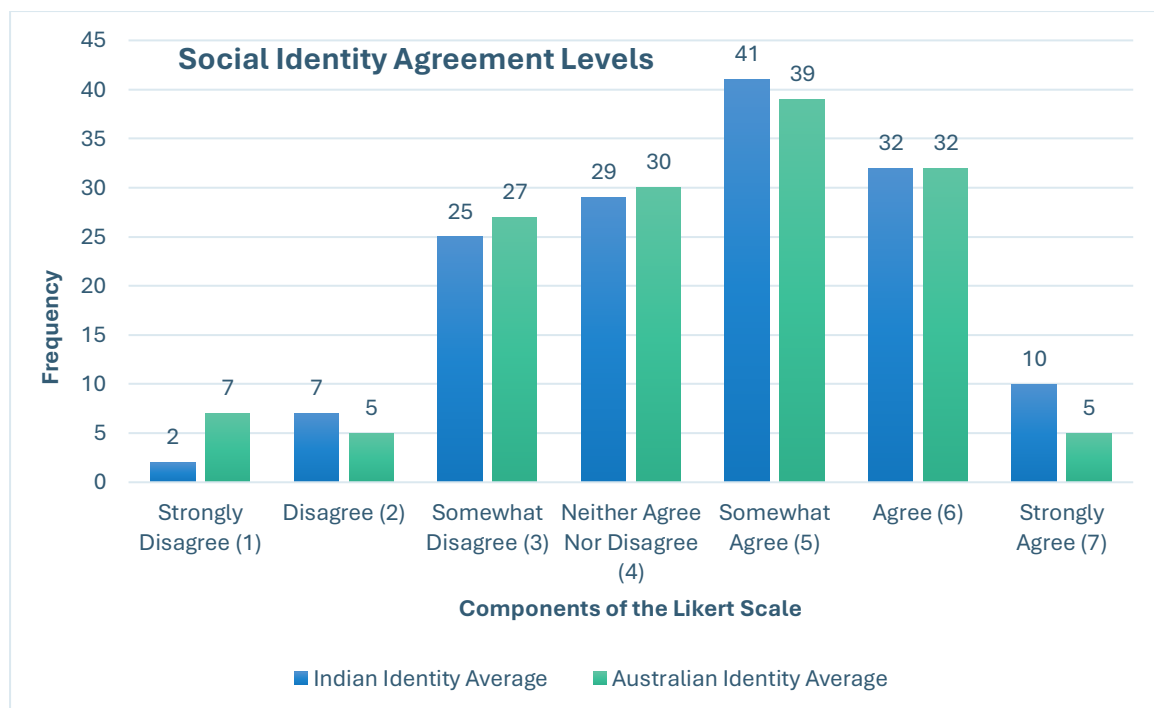


Figure 13. #6.5: Social Identity Agreement Levels

These parallel results suggest that respondents adopted a dual identity; that is, the two identities were equally salient. Indeed, a bi-variate correlation analysis revealed a significant, strong and positive correlation between the Indian and Australian Identity averages, $r(145) = .495, p < .001$. Nevertheless, the respondents' age, education level, and time of settlement affected the strength of identification with the Australian community. Younger participants (18–25 years old) identified significantly less with the Australian community ($M = 4.262, SD = 1.521$) than the other two age groups: 26–35 years ($M = 4.955, SD = 1.252$), and 36+ years ($M = 5.125, SD = 1.319$), $F(2, 142) = 5.226, p = .006$. Likewise, respondents with a school or vocational training qualification identified significantly less with the Australian community ($M = 4.309, SD = 1.432$) than those with a postgraduate degree ($M = 5.211, SD = 1.225$), $F(2, 142) = 5.141, p = .007$. Similarly, those who arrived less than ten years ago identified significantly less with the Australian community (< 5 years: $M = 4.546, SD = 1.519$; 5-10 years: $M = 4.327, SD = 1.131$) than those who arrived over ten years ago ($M = 5.289, SD = 1.287$), $F(2, 142) = 6.905, p = .001$. As discussed in section 6.2, younger participants were more likely to have attained a school and/or vocational qualification as their highest level of education. Most of them also arrived less than ten years ago. The underlying factor for the lower identification with the Australian community could, therefore, be the young age of the participants.

As described in section 4.4.3 of the methodology chapter, the five-item SI scale adapted from Doosje et al. (1995) and Leach et al. (2008) included two components of self-definition (i.e., items 1 and 4) and three components of self-investment (i.e., group solidarity – item 3, satisfaction – item 2, and centrality – item 5). Figure 6.6 shows that the itemised responses to the Indian Identity scale mirror the outcome curve of the Australian Identity scale.

In both instances, respondents were most satisfied (I am pleased) with their sense of belonging to the communities (Indian Identity: $M = 5.25$, $SD = 1.460$; Australian Identity: $M = 5.12$, $SD = 1.628$), but the sense of belonging was less central to them (I often think about), (Indian Identity: $M = 4.52$, $SD = 1.696$; Australian Identity: $M = 4.37$, $SD = 1.731$). Nonetheless, the level of self-definition with the Indian diasporic community (I see myself as or I identify with) was slightly higher ($M = 5.07$, $SD = 1.669$; $M = 5.04$, $SD = 1.602$, respectively) than that with the Australian community ($M = 4.80$, $SD = 1.754$; $M = 4.95$, $SD = 1.664$, respectively).

Figure 6.6

Itemised Social Identity Scale Outcomes

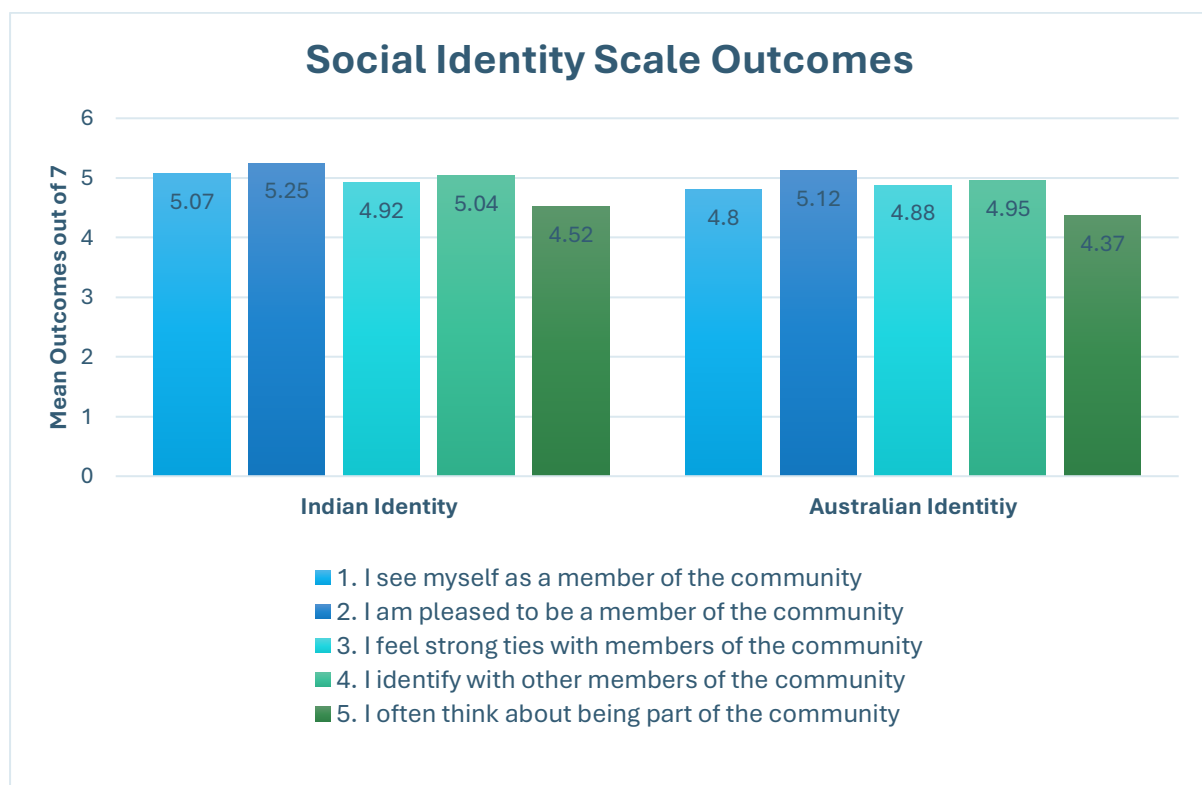


Figure 14. #6.6: Itemised Social Identity Scale Outcomes

Once again, age, education and settlement time produced meaningful differences between the item outcomes. Older respondents self-defined as members of both community groups significantly more than their younger counterparts. That is, participants over 36 years identified with the Indian diasporic community significantly more than those between 18–25 years, $F(2,142) = 4.335, p = .015$, and participants 26 years and over self-defined as members of the Australian community significantly more than the youngest cohort, $F(2,142) = 7.729, p < .001$. Equally, postgraduate participants self-categorised as members of both the Indian and Australian community significantly more than those without a completed university degree, $F(2,142) = 4.798, p = .010$ for the Indian Identity, and $F(2,142) = 3.684, p = .028$ for the Australian Identity. In addition, participants who arrived over ten years ago self-defined as members of both community groups significantly more than those who had arrived more recently, $F(2,142) = 3.507, p = .033$ for the Indian Identity and $F(2,142) = 9.345, p < .001$ for the Australian Identity (see Appendix F for relevant Means and Standard Deviations discussed here).

In terms of self-investment, that is, a sense of satisfaction and solidarity with the respective communities, the same criteria (i.e., age, education, time of settlement) served as a basis for meaningful outcome differences. Participants who arrived five to ten years ago felt significantly less satisfied and connected to the Indian diasporic community than those who arrived more recently or over ten years ago, $F(2,142) = 3.514, p = .032$ for satisfaction, and $F(2,142) = 4.460, p = .013$ for solidarity. Similarly, participants who arrived over ten years ago were significantly more satisfied with their Australian community membership than the other participants, $F(2,142) = 5.861, p = .004$. In addition, they felt significantly stronger ties to the Australian community than those who arrived five to ten years ago, $F(2,142) = 4.311, p = .015$. Moreover, the higher the education level and the age, the greater the degree of satisfaction and solidarity felt towards the Australian community. Postgraduates felt

significantly more gratified, $F(2,142) = 4.290$, $p = .016$, and connected, $F(2,142) = 4.173$, $p = .047$, to the Australian community than participants without a completed university degree. Equally, participants 36 and over felt stronger ties to the Australian community than the youngest cohort of 18–25 years, $F(2,142) = 7.366$, $p = < .001$. Therefore, the significant differences regarding self-investment (i.e., satisfaction, solidarity, centrality) reflect the differences regarding self-definition. In both instances, older participants, who had a postgraduate degree and settled over ten years ago, showed stronger affinities to both communities than the youngest participant cohort, who had arrived more recently and did not have a completed university degree.

In sum, both the Indian and Australian Identities were reasonably salient for respondents, suggesting a dual identity. The strength of identification was impacted by the respondent's age, education level, and time of settlement. Younger participants without a university degree and who had arrived more recently generally identified less with both communities than the older participants with a postgraduate degree who had arrived over ten years ago.

6.5.2 Strong Social Identities Reinforce Sustainability Perceptions

A simple linear regression model examined the relationship between social identities and sustainability perceptions and preferences. The results showed that a stronger identification with both the Indian and the Australian communities led to a variance of outcomes across multiple sections. Significant correlations were apparent between both identities and the general understanding and appreciation of sustainability, the evaluations of several SDGs, and the general assessment of business contributions to sustainability (see Table 6.2). Accordingly, the Indian identity accounted for approximately 9% of the variance in the understanding of sustainability, 7% in the perceived importance of sustainability, and 15% in the perceived achievability. Comparably, the Australian identity accounted for

approximately 11% of the variance in the understanding of sustainability, 12% in the perceived importance of sustainability, and 9% in the perceived achievability. This suggests that the Australian identity affected the perceived importance of sustainability more, whereas the Indian identity had a greater influence on the perceived achievability. The correlation between the Indian identity and an optimistic outlook for a sustainable future reflected the positive feedback provided by the Indian-born participants during the discussion groups.

Furthermore, a significant relationship existed between the strength of both the Indian and Australian identity and the relative importance of SDG # 10 (Reduced Inequalities). SDG # 10 was ranked the least important in relation to the other 16 goals evaluated in the BWS scale. The results of the simple linear regression model found that as the strength of the Indian and Australian identity increased, so did the negative value of SDG # 10. That is, the stronger the Indian or Australian identity, the less important SDG # 10. Both identities attributed approximately 4% of the variance in importance. The strength of the Indian identity also negatively affected the relative importance of SDG # 6 (Clean Water and Sanitation, BWS rank 4) and SDG # 12 (Responsible Consumption and Production, BWS rank 10). As the strength of the Indian identity increased, the relative importance of both goals decreased by $R^2 = -.071$ and $R^2 = -.061$, respectively. Finally, the strength of both identities showed a positive correlation with businesses' contributions to sustainable development. Specifically, as the Indian identity increased, the positive outlook increased by $R^2 = .166$, and as the Australian identity increased, the positive outlook increased by $R^2 = .195$.

In sum, both social identities generally reinforced the perceptions and values of sustainability, the SDGs, and related business interventions. That is, a stronger sense of belonging to either community supported the overall direction of the evaluation.

Table 6.2*Linear Regression Results for Social Identities and Sustainability Perceptions*

Independent Variables per Model	Coefficients			
	Unstandardised Coefficients		Standardised Coefficient	P Value
Model 1	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	.170	.044	.306	< .001
Australian Identity	.163	.039	.327	< .001
Model 2	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	.167	.052	.258	< .001
Australian Identity	.205	.046	.351	< .001
Model 3	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	.253	.051	.387	< .001
Australian Identity	.180	.047	.306	< .001
Model 4	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	-.070	.025	-.228	.007
Australian Identity	-0.058	.023	-.213	.012
Model 5	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	.043	.019	.188	.026
Australian Identity	.016	.018	.079	.354
Model 6	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	-.061	.026	-.196	.020
Australian Identity	-.021	.024	-.076	.371
Model 7	<i>B</i>	<i>SE</i>	β	<i>Sig.</i>
Indian Identity	.166	.079	.174	.037
Australian Identity	.195	.070	.266	.006

Table 15. #6.2: Linear Regression Results for Social Identities and Sustainability Perceptions

Note. Model 1 = understanding of sustainability; Model 2 = Importance of sustainability; Model 3 = Achievability of sustainability; Model 4 = BWS #10; Model 5 = BWS #6; Model 6 = BWS#12; Model 7 = Positive business association.

6.6. Summary of Quantitative Research Findings

In summary, the results of the quantitative phase present the following key outcomes.

First and foremost, the results of the quantitative phase principally corroborate the findings of the qualitative phase. This includes the general perceptions of sustainability and the related CSV interventions, the prioritisation of the SDGs and the influence of the social identities. For instance, respondents confirm their conviction that sustainability is achievable in both phases. They also favour and disfavour the same CSV interventions (e.g., CSV 4, Reduction of CO₂ versus CSV 2, Mobile Banking) and prioritise the same SDGs (i.e., SDG #5, Quality Education, as most important and SDG # 10, Reduced Inequalities, as the least important). Further, the tension between the social and environmental sustainability dimensions discussed in the focus groups is also evident in the BWS ranking, whereby the top goals relating to social concerns, such as good health and zero hunger, are followed directly by those addressing environmental challenges, such as climate action and life on land.

Second, the level of education, age, and time of settlement frequently create meaningful differences in the respondents' feedback. However, these three traits are significantly related. Younger participants more commonly have a school or vocational qualification as their highest level of education and have arrived more recently, whereas most older participants have a postgraduate degree and settled in Australia over ten years ago. As such, the reduction of inequalities, for example, is more pertinent for the youngest participant group, who arrived less than five years ago and who do not have a university degree, than it is for the older participants, who settled over ten years ago and who have a postgraduate degree. Similarly, these three traits play a substantial role in the extent of social identification with both the Indian and the Australian communities. In this instance, the youngest participant

group, without a university degree, who arrived less than five years ago, identify significantly less with both communities than their older counterparts.

Third, education plays a pivotal role in the appreciation of the sustainability concept and the awareness of the SDGs. Participants with a university degree are more persuaded by the concept's merit, whereas participants without a university degree are more aware of the SDGs (likely due to their recent sustainability studies at school). Education thus not only underpins the participants' social identity but also directs sustainability perceptions and preferences. In turn, a higher degree of identification with the Indian diasporic community and/or the Australian community further amplifies the direction of the sustainability evaluations.

Fourth, the social identification with either community is equally salient, albeit at a moderate level.

Finally, respondents are more receptive to the idea of businesses promoting sustainable development when they are presented with clear examples of business interventions than without.

CHAPTER 7: DISCUSSION OF RESEARCH FINDINGS

7. Introduction

Based on the gaps identified in the literature review, this thesis aimed to expand the current evaluations of sustainability's meaning and value by exploring viewpoints from a unique Southern cultural perspective, namely that of the Indian Australian diaspora. In this context, the thesis also sought to clarify the perceived prioritisation of the three sustainability components (society, environment and economy) to offer guidance for businesses and policymakers when confronted with trade-off decisions between the three. Another objective was to shed more light on businesses' role in achieving sustainable futures by evaluating the public perception of CSV initiatives and providing direction for potential refinement of the initiatives. Finally, threaded through these aims was an intention to clarify the underlying impact of culture and diasporic social identity on sustainability attitudes and preferences, thereby testing Social Identity Theory as an interpretative framework of attitudes and preferences.

This chapter interprets five key findings of both the qualitative and quantitative research concerning these aims. It discusses the implications and contextualises the outcomes within existing research and theory in five distinct sections related to these findings. The first section addresses the impact of culture on the understanding of sustainability. The second discusses the role of education in shifting the narrative. The third section focuses on the business contributions to sustainability. The fourth deliberates the influence of salient social identities on sustainability attitudes and preferences, and the fifth section discusses the outcome differences created by diverse migration histories and participant profiles. Finally, the chapter presents a summary of these segments. The applicability of the research

methodology, limitations of the study and opportunities for further research are discussed in the next chapter.

7.1 Cultural Context Directs the Understanding of Sustainability

This study demonstrates that two narratives primarily guide the understanding and preferences of sustainability. One has a global application and environmental sustainability focus, and the other has a Southern application and social focus. The first proposition is scientific and singular in nature, more dominant and easily accessible. The second is bound to territory and culture and is therefore less tangible, more complex and peripheral. Moreover, cultural context is crucial in directing the adoption of either narrative. Culture is a framework through which narratives are expressed and interpreted. Context, in turn, sets conditions and circumstances that give meaning and relevance to narratives. It is through cultural context that narratives tap into cultural, social identity (Chabay et al., 2019) and frame the understanding of sustainability.

7.1.1 The Dominant, Global, Environmental Sustainability Narrative

This study evaluated the interpretation of sustainability by a community with Southern roots in both a global, that is, general, and more specific and local Southern cultural context. It shows that in a universal setting, the meaning of sustainability is consistently related to the environment. Specifically, sustainability is associated with preserving the planet's resources and adopting accessible mottos such as the Three Rs—reduce, reuse, recycle. The social and economic sustainability components are not integral to the immediate understanding of sustainability. This is somewhat surprising, with multiple scholars arguing that environmental concerns are a Northern preoccupation while Southern actors primarily focus on socio-economics (Bain et al., 2019; Barkemeyer, 2011; Visser, 2010; Ward & Fox, 2002; Yazdani & Dola, 2013). The general environmental association suggests that the singularity of the environmental discourse has rendered it ubiquitous across media and key

institutions (e.g., schools, businesses and governments) on a more global level, including countries of the Global South. Indeed, participants concur that the environmental aspect of sustainability had been more widespread in the media and integral to their education program in India.

Specifically, (Wals & Kieft, 2010) argue that the environmental narrative and its focus on preservation and resource management are already widespread and firmly entrenched in the education sector. Conceived at the UNESCO Biosphere Conference in 1968 and formalised through the UNESCO Belgrade Charter in 1975 (Kopnina & Meijers, 2014; Ssosse et al., 2021), environmental education (EE) is considered a building block for sustainable development today. Additionally, the perceived increase in worldwide environmental disasters has promoted the global relevance of the environmental discourse and has raised its salience in the public arena.

The environmental narrative has, therefore, become a relatable and familiar proposition, fostering widespread pro-environmental social norms and identities. This finding is consistent with a study conducted by Prati et al. (2017), which demonstrates that comprehensive institutional environmental narratives enhance pro-environmental social norms, identities and behaviour. The more prominent the perceived social norms are, the more pronounced the associated social identity and behaviours become. As such, fostering a self-concept of someone who segregates waste, for example, enhances waste segregation behaviour. Similarly, Lahire (2003) asserts that the repeated reinforcement of specific narratives leads to the inculcation of correlated belief dispositions that can be activated and transferred in certain contexts or conditions. Likewise, (Yariv, 2002) posits that people's desire for consistency aligns their action choices with their belief systems. Thus, the institutional pervasiveness of the environmental narrative, which framed the study's participants' belief systems and identities, supports their commitment to this narrative. This

was the rationale articulated by both the Indian and Australian participants. Importantly, it suggests that the widespread institutional promotion of any sustainability narrative could drive its understanding and related belief dispositions. That is, more widespread support of the social and economic sustainability dimension could increase the commitment to these narratives by reframing related belief dispositions.

However, the activation of belief dispositions and their associated social identities are unlikely to be founded on single, explicit and conscious factors. Rather, additional underlying, more implicit and subconscious factors could be pertinent for their activation (Chattaraman et al., 2010), with both internal and external forces driving the narrative. As such, considering alternative, potentially implicit, pre-migration contexts of the Indian participants seems sensible.

The Indian participants primarily associated environmental sustainability with a reduction of societies' excessive and wasteful behaviours. Descriptions of sustainable behaviour included limiting food waste, air-drying clothes on clothes horses, avoiding the use of plastics, and segregating waste. Therefore, the notion of the Three Rs is not only central to their interpretation of sustainability but is also inherent in everyday domestic and civic practices. These practices are part of the participants' Indian upbringing and cultural norms, leading to an underlying dedication to the sustainability cause. The significant correlations between the participants' Indian identity and their perceived achievability and appreciation of sustainability (a 15% variance in the perceived achievability and a 7% variance in its appreciation) further underscore this commitment.

That said, the initial purpose of these domestic practices may not necessarily be directly connected to environmental care. Rather, the original motivation could be related to less materialistic Indian lifestyles and experiences. Acute familiarity with poverty or resource scarcity, for example, may well promote a thrifty lifestyle, which in turn supports

environmental paradigms. The achievement of environmental goals is inadvertent and/or secondary. So, the participants' repurposing of food or air-drying clothes is driven by an internalised thriftiness and frugality established in the Indian family home. This view is supported by prior research, which argues that Australian migrants from the global South often engage in unintentional environmentalism, be that through repurposing, minimalism, home-grown food (Khorana, 2024) or the use of public transport (Head et al., 2019). Pre-migration knowledge, skills, and lifestyles are thus considered enablers of environmentalism (Head et al., 2021), even though they are not presented in the familiar green sustainability vernacular (Head et al., 2019; Khorana, 2024). Hence, the participants' adoption of the environmental narrative is not only triggered through explicit and conscious stimuli but also through underlying, implicit and subconscious influences derived from their Indian heritage and origins. Increasing the involvement of Southern migrants and integrating their inherent knowledge and belief systems into the sustainability narrative could, therefore, add the necessary cultural nuances to the paradigm.

7.1.2 The Complex, Culturally Bound, Social Sustainability Narrative

Once the study introduced sustainability within a more Indian framework through additional stimulus material, a shift occurred from the global environmental sustainability proposition to a social, more culturally bound dimension. The Southern cultural context leads to the realisation that while sustainability is a worldwide problem, its resolution requires local variations and nuances. In a Southern setting, quality education and satisfying basic human needs, such as sufficient nutritious food and good health, are paramount. This shift to the social dimension also introduces a more affective quality to the discussion, with participants questioning the authenticity of sustainable development and pointing to the innocence of the poor. In other words, embedding sustainability into an Indian or Southern cultural fabric changes both the interpretation and expression of its meaning.

This response suggests that a different yet relevant context can re-direct narratives by changing their understanding and activating alternate belief dispositions and social identities. In particular, a cultural context, which inevitably evokes an emotional position, is likely to resonate and create a shift. As such, cultural sustainability narratives, like culture itself, are malleable and dynamic. Other researchers concur that cultural context is crucial for developing and enhancing narratives and their likelihood to elicit empathy and action (Chabay, 2015; Chabay et al., 2019). However, as Hawkes (2001) highlighted, culture is not an isolated system. Instead, it is inspired by myriad sources ranging from personal and local experiences to global influence. As a result, the social sustainability narrative is more intangible and diverse, making it difficult to model on a universal level (Mensah, 2019).

This complexity of the social sustainability narrative is not only demonstrated by the participants' lack of immediate and unprompted association with sustainability but also by the diverse interpretations and applications of its aspirations, such as gender equality standing for a reduced pay gap versus an opportunity to study. In addition, solutions to these daunting issues are more difficult to conceive, with challenges such as social inequities deeply entrenched and more complicated to shift. Therefore, while social sustainability goals are considered vital for sustainable futures, their complicated nature (be that their intangibility or attachment to territorial and cultural boundaries) renders their systematic institutionalisation through public policy and practices challenging. This suggests that social sustainability narratives need local contextualising, not only to facilitate their understanding and resonance, as explained above, but also to enhance their immediate association with sustainability in the first place. For example, according to the 2025 Sustainable Development Report, which measures individual countries' progress towards achieving the SDGs, both India and Australia receive the same score for SDG # 2, Zero Hunger. However, to achieve the goals' targets, India must address the challenges of undernourishment, while Australia, must address

the challenges of obesity (Sachs et al., 2025). Both are sustainability problems, yet the need to solve the latter is not often associated with it and, therefore, not inherent to the public sustainability paradigm. Furthermore, these issues are constantly evolving and changing. Indeed, recent research shows a dramatic increase in obesity in India's adult middle class (Kumar, 2022). Increasing the awareness of local concerns and interpretations of sustainability is thus crucial for the understanding of the social sustainability narrative and sustainable development as a whole.

Regardless of the challenges of the social sustainability narrative, the outcomes of this study clearly show that a more balanced coupling of both the environmental and social narrative is necessary to support sustainability fully. Moreover, the economic dimension must be leveraged and explained to enter the conversation and complete the holistic discourse required. However, to achieve a greater recentring towards the social and economic dimensions, both globalised and local cultural nuances need unpacking to facilitate their understanding, traction and activation. Cultural context is critical in guiding the meaning of sustainability. Diasporans are accomplished in maintaining transnational, cross-cultural social networks. Their knowledge and value systems are proficient at an intercultural level. The unique bicultural positioning of diasporans thus seems *comme il faut* to facilitate such cultural contextualising.

7.2 Shifting Sustainability Norms through Education

The outcomes of this study indicate that quality education is a priority in achieving sustainable futures for the Indian-born participants. Education (especially grassroots education) advances the understanding, awareness and fulfilment of the inherently complex sustainability paradigm by shifting norms and attitudes. In essence, educating children about sustainability serves as a gateway to educating the nation. If children are instructed on

sustainability early on, they can adapt their own behaviours and be influential in transforming those of others.

Moreover, education can help alleviate other critical social issues, such as poverty and inequality, and thus lead to more viable lifestyles. It serves as the cornerstone of sustainable development and is an effective compromise in trade-off decisions between the environmental and social sustainability dimensions.

The notion that education is vital in achieving sustainable development was relatively foreseeable and consistent with the scholarly literature. Its importance is underscored by suggestions that education should be included as an additional pillar in the tripartite sustainability model (Caradonna, 2014), that education's far-reaching capacity allows for the conciliation of all three pillars (Bain et al., 2019), and that education is essential in overcoming the dearth of public knowledge of the sustainable development goal agenda (Caradonna, 2014). Moreover, education for sustainable development (ESD) has been strongly endorsed by the United Nations (UN) since issuing Agenda 21 and Chapter 36, *Promoting Education Public Awareness and Training*, at the Rio de Janeiro Conference on Environment and Development in 1992. This was followed by the initiation of the UN Decade of ESD from 2005–2014, led by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) (Glavič, 2020; Kopnina & Meijers, 2014; Wals & Kieft, 2010). The intention of ESD is two-fold. On the one hand, the aim is to incorporate sustainability into education. On the other hand is the aim to integrate education into sustainability. The aspiration is, therefore, to include both ESD and the SDGs in policy and teaching frameworks (Glavič, 2020).

Moreover, ESD builds on environmental education and its focus on preservation and resource management by adding socio-economic, political and cultural aspects, such as inequity, values and ethics into the curriculum (Kopnina & Meijers, 2014; Wals & Kieft,

2010). As such, it is increasingly acknowledged that ESD is not only integral to the targets of SDG # 4, Quality Education, but is also a significant enabler (Glavič, 2020; Mohanty, 2018) and/or part of all the other SDGs (Ssosse et al., 2021). Within the specific target groups of each SDG, a minimum of one target pertains to teaching, learning or raising awareness of sustainability issues (Ssosse et al., 2021).

The role of education as an enabler of other sustainable development goals also explains the prioritisation of this goal by participants. In short, putting quality education first offsets placing other goals, such as Reduced Inequalities or Decent Work and Economic Growth, at the bottom end of the rankings. In the view of the participants, reaching the Quality Education targets addresses the aims of other goals, especially if the education occurs at the grassroots level. According to the participants, if instructed early on, children not only adapt their own behaviours but also act as influential change agents for others. The participants' descriptions of inspiring family and friends to adopt sustainable practices are illustrative of such transformative processes. In line with Audley and Stein (2017), the participants believed that the identity-shaping experiences of children, when replicated by others, can become cultural narratives. That is, once knowledge and awareness are achieved, action follows. However, to develop action competence, children require both the time and the opportunity to practice their skills and deepen their understanding (Hofman, 2015).

Moreover, some scholars question the sufficiency of knowledge alone in driving behavioural change. As Heeren et al. (2016) argue, the knowledge deficit model, which assumes that increasing awareness will lead to sustainable actions, overlooks other important influences on behaviour. Drawing on the Theory of Planned Behaviour, their study found that while sustainability knowledge is relevant, attitudes, social norms and, notably, perceived behavioural control (PBC) are stronger predictors of sustainable behaviour. This suggests that ESD must go beyond raising awareness to also foster self-efficacy, normative support, and

positive attitudes towards certain behaviours. In this sense, the transformative potential of sustainability education depends not only on what is taught, but also how it engages learners as capable agents of change. This, in turn, requires an integrative and interdisciplinary approach to sustainability education and, in effect, a reform of its education (Ssosse et al., 2021). Not only must the content of sustainability education cover the three pillars of sustainability and demonstrate their interconnectedness, but it must also offer students diverse and experiential learning opportunities that transcend traditional education institutions (Ssosse et al., 2021). In addition, both the sustainability interdependencies and education approaches must realise local and regional relevance while maintaining global coherence. In essence, ESD, like sustainability itself, is inevitably and simultaneously bound to being both holistic and pluralistic to be effective.

That said, the prioritisation task included in this study shows that the interconnectedness of the sustainability dimensions adds to the challenges and difficulty in making trade-offs between the dimensions. The drawn-out, passionate discussions in the focus groups and the clustering of result averages around the zero point in the BWS expose the challenge of disentangling and prioritising the issues. In both cases, the tension centres around the environmental and social dimensions, with the economic component seemingly irrelevant and education emerging as the compromise.

These tensions and prioritisation challenges align with findings from existing academic studies. For instance, Bain et al. (2019) explore public perceptions of the SDGs and identify that prioritisation tensions primarily involve the social and environmental dimensions, while the economic parameter is less germane. Similarly, a study conducted by Barkemeyer (2011) underscores the challenge of trading off sustainability issues. In this research, Barkemeyer (2011) investigates the prioritisation of sustainability issues in a CSR context, comparing feedback of Global Compact member organisations from the Global

North and South. The results show that sustainability issues are generally rated as almost equally important but highlight a divide between North and South. Specifically, socio-economic issues, including primary education, are prioritised more in the South, while environmental issues take precedence in the North.

Van Poeck et al. (2016) explain that the participants' conflict between social and environmental issues resides with their attempts to segregate objective, scientific arguments from subjective, value-driven propositions. They argue that realities are rarely mutually exclusive or on opposing ends of the objectivity-subjectivity spectrum. Instead, such realities are inextricably entwined and thus demand a more balanced position that acknowledges individual attachments and concerns between them. Put another way, facts gain relevance when endorsed by values and concerns, in the same way that values become mere opinions without factual underpinnings (Van Poeck et al., 2016).

This is particularly valid in matters that can inspire conflict and controversy because they are founded on an interdependent yet flexible connectedness of their components, as is the case with sustainability. The three pillars of sustainability, like the SDGs, are intended to complement each other rather than stand in isolation. The achievement of one aim should be synergistic with the attainment of another. However, as the findings indicate, eradicating hunger while protecting the environment creates frictions of prioritisation among different individuals and groups. Strategic trade-offs and compromises that alleviate these frictions are unavoidable. Therefore, to progress towards either aim, a collaborative approach that considers and explores the diverse attachments and interests at stake is imperative for sustainability and education. Once sustainability advocates and stakeholders appreciate how the facts and values are interrelated, they can better reach a compromise that suits the multiplicity of attachments and needs. Therefore, to create the necessarily holistic sustainability discourse that is founded on the pluralistic teaching and understanding of all its

dimensions, sustainability stakeholders also need to incorporate cultural attachments and contexts into the educational considerations and prioritisations.

7.3 Boosting the Trust in Corporate Citizenship and CSV Resonance

This study shows that while there is an acknowledgement of businesses' growing involvement in sustainable development, the values and motives of their contributions are still in doubt. The presentation of practical CSV examples, however, inspires more confidence, particularly when the interventions address environmental or social sustainability concerns and thus establish a solid connection to the participants' understanding of sustainability. Moreover, CSVs are more likely to be considered effective when they are deemed long-term, scalable, embedded into the core business model and include community and government collaboration.

7.3.1 The Fragile Trust in Corporate Citizenship

Generally, participants are uncertain about the validity of businesses' engagement in sustainability. Not only are the contributions of businesses to sustainability unclear, but many also equate sustainability engagement with greenwashing. This doubt in the integrity of businesses' social contract could be explained by the ongoing disbelief in businesses' legitimacy and/or the deficiencies of traditional corporate social responsibility (CSR) practices.

Indeed, scholars concur that business legitimacy is still at stake (Dembek et al., 2016; Porter & Kramer, 2011). They highlight that business is considered the source of the vexed capitalist problem (V. Munro, 2020b), representing the anti-hero in society (Porter & Kramer, 2006) who instils fear rather than trust (Kramer & Pfitzer, 2016). Other scholars link the lack of trust in the commitment of businesses to sustainable development to the inadequacies of traditional CSR programs. They posit that CSR's approach to resolving social issues is more

of a short-term effort in risk mitigation than a long-term endeavour to benefit society (Angelova, 2019; Wójcik, 2016). They refer to CSR as a marketing tool that engages in community initiatives (Porter & Kramer, 2011) but may be done so as to mask the negative impacts of an organisation (Visser, 2010; Wójcik, 2016). In other words, traditional CSR programs strive to minimise and greenwash wrongdoing rather than to do good for the greater society (Visser, 2010). The programs function at the periphery of an organisation's business model and are driven by external motives and actors (Yang & Yan, 2020). As such, traditional CSR programs do not satisfy the expectations expressed by the participants. They do not offer the desired longevity, scalability, and integration into the overall business strategy that includes collective, collaborative regional efforts. Therefore, the shortfalls in CSR could explain the ambivalence and scepticism of the study's participants regarding the sustainability engagements conducted by business (Burke et al., 2014). Equally, they could justify the increased conviction in the effectiveness of the CSV initiatives displayed by participants when presented with the examples in the study (Wójcik, 2016; Yang & Yan, 2020).

While CSV builds on the philosophy of CSR, its overriding aim is to improve the relationship between society and business (Dembek et al., 2016; Porter & Kramer, 2011). CSV is considered a new strategy and a step forward in the evolution of CSR (Angelova, 2019; V. Munro, 2020b; Wójcik, 2016). It considers addressing a social problem as an opportunity to be integrated into the organisation's core business model, thereby making it more of a long-term proposition (Angelova, 2019; V. Munro, 2020b; Yang & Yan, 2020). Moreover, CSV encourages collaboration with local government, NGOs, and trade associations to support a region-based concentration of expertise (Angelova, 2019; Porter & Kramer, 2011; Wójcik, 2016). These traits are consistent with the criteria expressed by

participants, thus validating the participants' appreciation of the CSV examples versus their appreciation of businesses' sustainability engagement in general.

7.3.2 CSV Resonance and Institutional Context

According to the participants, all CSV interventions contribute to sustainable development, albeit to different degrees. However, CSV interventions that redefine an organisation's productivity in the value chain (e.g., through improved energy use and logistics) or support the local concentration of expertise (e.g., through collaboration with governments, NGOs or trade organisations) are regarded as most beneficial. Such interventions are favoured, especially when they aim to reduce environmental impacts, offer longevity through community agency and include local government collaboration. Therefore, interventions that reduce packaging waste and CO₂ emissions, improve agricultural practices by training farmers, and/or build infrastructure in partnership with local government are seen as most effective.

Conversely, CSV initiatives in which the organisation reconceives products and markets under the sustainability umbrella are considered less effective. In particular, initiatives that seemingly address the social cause within the sidelines of the business strategy or neglect the underlying source of a social condition are seen as less effective and/or potentially greenwashing. This was the case with the intervention that added supplements to a spice product to combat nutritional deficiencies rather than directly addressing the original issue of malnutrition, or the intervention that offered banking services to poor people who had no access to financial services rather than directly addressing the primary issue of poverty. In addition, the economic sustainability focus of the latter CSV example carries less obvious sustainability signals, thus also justifying the less favourable response of participants.

The evaluations of the CSV interventions, therefore, reflect the general sustainability perceptions and preferences, with environmental and social dimensions taking precedence over economic ones. This is somewhat incongruent with the business preferences outlined in the literature, which shows that businesses tend to focus on economic sustainability efforts (Asvanyi & Zsóka, 2021; PricewaterhouseCoopers, 2015; Scott & McGill, 2019; Thomsen et al., 2020). Moreover, the less favourable perception among Indian-born participants of the mobile banking intervention (i.e., *Vodafone/Safaricom's M-Pesa* service in Kenya) while aligned with its real-world failure in India, lies in contrast with its Kenyan success. In fact, the M-Pesa project is lauded as a sustainability success story because of its establishment of an inclusive mobile money network in Kenya (Bolton, 2020; Lepoutre & Oguntoye, 2017; Liu, 2024; Winn, 2016). That said, the implementation of mobile money systems is not straight forward and has proven difficult elsewhere (Lepoutre & Oguntoye, 2017; Winn, 2016), with more restrictive, pro-competitive regulations and trust issues hampering the M-Pesa roll-out in countries such as Mexico, the Philippines (Bolton, 2020) and India (Riley, 2017; Winn, 2016).

Indeed, Vodafone's attempt to launch M-Pesa in India in 2013 proved futile. Although India's market conditions for a mobile money system were comparable to Kenya's conditions, other cultural, systemic and structural circumstances prevented Vodafone's success. India, like Kenya, had vast numbers of people without access to a bank account and a high mobile phone penetration. However, challenges such as a firmly entrenched cash culture, difficulties in creating a rural agent distribution network and in driving consumer behaviour change among the poor and unbanked community undermined Vodafone's efforts (Lott & Sinha, 2019). Consequently, Vodafone closed its Indian mobile money system business in 2019 (Lott & Sinha, 2019). The favourable market conditions were overcome by cultural and institutional challenges.

Indian-born research participants anticipated the Indian Vodafone challenges. They highlighted that people from poor rural communities are likely to adopt a mobile money service only with the necessary education and training. Further, they explained that people in remote communities would be cautious about entrusting their money to phone banking technology not only because of the newness of the technology but also because of the unreliability of the technological infrastructure framework. As such, participants were rightfully sceptical about the effectiveness of the intervention in India, validating their cultural arguments and insights. Therefore, diasporan cultural knowledge frameworks could prove beneficial for the strategic decision-making involved in the conception of CSV interventions.

The success of Vodafone's M-Pesa intervention in Africa, on the one hand, and its failure in India, on the other, point to the significance of deeply rooted regional and national differences in terms of culture and business systems. The prerequisite for adoption requires a deep understanding of both the cultural and institutional context in which the CSV intervention is implemented.

The respondents' high approval of the CSV intervention involving a government partnership further demonstrates the significance of the institutional context. According to the participants, the government's involvement with the business initiative implies that the initiative is more viable and scalable. The collaboration renders it more worthwhile, genuine and likely to succeed. In addition, the involvement of external stakeholders arguably increases the impression of enhanced accountability, thereby reducing the greenwashing label. As such, the participants' expectations of businesses' interventions are framed by the institutional context, that is, the political, financial and labour environment in which the business operates.

Equally, the institutional context determines the approach and language in which businesses conduct their social responsibility efforts. Matten and Moon (2008) suggest that an organisation's social interactions are either explicit or implicit, whereby explicit behaviour is characteristic of individualistic societies (e.g., the US) and implicit behaviour is prominent in collective societies (e.g., India). The first is overt and driven by utilitarianism and stakeholder demands. The latter is more discrete and based on industrial relations, labour laws and corporate governance. The Indian government's mandate that an organisation contribute 2% of their profits to CSR, for example, is considered an extreme form of implicit social relations (Carroll & Brown, 2018). It illustrates the expected role of business in Indian society. It also aligns with the ancient Hindu philosophy of Dharma, or duty, which advocates that serving others and giving back to society is a means of redemption and personal gratification (Gupta & Gupta, 2019). The business-government collaboration in the CSV research example was thus representative of the implicit and philosophical part business can play in Indian society. This suggests that multinational organisations should look beyond favourable market conditions and adapt their CSV interventions so that they incorporate the meaning, language, and institutional context of the regional and/or national environment in which they operate. In essence, the resonance of CSV is greatly affected by the integration of these regional and national differences, and the organisation's strategic focus needs to be set accordingly.

7.4 Social Identity Salience as a Guide for Sustainability Preferences

This study demonstrates that multiple social identities underpin the sustainability perceptions and preferences of the Indian-born participants. Moreover, the salience of each social identity is influenced both by circumstances presented during the research process (e.g., the transition from a universal to a Southern context) and by the unique characteristics

of the participants themselves. While the participant profile varies in terms of religion, regional background, duration of settlement in Australia, and migration experiences, participants are united by their Indian birthplace, urban origins, higher level of education and relatively privileged socio-economic standing. In addition, as members of the Indian diaspora residing in Australia, they are naturally bicultural (Ramanathan, 2015). That is, their thoughts and feelings are founded on the exposure and internalising of two cultures (if not more, depending on their trajectory before settlement) (Hong et al., 2000; Huynh et al., 2011; Nguyen et al., 2009).

7.4.1 Duality Marks the Indian Diaspora's Identity

The outcomes of the social identity scale illustrate how participant identification with Australia's Indian community is comparable with that of the Australian community, albeit at a relatively moderate level. In addition, the strength of identification with both communities influences certain perceptions and attitudes regarding the value of sustainability, the SDGs and business contributions. These results suggest that respondents have adopted a dual identity, and that this duality impacts their outlook.

The manifestation of a dual identity was somewhat expected with biculturalism an increasing cultural reality of the 21st century (Lakha & Stevenson, 2001). Moreover, the pre- and post-migration factors of the Indian Australian diaspora seem to be conducive for this type of acculturation style in Australia. Factors such as prior exposure to the host culture, language proficiency, higher education, and metropolitan origins are strongly associated with biculturalism (Huynh et al., 2011; Ramanathan, 2015). Likewise, a host country's multicultural policies, as evidenced in Australia, can facilitate biculturalism (Lakha & Stevenson, 2001; Ramanathan, 2015).

The Indian-born participants' inheritance of Western values and lifestyles dating from the long period of British colonisation (Ramanathan, 2015), as well as contemporary

advances in communication technology and travel, increased their cross-cultural contact (Huynh et al., 2011) and cultural understanding. Further, the participants, like most Indian migrants in the Western world, were highly educated, spoke good English and came from India's larger cities. Their higher education and English language proficiency in an Anglophone country explain their cultural recall and biculturalism (Ramanathan, 2015). Additionally, the correlation between metropolitan origins and a dual identity is consistent with a study by Ramanathan (2015), who investigated acculturation styles among 206 Indian men in Australia. Finally, the multicultural Australian environment allows Indian-born participants to express and maintain both cultural identities. Their socio-demographic and environmental conditions, both pre- and post-migration, thus promote their bicultural positioning and foster their access to both cultures.

Notably, the strength of the India-born participants' dual identification also influenced aspects of their sustainability perceptions. The strength of both identities amplified the respective attitudes towards the perceived importance and achievability of sustainability, certain SDGs, and businesses' contributions to sustainable development. For example, a strong identification with both communities positively correlated with a strong conviction in businesses' contributions to sustainability. Similarly, as the strength of both identities increased, so too did the negative value of the Reduce Inequalities SDG, which had been ranked last. As such, a stronger sense of belonging to either community often accentuated the underlying tendency of the sustainability evaluation, be it positive or negative. Consistent with prior studies analysing the impact of SI on attitudes and preferences (Mangum & Block, 2018; Munro, 2017; Prati et al., 2017), this suggests that the dual social identity influences the diasporan participants' sustainability attitudes and preferences. The diasporan experience fosters an expression and sense of belonging in the here and there. This duality of identities, however, is not mutually exclusive (Naidoo, 2015). It can present as a blended form and

hybrid identity, one that alternates between the two identities or both (Huynh et al., 2011).

How diasporans negotiate their duality, be it through blending, alternating or both, depends on them as individuals and the setting that activates the respective identification.

7.4.2 The Opposing Salience of a Global and Local Identity

The initial universal setting of the group discussions activated the Indian-born participants' identity as bicultural, global citizens. The Southern setting, on the other hand, primarily tapped into their Indian identity. As a result, their sustainability perceptions and preferences changed from the environmental narrative to the social one.

This change was foreseeable with prior research indicating that culturally significant cues can trigger a switch between the cultural social identities of bicultural individuals (Chattaraman et al., 2010; Hong et al., 2000; Meca et al., 2020), that the shift is bi-directional, and that combining global and local forces leads to an amalgamation of hybrid social lives (Sobol et al., 2017). This is further underlined by the reversed activation in the Australian control groups (whose members had all lived abroad), whereby the general setting appealed to their Australian identity, and the Southern setting activated their global identity.

Moreover, this response points to a transnational, global identity that transcends local and national identities and the potential opposition between them (David and Bar, 2009). As international migrants, the contemporary Indian diaspora is inevitably part of the transnational phenomenon. Its members are increasingly described as “global but located” (Khorana, 2014, p. 252) or “global Indians” (Baas, 2018, p. 319). Further, identifying with a global culture or de-territorialised identity is typically more salient within young, educated, cosmopolitan and more affluent individuals (Sobol et al., 2017), who are more connected to global knowledge and communication systems (David & Bar-Tal, 2009).

The shift from a global to a local identity, also has important implications for CSR/CSV strategies of multinational businesses. As Husted and Allen (2006) argue, MNEs

must navigate competing pressures for global integration and local responsiveness, often balancing global CSR issues (e.g., environmental protection or human rights) with local ones (e.g., public health or employment). Their findings indicate that CSR activities are frequently shaped more by institutional expectations than by strategic evaluations of local stakeholder needs.

Furthermore, adapting to local cultural norms and needs can present ethical dilemmas for multinational organisations. While aligning CSR strategies with local norms may enhance regional legitimacy, it can also lead firms to condone practices that conflict with broader ethical principles (Arthaud-Day, 2005; Mishra & Schmidt, 2018). This underscores the need for a balanced CSR approach—one that respects cultural contexts without compromising on more universal values such as human rights and protecting the environment (Arthaud-Day, 2005; Mishra & Schmidt, 2018). In this context, individuals with a bicultural, global identity could help MNEs navigate cultural differences with greater sensitivity. By recognising when local compliance may compromise universal ethical standards, they enable the development of CSR strategies that are both locally relevant and globally robust.

7.4.3 The Impact of Other Meaningful Social Groups

The participants' self-categorisation as an educated and relatively privileged group also clearly influences the necessary trade-off decisions between the environmental and social sustainability narratives. Education emerges as the only means to address the tension between both narratives and satisfy their related belief dispositions. Its value is distinctly fundamental to the Indian-born participants' self-concept and a reflection of their experiences. Not only do they attribute their sustainability knowledge to their schooling, but they also credit it with their successes and opportunities to further their professional development and training. In addition, their perceived position of privilege gives them a sense of responsibility to promote sustainability by building awareness and encouraging

others. As such, the sense of a shared fate as educated, relatively privileged people gives them group meaning. The participants' differentiation of themselves from others renders the group significant and establishes their group social identification (Tajfel & Turner, 1986). The social context drives the identity's salience and thus shapes participant attitudes that education at a grassroots level is critical to sustainable transformations. Consistent with existing studies, this implies that social identities are embedded in people's attitudes and preferences and, in turn, that the mobilisation of a given identity permits a certain projection of these attitudes and preferences (Flockhart, 2005; Mangum & Block, 2018; Mols & Weber, 2013). Therefore, integrating relevant social identities can enhance the effectiveness of the messaging around a subject matter by driving belief systems and associated behaviours. This does not preclude the influence and impact of other less evident social group identities or individual personal experiences and histories. In fact, the presence of multiple competing identities is likely. The salience of a social identity, therefore, becomes a conjunctural rearrangement within the hierarchy of social identities (Forehand & Deshpandé, 2001; Lakha & Stevenson, 2001), allowing people to make sense of themselves in their social world (Mols, 2012). It is incumbent on the sustainability discourse to ensure that the necessary social identity is a priority within the identity hierarchy to achieve the desired transformations.

7.5 Migrant Histories and Characteristics Create Significant Outcome Differences

This study indicates that participant migration histories and other personal characteristics influence sustainability attitudes and preferences. Specifically, the participant's age, education, and settlement duration often lead to meaningful differences in the respondents' feedback regarding the value and priorities of sustainable development, the CSV assessments, or the strength of identification with the Indian or Australian communities.

However, age, education and settlement duration are significantly related. That is, the younger participant cohort (18–25 years) generally spent less time in Australia and had not completed a university education, whereas most older participants (36+ years) arrived over ten years ago and had a postgraduate degree. In the study, the results are divided between the younger and older participants, whereby most participants are under 36 years old and arrived under ten years ago.

The younger cohort, for example, attributes more relative importance to Reduce Inequalities (SDG #10) and Gender Equality (SDG #5) than the older cohort but is less convinced by the general merit of sustainability and the effectiveness of CSV6 (Government Partnerships). Additionally, they feel less connected to the Indian and Australian communities. In fact, most focus group Indian-born participants (with an age range of 19–36 years) emphasise their lack of connection with the Indian diasporic community. The Indian diasporic community is considered too heterogeneous (e.g., differing religions, languages, origins and socio-economic backgrounds), and its established members are deemed too removed from India's contemporary society. The discrepancies in attitude and connection can thus be explained by the diverging migration histories and experiences of the two participant groups.

The young participants who arrived in Australia less than ten years ago are part of the sizable student migrant wave since around 2000. Their migration history and experiences are very different to those of the Indian migrants who arrived under the professional skilled migrant policies since the 1970s (Baas, 2018). Not only are they arriving to an array of well-established Indian community structures, with large numbers of restaurants, specialty shops, places of worship and community organisations (Lakha & Stevenson, 2001; Vahed, 2007), but they are also leaving behind a more imposing geo-political and economic India, which is more appreciative of its diaspora (Baas, 2018). As a result, they are more confident and vocal

in asserting their Indian identity and opinions. Indeed, Khorana (2014) refers to the newer, less subaltern Indian migrants as “rabble rousers” and the more longstanding, well assimilated Indian migrants as “de-wogged” or “model migrants who have assumed a symbolic whiteness” (Khorana, 2014, p. 262). Baas (2018) concurs that it is not unusual to see a divide between new and established members of a migrant community. He explains the tension between the Indian students and the skilled migrant group, with the former being considered a threat to the good reputation of the latter. Inversely, the student migrants feel that the “old community” is not just older in terms of the Australian settlement duration but also an “older version” of India (Baas, 2018, p. 328). Consequently, the younger participant cohort feels less of a bond with the Indian diasporic community in Australia than the older cohort. Instead, they choose to connect with contemporary India via online communications or frequent home travel, thus nurturing the notion of the global Indian identity (Baas, 2018).

The young participants also underscored that the heterogeneity of the Indian diaspora in Australia complicates a strong identification with it. While an underlying common Indian-ness unites the diasporic community, a stronger affinity to a sub-community (e.g., a religious group) may exist. Branscombe et al. (1999) explain the emphasis on ingroup heterogeneity with the notion of a social identity categorisation threat. The authors state that people who identify less with a group will resist such categorisation to protect their self-esteem. Low identifiers will accentuate group differences rather than connections, especially when they are unwillingly and explicitly categorised as members of such a group. Other scholars argue that the significant growth of the Indian diasporic community in Australia has led to a rise in diversification and segregation within the community (Lakha & Stevenson, 2001). They stress that India itself is multicultural and that the Indian Australian community mirrors the religious, linguistic, and regional differences and affinities of the subcontinent (Baas, 2018;

Lakha & Stevenson, 2001; Ramanathan, 2015). Therefore, the notion of a singular Indian identity becomes questionable (Lakha & Stevenson, 2001).

That said, it is not this study's intention to attribute a singular identity to the vastly heterogeneous Indian community of Australia. Rather, the point is to explore the impact of identities embedded within a cultural framework, whereby the Indian participant group represents a snapshot of the bigger picture. The impacts of social identities on sustainability attitudes and preferences are evident in the above study outcomes, be that the significance of social sustainability in an Indian setting, the prioritisation of education in promoting sustainable development or the importance of government collaboration in businesses' shared value interventions. Therefore, while the Indian Australian diaspora's identity may not be condensable onto one cultural plane, their Indian-rooted practices, attitudes, and preferences serve as a rich and invaluable data source within Australia's multicultural demography.

7.6. Conclusion

This chapter evaluated and discussed the implications of the study's key qualitative and quantitative research findings. It makes five distinct inferences in relation to the research questions.

First, in the view of Indian diasporan participants, the meaning and value of sustainability centre around the environmental and social dimensions. The economic component is less germane and pertinent to sustainability. The nature and characteristics of each sustainability dimension, as well as the cultural settings in which it is presented, are critical in determining the significance of the respective dimension. The scientific singularity of environmental sustainability renders it more accessible and pervasive in the media and key institutions. As a result, the environmental narrative is increasingly entrenched in social norms and identities at a global level. It encapsulates the go-to explanation of what sustainability is.

The social sustainability dimension, on the other hand, requires regional variations and nuances, making it complex and less tangible. Its narrative is contoured by cultural context and, therefore, difficult to institutionalise at a universal level. However, in a Southern cultural context (e.g., an Indian setting), the social narrative becomes paramount and a priority. It is considered crucial for sustainability, yet its importance is not front-of-mind. A greater balance between the environmental, social and economic narratives is necessary to achieve the holistic outcome expected by the sustainability paradigm. To create this balance, a further unpacking and integrating of local cultural nuances is required to promote the understanding, resonance and activation of all sustainability narratives. The unique positioning of diasporans could help elucidate these cultural subtleties.

Second, the interconnectedness of sustainability aims and dimensions inevitably leads to strategic trade-off decisions and frictions of prioritisation among different stakeholders. The frictions are centred around the environmental and social dimensions. Education emerges as an enabler of both dimensions and, thus, an effective compromise in trade-offs between the two. However, an integrative and interdisciplinary approach to teaching content and learning opportunities is necessary for education to be effective. Like sustainability, education needs to be locally relevant and globally coherent to be effective; that is, it requires an approach that is simultaneously pluralistic and holistic.

Third, while the trust in business support of sustainable development is still fragile, faith in the interventions of the newer CSV model is more stable. Reflective of the general sustainability perceptions and preferences, CSV interventions that address environmental or social issues take precedence over economic ones. This suggests that the imbalance of the general sustainability narrative has permeated the assessments of the CSV interventions, shaping similar disparities. A greater balance of the sustainability narrative is necessary to shift CSV considerations. Moreover, favourable CSV market conditions can unravel in

unfavourable cultural and institutional circumstances, as demonstrated by the failure of the M-Pesa initiative in India. The diasporan participants anticipated the M-Pesa challenges based on their knowledge and understanding of Indian culture and institutions. Similarly, their appreciation of government and business collaboration within the CSV framework points to their expectations of implicit government and business relations commonly followed in India. Therefore, akin to sustainability, integrating local cultural and institutional knowledge is critical for the success of CSV interventions and diasporans are ideally positioned to provide the necessary insights for this to succeed.

Fourth, comparable to Indian diasporas in other Anglophone Western nations, such as Canada and the USA, the diasporan Indian Australian participants present with a dual social identity. This duality is promoted by pre-migration factors, such as their exposure to Western values through years of British colonialism, higher education, English language proficiency and urban origins. Additional postmigration factors, such as Australian multicultural policies, are also conducive to biculturalism. Moreover, the strength of both identities enhances the strength of several sustainability convictions, demonstrating a link between the salience of social identities and related attitudes and preferences. The salience of social identities, in turn, depends on intrinsic and extrinsic circumstances, such as personal and environmental conditions. In this case, the universal setting created at the outset of the research process activated a transnational, global identity, and the Southern setting an Indian identity.

Moreover, the Indian-born participants' intrinsic self-categorisation as educated, relatively privileged individuals guided their prioritisation of education as the compromise between the social and environmental sustainability pursuits. This implies that social identities are not only entrenched in people's attitudes and preferences but also that the mobilisation of a social identity enables the projection of these attitudes and preferences. The

more the sustainability narrative taps into the relevant social identity, the higher the chance of the desired attitude transformation.

Finally, age, education, and time of settlement create significant differences in sustainability preferences and community identifications among the younger and older participants. This can be explained by their diverse migration histories and experiences. The younger participants arrived in a well-established Indian Australian community and left behind a more formidable India (in terms of geopolitical strength), making them more confident in their identity and outspoken about their views than their older, more established counterparts. For the younger participants, the older cohort is representative of a bygone India rather than a reflection of contemporary India. Additionally, the growing size of the Indian Australian diaspora has led to a rise in diversification and segregation reflective of the old divisions found in India. This heterogeneity complicates the connection with the diasporan community. As such, the younger cohort identifies less with the Indian Australian diaspora than the older, more settled participants. Additionally, their more recent arrival in Australia also lessens their bond with the Australian community. The younger cohort is thus more resistant to being socially categorised with both community groups and instead fosters the notion of a global, contemporary Indian identity. The variety of outcomes created by these participant differences suggests that further investigations, including a focus on the diversity of the Indian diaspora, could provide additional information beneficial in assessing sustainability values and priorities by this multifaceted group.

The following chapter concludes this thesis. It briefly presents the problem addressed in the study, the resulting purpose and the argument of the investigation. Subsequently, the methodology is explained, followed by a broad synthesis of the study's findings. The chapter then outlines theoretical and practical contributions and implications for the field and presents

the study's limitations and opportunities for future research. The chapter closes with some final observations on the overall significance of the study.

CHAPTER 8: THESIS CONCLUSIONS

8. Introduction

This thesis argues that sustainability efforts have garnered modest results despite an abundance of sustainable development frameworks and pledges. The thesis posits that disparate understandings and prioritisations among stakeholders are undermining a cohesive vision. This is driven by the fact that sustainability is a global endeavour piloted by Northern ideologies instead of one that purposefully integrates local and cultural differences.

Therefore, this thesis proposes that integrating cultural sensitivities into sustainability efforts is essential to foster the commitment and multilateral cooperation necessary to advance sustainable development. A more culturally nuanced approach will allow stakeholders, such as businesses or policymakers, to enhance the resonance and reach of their sustainability messaging and efforts, ultimately driving progress towards sustainable futures. Moreover, the thesis points to the untapped potential of diasporas and their unique bicultural position and social identity in providing these valuable, culturally sensitive insights.

The key motivation for this thesis was to uncover opportunities for a more productive and balanced sustainability narrative and to determine how cultural sensitivities and identities can influence the narrative. By clarifying the meaning and priorities that the Indian Australian diaspora—a community with Southern roots—attributes to sustainability, the SDGs and related CSV initiatives, this study offers unique insights that can help recalibrate the global Northern sustainability imbalance. The study enhances the understanding of how culture and diasporic identities shape the perceptions of sustainability and offers an original evaluation model that can be extended to numerous stakeholder groups in the context of sustainability, the SDGs and related CSV interventions.

The thesis structure followed a conventional format, starting with the presentation of

the research problem and the study's critical aim, followed by an analytical review of the existing literature, the research questions, the methodology, and finally, the results and their discussion. The first chapter presented the central issues underpinning this research project. The chapter underscores the tensions between the global sustainability agendas driven by the global North and local Southern realities (Barkemeyer, 2011; Blowfield & Frynas, 2005; Idowu & Vertigans, 2021; Yazdani & Dola, 2013), advocating for a more culturally sensitive, regional approach. Similarly, the chapter highlights that although businesses are committed to the sustainability cause and are increasingly integrating sustainability into their core business model through CSV strategies (Ethical Corporation, 2019; V. Munro, 2020b), an insufficient understanding of Southern cultural contexts is hampering their conversion into effective sustainable business opportunities and measurable business action (Pfitzer et al., 2013; Porter & Kramer, 2011). While businesses increasingly use the SDGs as a guide for their CSV interventions (Kim, 2018; Scott & McGill, 2019), they are seen to be cherry-picking the SDGs that best promote economic growth or lie within the remit of their expertise (Asvanyi & Zsóka, 2021). CSV efforts are thus not necessarily aligned with Southern expectations, challenging the overall efficacy of the initiatives. Finally, the chapter emphasises the growing significance of diasporas and that of the Indian diaspora, more specifically. The chapter stresses their capacity as catalysts of social and economic change (Ho, 2020; Safran, 1991; Sheffer, 2003) and their aptitude to navigate the complexities of today's fluid and multi-faceted cultures through their unique bicultural positioning (Brannen et al., 2009; Chand & Tung, 2014). The chapter also presents the suitability of SIT and its consideration of social identities in the projection of attitudes and preferences as the theoretical framework of the study.

The second chapter reviewed seminal arguments in the existing literature related to the main constructs introduced in Chapter One and identified areas of research that warrant

further investigation. The literature substantiates the concerns about the validity of a global, Northern-centric approach to sustainability and presents the ongoing debate about the role of culture within the sustainability paradigm. The surveyed literature supports the premise that integrating local cultural values could counterbalance the prevailing partisan perspective (Nurse, 2006; Parodi, 2015). Further, the literature validates that understanding cultural contexts is crucial for businesses to convert their sustainability intentions into effective CSV interventions (Carroll & Brown, 2018; Dembek et al., 2016; Kim, 2018) and underlines that little research on public CSV perceptions outside a Northern context exists (Kim, 2018; V. Munro, 2020b). Moreover, the review substantiates that the unique bicultural identity of diasporas leads to distinct cultural norms, values and behaviours that transcend the cultural boundaries of the host and homeland (Hall, 1994). The chapter thus draws attention to the fact that the bicultural identification model is the most adopted acculturation style in the 21st century (Huynh et al., 2011; Lakha & Stevenson, 2001; Nguyen et al., 2009) and key to understanding the complexities of contemporary culture and identity (Huynh et al., 2011). However, the intersection of diasporic cultural social identities and sustainability/CSV perceptions and preferences remains an underexplored area of research.

Based on the rationalisations presented in Chapters One and Two, the third chapter outlined the resulting research aims and questions of the thesis. The chapter specified that the key queries of the study are to understand (1) the meaning and value that the Indian Australian diaspora associates with sustainability, the SDGs and related CSV initiatives, (2) their prioritisation of sustainability concerns as defined by the SDGs and related CSV initiatives, (3) how cultural norms and social identity underpin these perceptions and preferences, and (4) how businesses can refine their CSVs to increase their resonance with this community group.

The fourth chapter described and justified the use of a sequential qualitative–

quantitative MMR approach for the research study. The chapter underscores the rigour of the methodology by presenting the advantages of the combined approach and the data collection and analysis techniques of each phase. The chapter explains that combining qualitative and quantitative research can offer a more holistic understanding of complex research topics than each method would independently (Creswell & Plano Clark, 2007; Creswell, 2014; Kelle, 2006). Evaluating both words and numbers mirrors real-world problem solving and is thus more likely to render the data accessible to a wider audience (Creswell & Plano Clark, 2007), particularly the study's target audience—businesses and policymakers.

Further, the chapter emphasises that collecting data through focus groups and ZMET in the qualitative phase helps uncover deeper thought processes and enables the expression of personal stories in the participants' voices (Coulter et al., 2001). This method is particularly useful for subject matters involving collective values (Guest et al., 2013) and that participants collecting material before the group discussions reduces the influence of potential biases imposed by the researcher or other participants (Coulter et al., 2001). In turn, the national online survey used for the quantitative research provides more generalisable, objective data and thereby diminishes the uncertainty of the representativeness of the qualitative data (Kelle, 2006). Moreover, the BWS discrete choice task used in the survey encourages participants to isolate and recognise options more consistently (Marley & Louviere, 2005) and prevents them from making all parameters equally relevant (Burke et al., 2013), thereby offsetting positive response bias (Massey et al., 2015). Lastly, the chapter describes the study's use of established validity and reliability strategies to enhance the accuracy and authenticity of the findings. These strategies include data triangulation, member checking (Creswell, 2014) and systematic thematic analysis procedures in the qualitative phase (Clarke & Braun, 2017), as well as mathematically validated and robust scales, designs and analytic tests in the quantitative phase. As such, in the qualitative phase, the study triangulates the data by

addressing the topics through multiple forms, sources and activities and follows well-established analytical processes as set out by Braun and Clarke (2006). In the quantitative phase, widely endorsed and tested scales, such as the BWS (Palmer et al., 2017) or Social Identity Scale (Jetten et al., 2012), are implemented. In addition, the mathematical strength of the BWS is further enhanced by the inclusion of the BIBD and Youden designs (Massey et al., 2015). Finally, the MMR structure augments the data strength by assessing the research problem through two distinct research methods.

Chapters Five and Six then presented the findings of the qualitative and quantitative phases. The key outcomes of the study were then discussed within existing research and theory in Chapter Seven. The study's outcomes clearly demonstrate the critical relevance of culture in advancing sustainable development. Cultural context does not only contribute to the immediate understanding of what sustainability is; it also shifts sustainability's meaning in line with different cultural settings. That is, in a global context, sustainability is readily and primarily associated with the environment, while in a Southern, more local context, social sustainability becomes paramount. However, the complexity and regional diversity of social sustainability lead to varying applications of the social sustainability goals. Social sustainability requires the integration of cultural sensitivities to improve its understanding, resonance and commitment. In contrast, the singularity of the environmental narrative encourages its dissemination through key institutions, boosting its prominence in the public arena. An increased understanding and awareness of the social and economic dimensions are needed to disrupt the global dominance of the environmental sustainability narrative and create a more balanced approach that addresses all three parameters. Education becomes the priority and means to recalibrate the narrative's imbalance by improving the knowledge of the entire sustainability agenda. Education also serves as a suitable compromise between the vexed trade-off decisions of the social and environmental sustainability parameters.

Similarly, understanding cultural nuances is crucial for the resonance of sustainability-related CSV interventions implemented by businesses. CSV initiatives that focus on environmental or social sustainability matters are considered the most beneficial for sustainable development. By addressing these issues, the initiatives directly align with participants' understanding of sustainability, making them more significant. Further, initiatives that appear long-term, scalable, embedded into core business models and include local community and government collaboration are considered more effective. Moreover, the latter two criteria (i.e., business models that include community involvement and government partnerships) are reflective of India's approach to industrial social relations and thus shape the institutional context for the participants. As such, the more that the sustainability narrative taps into cultural and institutional frameworks, the higher the chance of it resonating and promoting the desired attitude transformation.

The study's results also demonstrate the impact that the participants' social identities have on their sustainability perceptions. They indicate that the salience of social identities can be activated through relevant cultural cues and that the salience of a social identity influences attitudes and preferences. As such, universal cues appeal to a global cultural identity and lead to an environmental sustainability preference, while Southern contexts tap into the Indian identity and promote social sustainability. Moreover, the evaluations of the SI scale show that participants identify with the Indian Australian community on a similar level as the Australian community; that is, they display a bicultural identity. This facilitates an understanding of cultural contexts at a broader level, accessing Indian/Southern perspectives as well as global/Northern ones. Furthermore, the strength of identification with each community influences the strength of attitudes regarding the value of sustainability, the SDGs and the sustainability contributions of businesses. For example, the belief in the importance and achievability of sustainability increases in line with the strength of the community

identification. However, diverging migration histories among participants create significant differences in sustainability preferences and community identifications.

In sum, this study contributes to understanding the meaning and value of sustainability, the SDGs and related CSV interventions in a Southern cultural context. The thesis helps clarify the priorities of different sustainability concerns as defined by the SDGs and related CSVs in this context and provides insight into the influence of culture and diasporic social identities on perceptions and preferences. The thesis also offers guidance for businesses in the development of CSV interventions that will land favourably with the participant community. Lastly, the study offers a unique and robust evaluation model that can be extended to numerous stakeholder groups in the context of sustainability, the SDGs, CSVs and Social Identity Theory. The next section outlines the main theoretical contributions of this thesis and the inferences that can be made based on these learnings.

8.1. Theoretical Contributions and Practical Implications

This research offers several fresh perspectives and insights on sustainability, CSV initiatives, and their confluence with the social identities of the Indian Australian diaspora. These insights have practical implications for policymakers, advocacy groups, non-government organisations, and businesses committed to sustainable development action and its successful promotion. Both the contributions and implications are addressed within their specific areas of study.

8.1.1 Engaging Southern Diasporic Communities Could Help Shape More Equitable Sustainability Narratives

As presented in the literature, sustainability challenges often stem from a global framing, which tends to overlook local and cultural differences (Byrch et al., 2007; Hawkes, 2001; Kopfmüller, 2015; Mensah, 2019; Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014) and is primarily guided by Northern ideologies (Nurse, 2006; Parodi, 2015; Purvis et

al., 2019; Tulloch, 2014). Additionally, these Northern sustainability conceptualisations often contrast with the visions of Southern actors (Barkemeyer, 2011; Blowfield & Frynas, 2005; Idowu & Vertigans, 2021; Yazdani & Dola, 2013). This underscores the limitations of global sustainability frameworks, like the SDGs, especially given the inadequate representation of crucial Southern voices in their formulation (Sénit & Biermann, 2021). Similarly, businesses from the Global North often impose their sustainability perspectives and priorities when engaging in initiatives in the Global South (Barkemeyer, 2011; Idowu & Vertigans, 2021; Vertigans, 2021), further perpetuating this imbalance. As a result, there are growing calls for a more inclusive and informed dialogue that helps address the Northern bias and actively involves Southern actors in shaping sustainability practices (Barkemeyer, 2011; Sénit & Biermann, 2021; Ward & Fox, 2002).

This study contributes to a more inclusive and accessible sustainability discussion by actively engaging with participants whose outlooks are shaped by the Global South. The Indian Australian diaspora's pre-migration knowledge, skills and lifestyles are founded in the cultural norms and civic practices of a community with Southern roots. These norms and practices (e.g., thriftiness) are often considered amenable to and consistent with sustainability. Moreover, the Indian Australian diaspora's perspectives offer a dual vantage point. Not only are the viewpoints representative of India and the Global South, but they also include a global, Northern position. As international migrants to Australia, this diaspora has inevitably been exposed to transnational, Northern values and lifestyles. These cross-cultural contacts and experiences have enhanced their intercultural skills and knowledge systems, enabling them to navigate across multiple cultural frameworks and relations more effectively. This suggests that integrating the Indian Australian diaspora's view into the sustainability discourse can promote a more equitable and culturally nuanced sustainability approach. This integration enriches the understanding of local and regional challenges while also

maintaining a global, Northern perspective, thereby enhancing the capacity of decision-makers to address sustainability issues within their diverse contexts. An increased engagement with diasporic communities thus has the potential to sculpt a more informed and effective sustainability narrative, advancing sustainable futures that resonate across geographical and cultural boundaries.

8.1.2 More Cultural Validation and Widespread Dissemination Could Enhance the Social and Economic Sustainability Narratives

The concern about sustainability's applicability and validity across diverse cultural contexts is another critical concern raised in the literature (Kopfmüller, 2015; Parodi, 2015). Indeed, many scholars question the absence of a cultural component within the three-systems sustainability model (Hawkes, 2001; Nurse, 2006; Parodi, 2015; Soini & Birkeland, 2014). Proponents of its inclusion argue that culture is essential to the achievement of sustainability (Parodi, 2015) by bringing clarity to its strategic objectives (Hawkes, 2001), increasing engagement with it (Chabay, 2015) and adjusting the current imbalance of the sustainability discourse (Nurse, 2006; Parodi, 2015; Thakhathi, 2019). Soini and Birkeland (2014) conclude that the broad application and complexity of cultural sustainability justify further investigation.

This thesis underscores the critical value of culture in the sustainability paradigm. The study supports the view that culture is not merely a peripheral element but a foundational component in advancing sustainable futures. The findings provide empirical evidence that cultural context is critical not only in framing the interpretation and expression of the more complex social sustainability narrative but also in advancing its resonance and activation. In a Southern cultural context, social sustainability goals, relating to the fulfilment of people's basic needs and well-being, become front of mind and a priority. For the participants, the culturally relevant context evokes empathy and deepens their engagement. It combines rational with emotional appeals to create a more compelling sustainability discourse and

galvanises a shift in the conversation. By presenting social sustainability goals through more culturally attuned strategies (e.g., eradicating malnourishment in India versus reducing obesity in Australia), their relevance and their association with sustainability are strengthened. The more culturally relevant and relatable the discourse becomes, the higher the likelihood of its promotion in policy, practice and institutions.

Equally, given the dynamic and evolving nature of contemporary cultures, the stronger the endorsement by citizens, policymakers and institutions, the greater the potential to shift social and cultural norms. This is made evident in the participants' initial adoption of the globally dominant environmental narrative. The environmental discourse, firmly entrenched in the media and key institutions, is not only widespread but has been further reinforced by the growing frequency of worldwide environmental disasters such as floods and fires, heightening its global importance and proximity. This widespread endorsement and relevance have contributed to pro-environmental norms and practices, such as broad efforts to reduce, reuse and recycle. For social and economic sustainability narratives to inspire similar shifts in social norms and behaviours, they need to achieve a comparable level of relatability and endorsement. However, the complexity and regional diversity of these narratives require local cultural contextualising (e.g., addressing gender equality through female quality education in India versus closing the pay gap in Australia). This suggests that sustainability advocates and policymakers should not only aim to boost the awareness and appreciation of the social and economic sustainability parameters but also ensure that the discourse is rooted in local cultural contexts to maximise its pertinence and recognition. Once the door to some commitment is opened, the prospects of greater commitment in the future grow. This is a well-established strategy employed by marketers worldwide (Yariv, 2002). Therefore, an enhanced local validation and dissemination of the social and economic narratives could support a more equitable approach to sustainable development.

8.1.3 ESD Reform Could Aid in Navigating Trade-Offs Between Sustainability Parameters

Another prominent topic of academic deliberation regarding the three-systems sustainability model and derivative sustainability frameworks like the SDGs is the relationship between the three parameters: society, economy and the environment. The debate highlights the interconnectedness of the parameters' objectives (Breuer et al., 2019; Chabay, 2020; Nagan et al., 2017; Purvis et al., 2019), the resulting synergies versus trade-offs in their pursuit (Barbier & Burgess, 2017; Breuer et al., 2019; Mensah, 2019; Purvis et al., 2019) and the inherent contradictions presented by the economic component (Caradonna, 2014; Purvis et al., 2019). As a result, scholars argue that further discussion is necessary to explain the interrelations of the parameters (Azmat et al., 2023) and to determine how the balance and prioritisation among the triad should be managed (Breuer et al., 2019).

This study's distinct approach provides rich insights into the intricate relations between the three pillars of sustainability and the challenges presented in making trade-offs between them. Both the research process and findings confirm the difficulty in separating and prioritising the dimensions. While the Best-Worst discrete choice model used in the survey facilitated the prioritisation task for participants by presenting the issues as simple, paired comparisons and by preventing participants from making all parameters equally relevant, the clustering of averages around the zero point in the findings underscores the challenge of untangling and prioritising the issues. The extended and passionate discussions during the prioritisation task in the focus groups also demonstrate the difficulties involved. Most tensions centred on the environmental and social dimensions (i.e., trade-offs between the wellbeing and survival of people versus that of the planet), with the economic dimension deemed less important and education emerging as the compromise and top priority. This suggests that trade-offs between parameters more readily associated with sustainability and promoting a greater sustainability allegiance (i.e., the social and environmental dimensions)

lead to more friction than those where the link is less obvious (i.e., the economic dimension). Moreover, the economic interdependency with social and environmental sustainability is less understood, adding to an easier rejection of the economic parameter. Raising the awareness and understanding of each of the dimensions' values and their relationships is essential to progressing the aims of the entire triad. However, to enable the inevitable compromises, a collaborative approach that considers the diverse interests at stake and integrates the pluralistic teachings of all dimensions is necessary.

That said, the premise that education enables the conciliation of all three pillars is supported by the existing literature, the UN's long-standing endorsement of Education for Sustainable Development (ESD) since the early 1990s, and the integration of education across all SDG targets. However, despite this backing, the sustainability discourse remains unbalanced; managing the relations and prioritisation among the dimensions continues to be problematic. This suggests that integrating sustainability into education and vice versa may require some reformative action. For ESD to be truly effective, policymakers and educators need to rethink and revise the curricula to ensure more equitable teachings of all three sustainability dimensions and establish their interdependencies in a way that is culturally relevant while remaining globally coherent. Like sustainability itself, ESD needs to account for diverse stakeholder perspectives and foster cooperative partnerships to improve the understanding of all dimensions and mitigate the tensions created by the inevitable trade-off decisions and compromises inherent to the paradigm.

8.1.4 Only a Full Implementation of the CSV Business Model Authenticates Sustainability Commitment

The prioritisation of the social and environmental dimensions also translates into the participants' CSV preferences, indicating that a clear connection to participant interpretations of sustainability fosters a greater appreciation of the respective CSV intentions and that the same sustainability biases apply in the CSV evaluations. However, this study not only

highlights what sustainability causes the Indian Australian participants considered to be the most suitable for CSV. The study also provides critical public input on the specific criteria that determine the perceived value of CSV initiatives and businesses' contributions to sustainability in general.

Indeed, the review of the literature indicates that while the response to the CSV model is mostly positive (Beschorner & Hajduk, 2017; Crane et al., 2014), concerns regarding its integrity and practical implementation linger. Some scholars contend that CSV's commendable ambition of achieving concurrent social and business progress (Baines, 2015; V. Munro, 2020b; Porter & Kramer, 2011) contradicts its intention to grow the overall pie (Dembek et al., 2016). Aiming for the twin goals inevitably leads to trade-offs (Crane et al., 2014) and the potential for greenwashing (Crane et al., 2014; Kettner, 2017). This, in turn, reinforces businesses' position as the villain in society (Porter & Kramer, 2006) and fuels further mistrust in the role of business in society (Kramer & Pfitzer, 2016).

In contrast, proponents of the CSV model argue that CSV is more operational because it is integrated into the core business strategy (Crane et al., 2014). They contend CSV is proactive rather than reactive to external pressures (Wójcik, 2016; Yang & Yan, 2020) making it more long-term and sustainable (Angelova, 2019; V. Munro, 2020b; Wójcik, 2016; Yang & Yan, 2020). Such critics highlight that CSV's three distinct business strategies (reconceiving profits and markets; redefining productivity in the value chain; and building support clusters) provide a methodological approach to achieving CSV (V. Munro, 2020b). Moreover, these strategies are supported by the five CSV criteria on how to achieve scalable shared value solutions (the social cause must be integral to the core business strategy and process; identify the underlying source of the social condition; monitor both the business and social progress; design entrepreneurial support structures and recruit diverse, external stakeholder groups for participation) (Pfitzer et al., 2013).

This thesis builds on and expands the latter point of the argument. It provides first-hand evidence that participants respond more favourably to concrete CSV examples than to business contributions to sustainable development more generally. In particular, the interventions that appear to meet the CSV criteria are deemed more beneficial to sustainability. The Indian Australian participants acknowledge the need for businesses to make a profit. Advancing social progress is an additional bonus that reflects well on business operations. If the social cause at the heart of the CSV effort addresses a true social issue, is integral to the business and is, therefore, seen as long-term and scalable, it is deemed valid. Moreover, CSV efforts that further include innovative support structures and involve external partnerships are considered even more promising. These interventions inspire more commitment, transparency and accountability. In contrast, interventions that do not meet those criteria and appear to address the social cause superficially or are peripheral to the business process prompt doubt and scepticism. Meeting the twin goals is thus not necessarily greenwashing, provided the CSV approach satisfies a set criteria.

These findings suggest that the CSV model and its criteria represent a compelling and legitimate approach for businesses to follow. In the view of the participants, efforts that clearly align with CSV's full intentions and procedures contribute to sustainable development. Conversely, those that seem to incorporate the CSV approach half-heartedly risk being condemned as greenwashing. Businesses that strive to advance the sustainability movement, therefore, need to set their strategic focus accordingly and fully integrate the paradigm into the core of the business model. Importantly, the CSV efforts must address real social issues at their roots rather than at their tips. That said, focusing on the best possible cause that supports the twin goals in line with the organisation's business strategy remains the crux of the problem.

8.1.5 Leveraging Diasporan Cultural Knowledge Could Help Maximise CSV Potential

The existing literature reveals that the challenge for business leaders lies in identifying real social issues and converting them into proper CSV efforts (Pfitzer et al., 2013; Porter & Kramer, 2011). This is complicated by diverse regional needs and their demand for culturally inflected adjustments (Carroll & Brown, 2018; Dembek et al., 2016; Kim, 2018; Matten & Moon, 2008). Scholars highlight the existing dearth of studies explaining the impact of cultural contexts and regions on CSV perceptions (Matten & Moon, 2008), specifically from a Southern (Kim, 2018) and public point of view (V. Munro, 2020b). They show that failing to align CSV efforts with public preferences and priorities may diminish their efficacy (Auger et al., 2007). This could prove concerning with businesses currently seen as concentrating on generic corporate governance schemes and environmental strategies like productive employment and waste reduction (Scott & McGill, 2019) rather than deeper social sustainability causes.

This thesis offers seminal insights into the CSV perceptions of a community with Southern roots and the significant impact of cultural contexts on their evaluation. The thesis provides empirical evidence of the untapped potential of diasporan perspectives in facilitating this cultural contextualising. The findings indicate that certain CSV strategies resonate more with the Indian Australian diaspora than others. As such, strategies involving the redefinition of an organisation's value chain and the development of local support clusters take precedence over strategies that reconceive products and markets. According to the participants, the examples relating to the first two strategies identified true social causes firmly embedded them into the business model and involved innovative business structures and external partnerships. They were seen to better satisfy the CSV criteria. This was demonstrated through the organisations' willingness to transform their existing business model (e.g., through changed procurement processes and logistics like cutting delivery

routes, using local suppliers and creating innovative direct distribution networks).

Importantly, the transformations placed the agency into the hands of local communities through entrepreneurial job opportunities and education. They also involved collaborating with local partners. As such, these examples not only promise more longevity and scalability but also address pertinent social issues, like poverty, at their core and more directly.

Conversely, examples relating to new products and markets do not inspire a similar level of business commitment. Nor do they identify and address the underlying cause of the social issue at hand. Offering supplements in a spice product or mobile banking services to the poor does not help to solve malnourishment or poverty. These interventions are thus seen as more tokenistic or misaligned with local needs and demands. In fact, the significance of cultural and institutional context becomes clear in the evaluation of the two interventions offering mobile banking services or including government partnerships. The first is judged culturally and technically inappropriate for the poor communities in India because of an inherent distrust in new technologies and money systems and a need for further education and equipment. Indeed, this intervention proved unsuccessful in India, although it has been very successful across several African countries.

Inversely, the government and business partnership in the second intervention aligns with India's implicit institutional context as defined by its political, financial and labour environment and is therefore commended.

This suggests that deeply rooted cultural and regional differences play a significant role in the preference and adoption of CSV interventions. Therefore, a profound understanding of the cultural and institutional context is essential in ensuring the success of a CSV initiative in a particular context. Similar favourable market conditions, as seen in the mobile money network intervention implemented in Kenya and India, are not sufficiently nuanced indicators for the success of a CSV intervention. In the absence of direct local public

input, diasporas can provide crucial insights that can help businesses incorporate the necessary cultural sensitivities into the development of the intervention. Diasporas can offer a better understanding of local needs and demands and thus help identify more culturally attuned CSV strategies that address locally relevant social issues. Consequently, businesses should increase their engagement with relevant Southern diasporas before launching CSV interventions in Southern regions. This, in turn, can enhance the effectiveness of interventions and increase the likelihood of genuinely supporting sustainability.

8.1.6 Understanding Diasporan Cultural Social Identities is Fundamental but Multifaceted

The growing influences and complexities of culture in contemporary societies are a major topic in academic literature and integral to the investigations of this thesis. The literature review showed that globalisation and rising migration have dramatically altered the understanding of culture over the last few decades (Pekerti & Arli, 2015; Schwartz et al., 2010). Postmodern culture is no longer considered essentialist and bound by origin but rather more fluid and constantly shifting (Vahed, 2007), making it more layered and textured. Moreover, biculturalism, that is, emotional and cognitive attachments to at least two cultures (Hong et al., 2000; Hong et al., 2016), is an increasingly prominent trait (Chand & Tung, 2014; Huynh et al., 2011; Meca et al., 2020) of today's ethnically diverse Western societies (Nguyen et al., 2009).

This cultural duality or hybridity is also integral to the reality of growing diasporas (Faist, 2010; Hall, 1994; Sheffer, 2003). Their position in the here and there leads to de-territorialised social identities (Sheffer, 2003) that are built (and re-built) on continually shifting memories and histories (Hall, 1994). This unique bicultural position enhances the intercultural skills of diasporas (Brannen et al., 2009) and makes them a potent force in the spread and socialisation of values and ideologies (Ho, 2020; Safran, 1991; Sheffer, 2003; Tölölyan, 1996). The transmission of these ideas, behaviours, identities and social capital is

increasingly viewed as highly significant in advancing low- and middle-income countries; even more so than financial remittances (Kapur, 2010). Recognising how cultural duality impacts and motivates bicultural individuals is thus vital to understanding the intricacies of contemporary culture and identities.

The social identity construct provides these crucial insights into the operation of bicultural identities (Huynh et al., 2011). Indeed, scholars contend that SIT is increasingly used to explain the interrelations between social identities (such as ethnic, cultural or diasporic identities) and the dynamics of multicultural societies (Binks & Ferguson, 2014; Bradatan et al., 2010; Kim et al., 2021; Naidu, 2014; Sunguh et al., 2019) and to assess attitudes and preferences (Flockhart, 2005) or the persuasiveness of communication campaigns (Mols, 2012; Sheepers & Ellemers, 2019) among other things. However, they highlight that SIT's application in areas other than in- and outgroup dynamics is largely underused (Mols & Weber, 2013).

This thesis not only continues to extend the application of SIT by evaluating SI's influences on sustainability attitudes and preferences but also offers distinct insights into the operation of bicultural diasporic identities and their impact on cognitive processes and behaviour. As such, it deepens the understanding of contemporary culture and identity dynamics and boosts our capacity to leverage bicultural competencies in cross-cultural settings, such as global sustainability collaborations.

The findings of this study demonstrate that multiple social identities guide the participants' sustainability perceptions and priorities. These range from Indian Australian cultural identities to global cultural identities to other social group identities, such as having an education. The salience of the respective social identity relies on intrinsic and extrinsic conditions, that is, environmental circumstances such as research prompts, as well as personal characteristics and experiences. Specifically, the outcomes show that (1) participants have

indeed adopted a bicultural Indian Australian identity, (2) the strength of a dual identification magnifies sustainability attitudes and preferences, such as believing in the importance of sustainability, (3) identification with other meaningful social groups also directs sustainability perceptions, such as the prioritisation of environmental sustainability in a global identity context, (4) differences in migration histories and age impact the salience of relevant social identities and related attitudes and preferences, and (5) culturally significant cues can promote the salience of different social identities and change the perceptions accordingly.

These findings have several implications for the operation of social identities and their potential impact on sustainability engagement. They support the suggestion that there is a link between the salience of social identities and related attitudes and preferences. Further, the activation of social identities through extrinsic stimuli can lead to the projection of attitudes and preferences rooted in these social identities. For example, activating the Indian social identity through research prompts leads to CSV preferences that include government partnerships because this reflects India's implicit government and business relations. As such, the mobilisation of a social identity can be elicited through targeted and contextual messaging that appeals to the respective social identity. The more the messaging speaks to the social identity, the higher the likelihood of its success. Specifically, the appeal to social identities associated with more significant, permanent and impermeable groups, like a cultural group, can lead to powerful attitude manifestations and transformations. Therefore, a sustainability narrative that uses the appropriate cultural language and taps into local cultural social identities is more likely to inspire the desired sustainability outlook. To enhance the resonance of the social and economic sustainability parameters, sustainability advocates should thus endeavour to develop sustainability narratives that include the culturally nuanced

language required. In turn, a deeper understanding of such cultural nuances can be achieved through thorough consultations with diaspora groups.

However, diversity within diasporas makes these consultations and their outcomes somewhat more complicated. The existence of several competing social identities is likely, and their prominence in the identity hierarchy can depend on individual characteristics within the larger group identity. These characteristics can foster identification differences that may require alternative communication strategies and messages. In the case of this study, a diverging social identity prominence between the younger, more recently settled participants and the older, more settled cohort is evident. This difference affected participants' sustainability attitudes and preferences. Not only did the younger cohort identify less with either the Indian Australian community or the Australian community, but their appreciation regarding sustainability in general, certain SDGs and CSVs also diverged significantly from the older participants. Instead, the young participants felt a greater sense of belonging to a global cultural identity. This global, de-territorialised identity is more common among younger, educated, cosmopolitan and relatively affluent individuals (Sobol et al., 2017). Moreover, it seems to transcend and compete with local cultural identities. Therefore, while the social identities of the Indian Australian diaspora are undoubtedly embedded in a broader Indian cultural framework, it is imperative to recognise the social identity schemes within this group to leverage the appropriate nuances and adjust communication strategies accordingly. Hall (1994, pp. 227-228) warns of the possible misconceptions that can occur when simply adopting an "outside" (i.e., Western) assessment of diasporan groups, rather than integrating the diversities and subtleties as understood from an "inside" point of view. Integrating the heterogeneity and dynamics of the Indian Australian diaspora is thus essential for the effective rollout of sustainability narratives. However, this integration also calls for increased consultations and interactions between insiders and outsiders.

8.1.7 A Practical Evaluation Model that Could Facilitate Inclusive Sustainability Practices

As stated in sections 8.1.1 and 8.1.5, scholars emphasise that increased involvement and dialogue with Southern actors is crucial for a more inclusive and balanced sustainability discourse (Barkemeyer, 2011; Sénit & Biermann, 2021; Ward & Fox, 2002). They also point to the gap in non-Western CSV viewpoints (Kim, 2018), of the general public (V. Munro, 2020b). Furthermore, Carroll and Brown (2018) recommend applying innovative measures and methodologies to better determine the authenticity of CSR claims. MMR, which is used in this study, is considered a relatively novel methodology in the field of social sciences (Creswell, 2009) and thus offers a cogent and valuable perspective on these issues.

However, this thesis not only provides a new and different angle into the inquiry of the matters at hand. It also submits a robust evaluation model with broad applicability across diverse population groups. As such, it advances the prospect of developing a more informed and inclusive sustainability/CSV dialogue among policymakers, sustainability advocates and the public. By combining qualitative and quantitative methods, the research addresses the questions with both depth and breadth, offering a more comprehensive, twofold understanding of the material. Moreover, the specific methods and techniques used—focus groups, ZMET, BWS—are deemed highly effective for exploring collective values, prioritising seemingly equivalent dimensions and minimising response biases. The triangulation of the data through multiple research forms along with systematically tested analytical procedures also adds to the validity of the findings. Finally, the corroboration of the qualitative and quantitative research outcomes suggests the research process is coherent and well structured, further enhancing the authenticity of the findings. Importantly, this process is highly adaptable. With minor changes in the focus groups' stimulus material (e.g. cultural context) and the survey's profile questions, this research model can easily be adapted to other community groups. This versatility makes the model a powerful tool in the

evaluation of cultural social identities and their impact on sustainability perceptions and priorities. It thus facilitates the exchange of diverse sustainability perceptions and promotes a deeper understanding of sustainability in its vastly different contexts. By tailoring this model to specific contexts, stakeholders can gain valuable insights into the sustainability perceptions and priorities of different communities, thereby increasing the resonance, persuasion and activation of their sustainability efforts.

8.1.8 Summary of Thesis Contributions

In summary, this thesis makes significant contributions to the sustainability discourse by challenging the dominance of Northern ideologies and advocating for the integration of more Southern cultural perspectives in shaping global sustainability efforts. Through the perspectives of the Indian Australian diaspora, this study sheds light on Southern cultural norms and highlights the untapped potential of diasporic perspectives in recasting the global sustainability narrative. The thesis demonstrates that sustainability is not a one-size-fits-all agenda; rather, sustainability is a multi-faceted issue that necessitates local strategies to register more deeply with diverse stakeholder groups.

Moreover, the thesis advances the understanding of how CSVs can be more effectively tailored to diverse cultural contexts and move beyond generic, Northern-driven frameworks. The Indian Australian diaspora's CSV preferences offer critical insights and refinement opportunities for businesses to align their sustainability efforts with Indian cultural values, thereby enhancing the efforts' sustainability impact and success.

Through empirical evidence and the lens of SIT, this research also demonstrates that cultural social identity, specifically diasporan social identity, plays a pivotal role in guiding sustainability attitudes and preferences of a diaspora. It shows how activating cultural social identities through contextual cues significantly influences sustainability perceptions, offering a vital perspective on public sustainability engagement. Ultimately, this thesis not only

expands on the value of cultural nuances in the sustainability narrative but also offers a practical model for businesses, policymakers and sustainability advocates to harness the power of cultural diversity and promote a more inclusive, effective and impactful approach to sustainable development.

8.2 Opportunities and Recommendations for Future Research

This thesis draws various conclusions concerning sustainability and CSV perceptions rooted in the Global South, the significance of cultural context in driving these perceptions, and the value of engaging with Southern diasporas to better understand local and regional perception differences. Based on these observations, several research opportunities emerged that could offer additional insights into the issues related to the topics at hand.

As discussed above, this study contributes to a more complete and balanced sustainability discussion by engaging with a unique participant group whose opinions are not only embedded in the Global South but also include a Northern position. The findings show that for this group—the Indian Australian diaspora—the meaning and value of sustainability centre around both the environmental and social dimensions, with the economic dimension being less germane. This is a unique contribution to the literature, as the sustainability discourse has largely been guided by Northern ideologies with more input from Southern actors urgently needed. Moreover, the distinct dual vantage point of a diaspora adds to the richness and versatility of the conversation. Hence, it would be beneficial to replicate this study with a broader cross-section of Southern diasporas in Australia and other regions and countries around the world. Moreover, the inclusion of an Australian / Northern control group in the quantitative phase could provide more specific insights of potential differences between Northern and Southern ideologies.

This thesis also advances the view that cultural relevance is critical in interpreting and validating the social and economic sustainability narratives and their potential to inspire shifts

in social norms and behaviour. This contribution is vital for progressing a more holistic sustainability discourse that advances all its parameters. The research outcomes indicate that the meaning of social sustainability parameters, such as gender equality, varies depending on cultural context and that the value of economic parameters is less recognised. They also suggest that increased familiarity and relevance may enhance the resonance and activation of the narratives. Therefore, it would be helpful for future research to examine how specific social and economic sustainability parameters are interpreted across different cultures and contexts and how they should best be expressed to boost their relevance. This could be achieved by evaluating the understanding of the specific social and economic SDGs and their targets with participants from diverse cultural backgrounds.

Moreover, this thesis adds valuable insights to understanding the complex relationship among the three sustainability parameters and how potential trade-offs among them could best be managed. The findings suggest that trade-offs between the environmental and social parameters cause the greatest tension, and that sustainability education is fundamental to understanding the significance of all three parameters and reconciling their prioritisations. For the Indian Australian diaspora, education is the cornerstone of sustainable futures. This view is strongly endorsed by major international institutions. Yet, the sustainability discourse remains unbalanced, and problems in negotiating the relations of the sustainability triad persist. Future research should investigate how ESD curricula could support a more equitable appreciation of the sustainability paradigm and its aspirations. This could be achieved by testing adjusted ESD material in selected school settings and measuring the impact on the students' comprehension, attitudes and preferences over time.

In addition, this thesis expands on the academic contention that CSV represents a compelling and legitimate sustainability model as long as businesses address real social issues. It provides the Indian Australian diaspora's assessments of established CSV

interventions and specific directions for CSV refinements so that businesses can avoid greenwashing labels and enhance CSV success. This data and perspective are distinct in the existing literature. Additionally, in the case of the Vodafone/Safaricom M-Pesa intervention, the participant feedback was backed by real-world outcomes (i.e., the M-Pesa breakdown in India), highlighting the potential value of diasporic contributions in enhancing CSV effectiveness. This is particularly significant, as, unlike in India, the Vodafone/Safaricom M-Pesa intervention is regarded as a CSV success story in Kenya. Hence, future research should replicate this study with multiple diasporas and/or different CSV interventions. This would deepen the understanding of public opinions on CSV efforts in general and clarify the potential of various CSV interventions in diverse cultural contexts.

This thesis also contributed several important insights into SIT and its extended application on the influence of SI on attitudes and preferences. Specifically, the study expanded on the understanding of bicultural social identities of diaspora members. The results show that the strength of the participants' dual identity impacts the strength of certain sustainability perceptions. They also show that a link between SI salience and related attitudes and preferences exists, and that the activation of SI salience can lead to the projection of these attitudes and preferences. In this study, the activation of SI salience was achieved through research stimuli prompting a cultural context. However, this contextual switch did not occur in a controlled environment, that is, at the complete exclusion of extraneous variables that could have influenced the salience of different SIs. Therefore, it was not possible to infer causal relationships between the variables. Future research could investigate the impact of cultural context on sustainability perceptions in a more experimental, lab-based setting, thereby reducing the impact of extraneous variables and adding a more scientific, causal nature to the study. Moreover, given the growing significance of diasporas and their bicultural identities in multicultural societies, more research should

investigate how bicultural individuals navigate their duality and how it affects their attitudes and preferences.

That said, the findings of this study point to critical identification differences between the younger, more recently settled participants and the older, more settled ones. These differences lead to significant variations in sustainability attitudes and preferences. It would thus be beneficial to replicate this study including wider social demographics of the Indian Australian diaspora, such as diverse birthplaces (e.g. Indians born in Fiji) and second-generation Indians. Equally, it could be of value to investigate the impact on sustainability perceptions of diverse employment profiles.

Finally, the findings suggest that younger participants connect with a global, transnational identity and that this identity transcends and potentially competes with local, cultural identities. Further research should explore the relevance of de-territorialised identities among diaspora members and their impact on attitudes and preferences.

Not only could these avenues for future research strengthen our understanding of sustainability perceptions across diverse cultural contexts but they could also pave the way for more effective, inclusive strategies in promoting sustainable development. As such, they highlight the relevance of continuing similar explorations in this field of study and specifically in engaging with diasporic communities. The next section presents the final observations of this thesis and its key takeaways.

8.3 Conclusion

In his poignant foreword to the 2021 Sustainable Development Goals Report, António Guterres, the Secretary-General of the United Nations, emphasised that the catastrophic impact of the global COVID pandemic could have been reduced had the 2030 Agenda for Sustainable Development been adopted more earnestly by the global community. Instead, he noted, the perfunctory commitment to sustainable transformations allowed the crisis to bring

years of progress to a standstill or to reverse exposing entrenched societal problems, such as insufficient social protection, weak health systems, institutional inequalities, and environmental deterioration (United Nations, 2021).

Two to three years later, the tone of the 2023 and 2024 reports' forewords is more alarmist. They highlight the failure in meeting over 80% of the SDG targets and in fulfilling the promise to leave no one behind. The reports also stress the growing fiscal divide between developing and developed countries, with the developing world largely bearing the brunt of collective inaction (United Nations, 2023, 2024). Nevertheless, consistent throughout all reports is a message of hope that progress can be achieved through increased commitment and action, solidarity, and multilateral cooperation.

However, disparate understandings and priorities among stakeholders seem to undermine the necessary unity to grow meaningful commitment, action and cooperation. This thesis contends that integrating cultural sensitivities into the sustainability discourse is crucial to fostering the commitment and collaboration needed for sustainable development. A more culturally nuanced approach can enable stakeholders—be those policymakers, businesses or citizens—to amplify the impact of their sustainability efforts, driving real progress towards sustainable futures. As such, the thesis highlights the latent potential of diasporas and their unique cultural positioning in providing these valuable, culturally informed insights.

The mission of this thesis was to identify opportunities for a more inclusive and productive sustainability narrative by determining how culture influences the narrative. The research outcome offers five actionable recommendations.

1. Engage Southern Diasporas: Integrating Southern diasporic perspectives enriches and potentially rebalances the sustainability narrative by deepening the understanding of local challenges while maintaining a global, Northern perspective. Active engagement with Southern diasporas can promote a more culturally informed, relevant and effective

sustainability narrative that resonates across cultural and geographic boundaries.

2. Root Sustainability in Culture: Culture is not a peripheral element of sustainability. It is a foundational component of sustainable futures. The more culturally relevant the sustainability narrative is, the higher the chance of its adoption for policy, practice and citizenry. The stronger the endorsement by policy, practice and citizenry, the greater the likelihood of a shift in social and cultural norms. The sustainability discourse—specifically the social and economic sustainability discourse—must be culturally pertinent and familiar to drive its adoption and influence.

3. Recalibrate Education for Sustainability: Education is key to balancing the sustainability pillars and navigating their trade-offs. Persistent difficulties in managing the relationship between the pillars suggest that for ESD to be effective, existing curricula must be recalibrated. Policymakers and educators should ensure more equitable teachings of all three parameters and establish their connections in a way that is culturally relevant and globally coherent. Businesses too can contribute by educating the public about the intricacies of the sustainability paradigm. By raising the awareness of their social sustainability efforts, businesses can highlight the relevance of social sustainability and help normalise business behaviours that address social sustainability.

4. Leverage the Potential of the CSV model: The CSV model, when aligned with the CSV criteria and intentions, offers immense potential when addressing real social issues in culturally agreeable ways. Diasporas can help Northern organisations identify more culturally attuned CSV strategies for interventions implemented in Southern regions. Businesses should lean into diasporic consultation before launching CSV interventions in culturally diverse regions to ensure the strategies align with local needs. This collaboration will also ensure the CSV strategies resonate with these economically powerful and socially influential communities. Diasporas are increasingly significant and integral to multicultural

societies. Greater business engagement and collaboration with diasporas will foster stronger community relations, enhancing the organisation's competitive edge and brand loyalty with these (often) well-resourced, sizable groups.

5. Activate Social Identities for Sustainability: Social identities are powerful drivers of attitudes and preferences. Activated by both extrinsic and intrinsic stimuli, they shape behaviours and decisions of individuals. People with bicultural social identities often have enhanced cross-cultural skills, which are essential for cross-cultural sustainability collaborations. To unlock the full potential of bicultural competencies, it is essential to deepen our understanding of how bicultural social identities function. By activating and engaging these identities strategically, we can guide attitudes and preferences in ways that enhance the effectiveness of sustainability efforts, create avenues for collaboration and foster sustainable growth.

APPENDICES

Appendix A: Qualitative and Quantitative Recruitment Sample Ads

Focus Groups

WHAT DOES SUSTAINABILITY MEAN TO YOU?

We need an **INDIAN** point of view.

Are you 18-35 years old and born in India?

Are you enrolled in, or have you completed a tertiary degree in Australia?

Join our focus group discussions to help improve sustainable development interventions.

Groups are part of a PhD study at UTS and last 75 minutes. We will compensate you for your time and serve refreshments.

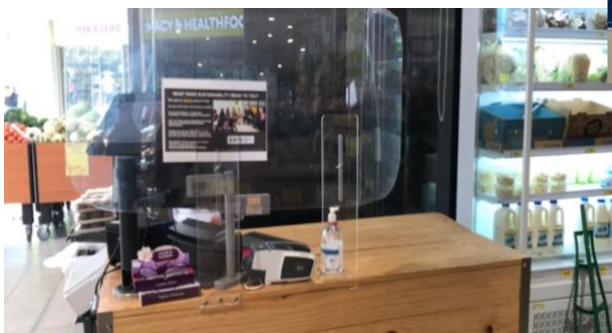
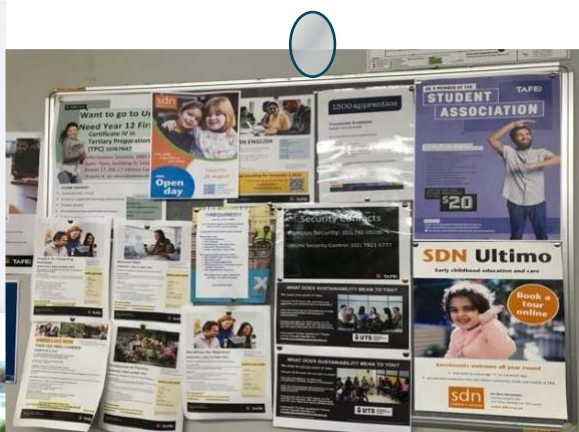
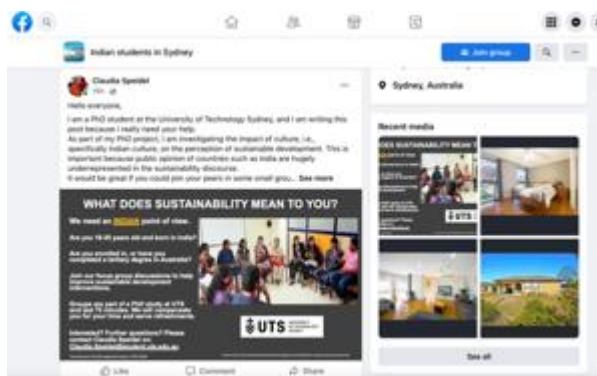
Interested? Further questions? Please contact Claudia Speidel on: Claudia.Speidel@student.uts.edu.au

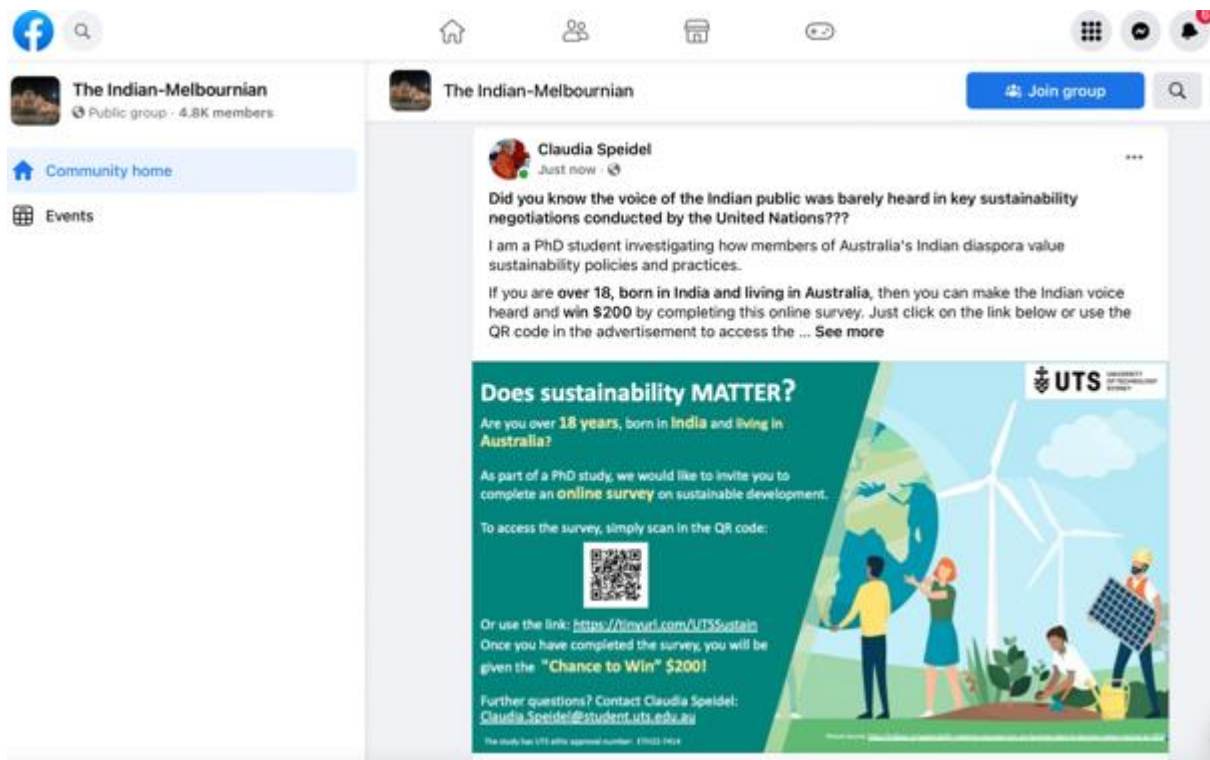
The study has UTS ethical approval number: ETH21-6029

Picture source: <http://acriclinicalresearchinstitute.blogspot.com/2013/09/acri-students-group-discussion.html>

Picture Source: <http://acriclinicalresearchinstitute.blogspot.com/2013/09/acri-students-group-discussion.html>

Courtesy: luoman





Picture Source: <https://indiacr.in/sustainability-vedantas-sesa-go-iron-ore-business-plans-to-become-carbon-neutral-by-2050/>

Courtesy: Public Sector Executive

Appendix B: Focus Group Stimulus: Six CSV Concepts

INITIATIVE A

- Developed a direct-to-home distribution system for hygiene products.
- Run by underprivileged female entrepreneurs in villages with fewer than 2,000 inhabitants, who did not have access to these products.
- Company provided microcredit for products and skills training to the women.

Outcome:

- Provided women with business skills and increased overall household income.
 - Reduced spread of communicable disease.
-

INITIATIVE B

- Reduced the amount of packaging material used by suppliers by providing them with new packaging guidelines and standards.
- Cut 100 million miles from truck delivery routes.
- Sourced products from local farmers.

Outcome:

- Reduction of greenhouse gases / Co2 emissions.
 - Reduction of waste and landfill.
-

INITIATIVE C

- Provided advice on coffee farming practices, guaranteed bank loans, and secured plant stock, pesticides, and fertilisers to impoverished farmers, who were trapped in a cycle of low productivity, poor quality production and environmental degradation.

Outcome:

- Greater, more reliable coffee bean yields per hectare, higher coffee bean production quality, increased income.
 - Reduced environmental impact.
-

INITIATIVE D

- Reinforced a commonly used spice product with essential nutrients (iron, iodine and Vitamin A) to combat wide-spread, nutritional deficiencies, such as anemia.
- Priced product for low-income consumers.

Outcome:

- Used by 138 million people.
 - Reached remote and most affected rural areas.
-

INITIATIVE

- Introduced mobile phone technology that offered banking services to people living in less developed countries, who could not get access to banking and financial services.

Outcome

- Increased employability and business opportunities
 - Increased household incomes
-

INITIATIVE F

- Collaborated with local governments and the home government to contribute to an infrastructure program with the aim to improve farmers' access to fertilisers and other agricultural inputs in developing countries.
- In partnership with local governments, it helped improve ports and roads.

Outcome

- Expected to support small farmers
 - Expected to create new jobs
-

Appendix C: Discussion Guide

UTS ethics Approval Number ETH21-6029

Introduction:

Hello, I am.... I am from..., I am doing this because.....

Your participation in this study is **voluntary**. You are the EXPERTS, there are NO RIGHT AND WRONGS. Your responses will be strictly **confidential i.e. any identifying material will be removed**. The groups will be **audio recorded** for note taking and analysis purposes only. Should you feel **uncomfortable** with the nature of discussion at any point you may opt or withdraw from the group discussion at any time. Please flag your concerns at any time. The groups should take approx.. **75 minutes**. Help yourself to food and **drink**. If you need the **restrooms** they are...perhaps best to use them before we start.

1. "Warm-up" – 5 minutes:

- Let's introduce ourselves: tell us your **name**, what you **do**, your **age**, how long you have been in **Australia / NZ**? Where in India you are **from**?
- If you could **hear** or smell Sustainability, what would it **sound** / smell like? (Listening for positive or negative impressions) RQ1, RQ 5
- Briefly describe your **meaning** of sustainability to a "Martian" who has just landed on earth? RQ1, RQ5

2. Individual Sustainability Stories – 15 minutes

- Please **share the pictures** you have brought that represent your feelings, thoughts, and the meaning of sustainability. Explain why you have chosen these visuals. Were there **others you considered but discarded**? RQ1, RQ2, RQ5 (Listen for three pillars)
- Is there anything that you would have liked to have added to your sustainability story that is **missing**? RQ1, RQ2, RQ5 (Listen for SDG content)

3. Laddering of Stories – 15 minutes

Participants will be asked to add to their story with the help of the visual material provided by the researcher. Take a look at these visuals:

- Do you feel any **would add** to your story? Why? RQ1, RQ2, RQ5
- Select the visuals that would add to your story. Explain why you have chosen them. **Why do they resonate with you?** Were there any pictures that were **not suitable /relevant for the topic?** RQ 1, RQ2, RQ5

4. Sustainability Prioritisations – 15 minutes

Researcher will briefly go through the 17 goals and ask participants to place them in order of priority / urgency / vs importance. (Probing taxonomy)

- As a group, could you **rank these goals in terms of importance**? (Observe discussion) RQ3
- As a group, could you rank these goals in terms of **urgency**? (Observe discussion) RQ3, RQ4
- Is there a **difference**? Why? RQ3, RQ4
- If you had to **eliminate one goal**, which one would it be? Why? RQ3, RQ4

5. CSV evaluations – 10 minutes

Researcher will describe 6 CSV case studies separately and in rotation. Then ask:

- Do you think these initiatives **help sustainable development**? How? Why? Why not? RQ5, RQ6
- Which initiative is **the most useful** in helping sustainable development? Which the **least**? Why? RQ5, RQ6
- Which are the **best**? Why RQ5, RQ 6
- How would you **improve** these initiatives? RQ5, RQ6

6. Diasporic identity / Closing – 5 minutes








Participants will be asked to contribute any final thoughts, feelings that have surfaced during the discussion and consider how their culture has influenced their viewpoints.

- Do you think aspects of **Indian culture** was influential in these choices? Explain (Probe for cultural underpinnings, postcolonial paradigm) RQ2
- Do you think aspects of **Australian culture** was influential in these choices? Explain RQ2
- Please complete this **five-question** survey. Do you feel a strong connection to the Indian migrant community/diaspora? (Probe for word choice). RQ2
- What are you going to **tell your friends** you talked about today?

Researcher to provide an envelope with the incentive voucher and ask the recipient to sign the receipt list. Tick the box if they are willing to participate in a follow-up survey.

Appendix D: Australian Bureau of Statistics Sample Size Calculation

Determine Sample Size

Confidence Level:	95%	
Population Size:	600000	
Proportion:	0.5	
<input type="radio"/> Confidence Interval:	0.09800	
Upper	0.59800	
Lower	0.40200	
<input checked="" type="radio"/> Standard Error	0.05	
<input type="radio"/> Relative Standard Error	10.00	
<input type="radio"/> Sample Size:	100	

Calculate **Clear**

Appendix E: Online Survey Questionnaire

UTS ethics Approval Number ETH22-7414

Start of Block: Introduction

Q1.1

WHAT IS MOST IMPORTANT FOR SUSTAINABLE DEVELOPMENT?

As part of a PhD study, the **University of Technology Sydney** (Ethics Application: ETH22-7414) would like to invite you to complete this survey on sustainable development. To participate, you must be **over 18 years, born in India and living in Australia**. If this does not apply, please click on "No, I would like to withdraw" in the section below.

The survey should take you approximately **15 minutes** to complete. A progress bar at the top of the screen will show you how much of the survey has been completed.

Your participation in this study is **voluntary and anonymous**. Should you feel uncomfortable with the nature of some of the questions you may opt out of the questions or withdraw from the survey at any time.

Your survey responses will be strictly confidential, and the data will be analysed and reported in the aggregate. Your data will not be passed on to third parties for promotional purposes and no further contact will be made following the completion of the survey.

If you have any questions or concerns about the survey or procedures, you can contact the researcher, Claudia Speidel by email through: claudia.speidel@student.uts.edu.au or our independent consultant: Devleena.Ghosh@uts.edu.au

Your opinions are very important to us, and we appreciate your time and support. Once you have completed the survey, you will be given the opportunity to opt in for a **"Chance to Win a \$200 VISA Gift Voucher"**.

Please indicate if you would like to participate in the survey or not in the consent question below.

Q1.2 Do you consent to participate in this survey?

Yes, I would like to participate (1)

No, I would like to withdraw without penalty (2)

End of Block: Introduction

Start of Block: Screening Block

Q84 Please complete the task below to start the survey.

Page Break

Q2.1 Where in Australia do you currently live?

- New South Wales (1)
- Victoria (2)
- Queensland (3)
- Australian Capital Territory (4)
- South Australia (5)
- Western Australia (6)
- Tasmania (7)
- Northern Territory (9)
- I do not currently live in Australia (10)

Skip To: End of Survey If Where in Australia do you currently live? = I do not currently live in Australia

Q2.2 Where in India were you born?

- Maharashtra (1)
- Gujarat (2)
- Karnataka (3)
- Tamil Nadu (4)
- Andhra Pradesh (5)
- Telangana (6)
- West Bengal (7)
- Punjab (8)
- National Capital Region of Delhi (9)
- Uttar Pradesh (10)
- Other, please specify (11) _____
- I was not born in India (12)

Skip To: End of Survey If Where in India were you born? = I was not born in India



Q2.3 Please indicate which age range best applies to you.

- Under 18 (1)
- 18 - 25 (2)
- 26 - 35 (3)
- 36 - 45 (4)
- 46 - 55 (5)
- 56-65 (6)
- 65 and over (7)

Skip To: End of Survey If Please indicate which age range best applies to you. = Under 18

End of Block: Screening Block

Start of Block: Sustainability General

Q3.1 In this first section we would like you to indicate to what extent you agree or disagree with the general statements about sustainability below.



Q3.2 "I understand the meaning of sustainability"

- I agree (5)
 - I somewhat agree (4)
 - I neither agree nor disagree (3)
 - I somewhat disagree (2)
 - I disagree (1)
-



Q3.3 "Sustainability is a topic that is important to me."

- I agree (5)
 - I somewhat agree (4)
 - I neither agree nor disagree (3)
 - I somewhat disagree (2)
 - I disagree (1)
-



Q3.4 "I believe sustainable development is achievable."

- I agree (5)
- I somewhat agree (4)
- I neither agree nor disagree (3)
- I somewhat disagree (2)
- I disagree (1)
-

Q3.5 In 2015, the United Nations developed the Sustainable Development Goals.

Please indicate if you have heard of the United Nations Sustainable Development Goals.

- Yes, I have heard of the United Nations Sustainable Development Goals (1)
- No, I have not heard of the United Nations Sustainable Development Goals (2)

Skip To: End of Block If In 2015, the United Nations developed the Sustainable Development Goals. Please indicate if you ha... = No, I have not heard of the United Nations Sustainable Development Goals



Q3.6 Now, please indicate to what extent you believe you are familiar with the United Nations Sustainable Development Goals

- I have heard about the United Nations Sustainable Development Goals but cannot explain what they are (1)
- I can explain the general purpose of the United Nations Sustainable Development Goals but cannot explain the individual goals (2)
- I can explain the general purpose of the United Nations Sustainable Development Goals and list some of the individual goals (3)
- I can explain the general purpose of the United Nations Sustainable Development Goals and list most of the individual goals (4)
- I can explain the general purpose of the United Nations Sustainable Development Goals and explain some of the individual goals (5)
- I can explain the general purpose of the United Nations Sustainable Development Goals and explain most of the individual goals (6)

End of Block: Sustainability General

Start of Block: Best Worst 16 Item scale

Q4.1 For the next section we would like you to imagine you are a sustainability consultant to an international chamber of commerce. You will be asked to consider **16** sets of **six** items and to indicate which **one** of the six items should be the **most important** for them and which **one** of the six items should be **least important**. In other words, you will be asked to trade off the six items against each other.

The sets will seem very similar, but the combination of items will vary. So, please persist. (If you are completing the survey on a mobile phone the options are accessible through a drop down arrow as shown in the first example of each set.)

Page Break

Q4.2 Consider the 1st /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p><input checked="" type="checkbox"/> Responsible Consumption and Production <i>Ensure sustainable consumption and production patterns (1)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Decent work and Economic Growth <i>Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all (2)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Life on Land <i>Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss (3)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Climate Action <i>Take urgent action to combat climate change and its impact (4)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Life below Water <i>Conserve and sustainably use the oceans and marine resources (5)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Quality Education <i>Ensure inclusive and equitable education and promote lifelong learning opportunities for all (6)</i></p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.3 Consider the 2nd /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p><input checked="" type="checkbox"/> Peace, Justice, and Strong Institutions <i>Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels (1)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Sustainable Cities and Communities <i>Make cities and human settlements inclusive, safe, resilient, and sustainable (2)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Life Below Water <i>Conserve and sustainably use the oceans, seas, and marine resources for sustainable development (3)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Affordable and Clean Energy <i>Ensure access to affordable, reliable, sustainable, and modern energy for all (4)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Good Health and Well-being <i>Ensure healthy lives and promote well-being for all at all ages (5)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Climate Action <i>Take urgent action to combat climate change and its impacts (6)</i></p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.4 Consider the 3rd /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST*** **and** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p>⊗ Clean Water and Sanitation <i>Ensure availability and sustainable management of water and sanitation for all</i> (1)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Climate Action <i>Take urgent action to combat climate change and its impacts</i> (2)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Zero Hunger <i>End hunger, achieve food security and improved nutrition and promote sustainable agriculture</i> (3)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Peace, Justice, and Strong Institutions <i>Promote peaceful and inclusive societies for sustainable development. Provide access to justice for all and build effective, accountable, and inclusive institutions at all levels</i> (4)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Life on Land <i>Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse degradation and halt biodiversity loss</i> (5)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Reduced Inequalities <i>Reduce inequalities within and among countries</i> (6)</p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.5 Consider the 4th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST*** **and** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p>⊗ Industry, Innovation and Infrastructure <i>Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation</i> (1)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Life on Land <i>Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse degradation and halt biodiversity loss</i> (2)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ No Poverty <i>End poverty in all its forms everywhere</i> (3)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Life Below Water <i>Conserve and sustainably use the oceans, seas, and marine resources for sustainable development</i> (4)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Peace, Justice, and Strong Institutions <i>Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all</i> (5)</p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Gender Equality <i>Achieve gender equality and empower all women and girls</i> (6)</p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.6 Consider the 5th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p>⊗ Quality Education <i>Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (1)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Peace, Justice, and Strong Institutions <i>Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels (2)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Decent Work and Economic Growth <i>Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all (3)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Industry, Innovation and Infrastructure <i>Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation (4)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Reduced Inequalities <i>Reduce inequalities within and among countries (5)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Sustainable Cities and Communities <i>Make cities and human settlements inclusive, safe, resilient, and sustainable (6)</i></p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.7 Consider the 6th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p>⊗ Reduced Inequalities <i>Reduce inequalities within and among countries (1)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Responsible Consumption and Production <i>Ensure sustainable consumption and production patterns (2)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Affordable and Clean Energy <i>Ensure access to affordable, reliable, sustainable, and modern energy for all (3)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Good Health and Well-being <i>Ensure healthy lives and promote well-being for all at all ages (4)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Industry, Innovation and Infrastructure <i>Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation (5)</i></p>	<input type="radio"/>	<input type="radio"/>
<p>⊗ Life on Land <i>Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse degradation and halt biodiversity loss (6)</i></p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.8 Consider the 7th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
⊗ Sustainable Cities and Communities <i>Make cities and human settlements inclusive, safe, resilient, and sustainable</i> (1)	<input type="radio"/>	<input type="radio"/>
⊗ Life Below Water <i>Conserve and sustainably use the oceans, seas, and marine resources for sustainable development</i> (2)	<input type="radio"/>	<input type="radio"/>
⊗ Industry, Innovation and Infrastructure <i>Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation</i> (3)	<input type="radio"/>	<input type="radio"/>
⊗ Zero Hunger <i>End hunger, achieve food security and improved nutrition and promote sustainable agriculture</i> (4)	<input type="radio"/>	<input type="radio"/>
⊗ Clean Water and Sanitation <i>Ensure availability and sustainable management of water and sanitation for all</i> (5)	<input type="radio"/>	<input type="radio"/>
⊗ Responsible Consumption and Production <i>Ensure sustainable consumption and production patterns</i> (6)	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.9 Consider the 8th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
⊗ Climate Action <i>Take urgent action to combat climate change and its impacts</i> (1)	<input type="radio"/>	<input type="radio"/>
⊗ Gender Equality <i>Achieve gender equality and empower all women and girls</i> (2)	<input type="radio"/>	<input type="radio"/>
⊗ Reduced Inequalities <i>Reduce inequalities within and among countries</i> (3)	<input type="radio"/>	<input type="radio"/>
⊗ Sustainable Cities and Communities <i>Make cities and human settlements inclusive, safe, resilient, and sustainable</i> (4)	<input type="radio"/>	<input type="radio"/>
⊗ Responsible Consumption and Production <i>Ensure sustainable consumption and production patterns</i> (5)	<input type="radio"/>	<input type="radio"/>
⊗ No Poverty <i>End poverty in all forms everywhere</i> (6)	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.10 Consider the 9th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST*** ***and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
⊗ Affordable and Clean Energy <i>Ensure access to affordable, reliable, sustainable, and modern energy for all (1)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Quality Education <i>Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (2)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Peace, Justice, and Strong Institutions <i>Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels (3)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Responsible Consumption and Production <i>Ensure sustainable consumption and production patterns (4)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Gender Equality <i>Achieve gender equality and empower all women and girls (5)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Clean Water and Sanitation <i>Ensure availability and sustainable management of water and sanitation for all (6)</i>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.11 Consider the 10th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST*** ***and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
⊗ Gender Equality <i>Achieve gender equality and empower all women and girls (1)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Good Health and Well-being <i>Ensure healthy lives and promote well-being for all at all ages (2)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Clean Water and Sanitation <i>Ensure availability and sustainable management of water and sanitation for all (3)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Life on Land <i>Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse degradation and halt biodiversity loss (4)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Sustainable Cities and Communities <i>Make cities and human settlements inclusive, safe, resilient, and sustainable (5)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Decent Work and Economic Growth <i>Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all (6)</i>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.12 Consider the 11th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p><input checked="" type="checkbox"/> Life Below Water <i>Conserve and sustainably use the oceans, seas, and marine resources for sustainable development (1)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Reduced Inequalities <i>Reduce inequalities within and among countries (2)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Gender Equality <i>Achieve gender equality and empower all women and girls (3)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Decent Work and Economic Growth <i>Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all (4)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Affordable and Clean Energy <i>Ensure access to affordable, reliable, sustainable, and modern energy for all (5)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Zero Hunger <i>End hunger, achieve food security and improved nutrition and promote sustainable agriculture (6)</i></p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.13 Consider the 12th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
<p><input checked="" type="checkbox"/> Decent Work and Economic Growth <i>Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all (1)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Affordable and Clean Energy <i>Ensure access to affordable, reliable, sustainable, and modern energy for all (2)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Climate Action <i>Take urgent action to combat climate change and its impacts (3)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Clean Water and Sanitation <i>Ensure availability and sustainable management of water and sanitation for all (4)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> No Poverty <i>End poverty in all forms everywhere (5)</i></p>	<input type="radio"/>	<input type="radio"/>
<p><input checked="" type="checkbox"/> Industry, Innovation and Infrastructure <i>Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation (6)</i></p>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.14 Consider the 13th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for MOST important and ***one*** answer only for LEAST important.

	MOST Important (1)	LEAST Important (2)
⊗ Good Health and Well-being <i>Ensure healthy lives and promote well-being for all at all ages (1)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Zero Hunger <i>End hunger, achieve food security and improved nutrition and promote sustainable agriculture (2)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Responsible Consumption and Production <i>Ensure sustainable consumption and production patterns (3)</i>	<input type="radio"/>	<input type="radio"/>
⊗ No Poverty <i>End poverty in all forms everywhere (4)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Decent Work and Economic Growth <i>Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all (5)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Peace, Justice, and Strong Institutions <i>Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels (6)</i>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.15 Consider the 14th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for MOST important and ***one*** answer only for LEAST important.

	MOST Important (1)	LEAST Important (2)
⊗ Life on Land <i>Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse degradation and halt biodiversity loss (1)</i>	<input type="radio"/>	<input type="radio"/>
⊗ No Poverty <i>End poverty in all forms everywhere (2)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Sustainable Cities and Communities <i>Make cities and human settlements inclusive, safe, resilient, and sustainable (3)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Quality Education <i>Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (4)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Zero Hunger <i>End hunger, achieve food security and improved nutrition and promote sustainable agriculture (5)</i>	<input type="radio"/>	<input type="radio"/>
⊗ Affordable and Clean Energy <i>Ensure access to affordable, reliable, sustainable, and modern energy for all (6)</i>	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.16 Consider the 15th /16 sets of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
⊗ No Poverty End poverty in all forms everywhere (1)	<input type="radio"/>	<input type="radio"/>
⊗ Clean Water and Sanitation Ensure availability and sustainable management of water and sanitation for all (2)	<input type="radio"/>	<input type="radio"/>
⊗ Good Health and Well-being Ensure healthy lives and promote well-being for all at all ages (3)	<input type="radio"/>	<input type="radio"/>
⊗ Reduced Inequalities Reduce inequalities within and among countries (4)	<input type="radio"/>	<input type="radio"/>
⊗ Quality Education Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (5)	<input type="radio"/>	<input type="radio"/>
⊗ Life Below Water Conserve and sustainably use the oceans, seas, and marine resources for sustainable development (6)	<input type="radio"/>	<input type="radio"/>

Page Break

Q4.17 Consider the last set of United Nations Sustainable Development Goals (SDGs) listed below. Please indicate which of the six listed SDGs is the ***MOST and*** which is the ***LEAST*** important to you. Please provide ***one*** answer only for ***MOST*** important and ***one*** answer only for ***LEAST*** important.

	MOST Important (1)	LEAST Important (2)
⊗ Zero Hunger End hunger, achieve food security and improved nutrition and promote sustainable agriculture (1)	<input type="radio"/>	<input type="radio"/>
⊗ Industry, Innovation and Infrastructure Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation (2)	<input type="radio"/>	<input type="radio"/>
⊗ Quality Education Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (3)	<input type="radio"/>	<input type="radio"/>
⊗ Gender Equality Achieve gender equality and empower all women and girls (4)	<input type="radio"/>	<input type="radio"/>
⊗ Climate Action Take urgent action to combat climate change and its impacts (5)	<input type="radio"/>	<input type="radio"/>
⊗ Good Health and Well-being Ensure healthy lives and promote well-being for all at all ages (6)	<input type="radio"/>	<input type="radio"/>

Page Break

End of Block: Best Worst 16 Item scale

Start of Block: CSV Block



Q5.1 Well done. Only two more smaller sections to complete.

In the next short section, we will ask you to consider the impact of business on sustainable development.

Please indicate to what extent you agree with these statements.

	Strongly agree (5)	Somewhat agree (4)	Neither agree nor disagree (3)	Somewhat disagree (2)	Strongly disagree (1)
Business is increasingly engaging in sustainability initiatives (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sustainability initiatives conducted through business are getting results (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I don't know how business is contributing to sustainable development (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sustainability initiatives conducted by business are marketing ploys (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Q5.2 Consider the following business initiatives.

Please indicate to what extent you believe these initiatives have a **positive** effect on sustainable development.

	Extremely effective (5)	Very effective (4)	Moderately effective (3)	Slightly effective (2)	Not effective at all (1)
A company adds essential nutrients to a commonly used spice product to help combat nutritional deficiencies, such as anaemia. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Through mobile phone technology, a company offers banking services to people living in poverty, who have no access to financial services, thus increasing their employability. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A company helps poor coffee farmers by guaranteeing bank loans and providing advice on sustainable farming practices, which leads to higher yields, better-quality production, and less environmental impact. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A company reduces packaging waste and CO2 emissions by providing packaging guidelines to suppliers, cutting delivery routes, and buying from local farmers. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A company provides women in impoverished villages with skills and income by creating a direct distribution system of hygiene products, thereby also reducing communicable diseases in the villages. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In partnership with local governments, a company helps develop an infrastructure program that improves ports and roads, thereby facilitating the access to agricultural inputs for local farmers and supporting employment. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: CSV Block

Start of Block: Indian profile and Identity

Q6.1 In this last section, we would like to ask you some additional questions about yourself.

Please indicate which option best applies to you. Where possible, you are provided with the option "prefer not to say".





Q6.2 How long have you lived in Australia?

- Less than 12 months (4)
 - 1 to 2 years (1)
 - 2 to 4 years (2)
 - 5 to 10 years (3)
 - 10 to 15 years (5)
 - More than 15 years (6)
-



Q6.3 Before arriving in Australia, what type of locale in India best describes where you lived?

Please indicate what best applies to you.

A rural centre with a population of up to 9,999 people (1)

- A semi-urban centre with a population of 10,000 to 99,999 people (2)
 - An urban centre with a population of 100,000 to 999,999 people (3)
 - A metropolitan centre with a population of 1,000,000 or more people (4)
-



Q6.4 How often do you generally return to India to visit?

Please indicate what best applies to you.

- Several times a year (1)
 - Once, yearly (2)
 - Once, every one to two years (3)
 - Once, every two to five years (4)
 - Once, every five to 10 years (5)
 - Never (6)
 - Other (7)
-



Q6.5 How often do you communicate with family and friends at home?
Please indicate what best applies to you.

- Daily (1)
 - Several times a week (2)
 - 3-4 times a month (3)
 - Once a month (4)
 - 3-4 times every six months (5)
 - 2-4 times a year (6)
 - Once a year (7)
 - Less than yearly (8)
 - Never (9)
 - Other (10)
-



Q6.6 What gender best describes you?
Please indicate which option best applies to you.

- Male (1)
 - Female (2)
 - Non-binary or third gender (3)
 - Other (4)
 - Prefer not to say (5)
-



Q6.7 Please indicate which is your highest, completed education level

- Primary / Middle School (1)
 - High School (2)
 - Certificate I / II (3)
 - Certificate III/ I (4)
 - Advanced Diploma / Diploma (5)
 - Bachelor Degree (6)
 - Postgraduate degree / Graduate Diploma / Graduate Certificate (7)
-



Q6.8 Please provide your marital status

- Married / De Facto (1)
 - Widowed (2)
 - Divorced (3)
 - Separated (4)
 - In a relationship (5)
 - Single (6)
 - Prefer not to say (7)
-



Q6.9 Please indicate which faith you are affiliated with

- Hinduism (1)
 - Islam (2)
 - Christianity (3)
 - Sikhism (4)
 - Buddhism (5)
 - Jainism (6)
 - Other (7)
 - No affiliation (8)
-



Q6.11 Last, we would like to ask you how you relate to the Australian community.
Please indicate your level of agreement to the statements below:

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I see myself as a member of the Australian community (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am pleased to be a member of the Australian community (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel strong ties with members of the Australian community (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I identify with other members of the Australian community (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often think about the fact that I am a member of The Australian community (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page Break

Display This Question:

If If False

Q6.12 We thank you for your time and support in completing this survey.

To be eligible to **Win a \$200 Visa Voucher** please use the following Qualtrics link to provide your email address:
https://utsau.au1.qualtrics.com/jfe/form/SV_9mFTu8Js79bALOK

If you do not wish to opt in, simply click next to end the survey.

End of Block: Indian profile and Identity

Start of Block: VOUCHER OPTIN

Q7.1 **Thank you!**

We thank you for your time and support in completing this survey.

You are now eligible to go into a draw to win a \$200 Visa Voucher.

To enter this draw, please click 'Yes' and you will be redirected to a separate link to provide your name and email address.

If you would not like to enter this draw, simply click 'No' to finish the survey:

Q7.2 Please indicate if you wish to enter the draw to win a \$200 Visa Voucher

- Yes, please enter me into the draw (1)
- No, I do not wish to enter the draw (2)

End of Block: VOUCHER OPTIN

Start of Block: VOUCHER REDIRECT

Display This Question:

If If False

Q8.1 THE FOLLOWING IS NOT SHOWN TO RESPONDENTS:

Using survey flow, if respondent selects YES a random number is generated between 10000 and 99999.

They will then be redirected to the following site:

[https://utsau.au1.qualtrics.com/jfe/form/SV_9mFTu8Js79bALOK?RD=RD\\${e: //Field/VOUCHERID}](https://utsau.au1.qualtrics.com/jfe/form/SV_9mFTu8Js79bALOK?RD=RD${e: //Field/VOUCHERID})

where the random number is inserted. For example,

https://utsau.au1.qualtrics.com/jfe/form/SV_9mFTu8Js79bALOK?RD=RD12345

If selecting NO, the respondent will end survey and be redirected to:

<https://www.uts.edu.au/>

End of Block: VOUCHER REDIRECT

Appendix F: Summary Table of Statistically Significant Differences and Relations

Survey Section	Variable 1	Variable 2	Analysis Tool	Outcome / Interpretation
2 / 6	Education	Age	Cross Tabulations / Chi-square Test	The relations between age and education was significant, $\chi^2(4, 145) = 34.7, p < .001$. The majority of participants whose highest level of education was a school finish /vocational training were younger participants (i.e., 18-25yrs), while most of post-grads were 36+ yrs.
2	Arrival	Age	Cross Tabulations / Chi-square Test	There is a significant relationship between age and time of arrival, $\chi^2(4, 145) = 24.4, p < .001$. Most younger participants (18-25yr, 26-35yrs) have been here less than 10 yrs, and the majority of 36+ participants arrived 10+ yrs ago.
2 / 6	Arrival	Faith	Cross Tabulations / Chi-square Test	There is a significant relationship between faith and time of arrival, $\chi^2(12, 145) = 26.6, p = .009$. Most Hindus and people without a faith affiliation arrived 10+ years ago. However, most Buddhists arrived < 5 years ago. (Note: Apart from the Hindu group, the group sizes are too small to evaluate)
6	Indian Id Average	Australian Id Average	Bivariate Correlation	Results show a significant, strong, positive correlation between the continuous variables Indian and Australian Ids, $r(145) = .495, p < .001$.
Survey Section	Variable 1 / DV	Variable 2 / IV	Analysis Tool	Outcome / Interpretation
3	Understanding of Sustainability	Education	One-way ANOVA; Tukey HSD	Participants with School /Voc. Training qualifications have a significantly lesser understanding of sustainability, ($M = 4.29, SD = .995$) than both the bachelors, ($M = 4.78, SD = .465$) and Post Graduate groups, ($M = 4.83, SD = .612$), $F(2, 142) = 8.17, p < .001$.
3	Understanding of Sustainability	North/South India	Independent T-Test	People born in the South of India have a significantly lesser understanding of sustainability ($M = 4.57, SD = .833$) than those from the North ($M = 4.81, SD = .399$), $t(188) = -2.636, p = .009$.
3	Understanding of Sustainability	Indian Id Average	Linear Regression	The predictive relationship between the understanding of sustainability ($M = 4.66, SD = .698$) and Indian Id ($M = 4.95, SD = 1.260$) was examined using a linear regression model. The results showed a significant correlation between the two, $F(1, 143) = 14.823, p < .001$ and R^2 of .094, suggesting that an Indian Id accounts for approx. 9% of the variance in the understanding of sustainability. The understanding of sustainability is thus not independent of the Indian Id, whereby for every unit increase of Indian Id the understanding increases by .170 with a standard error (SE) of .044, i.e. the stronger the Indian Id the greater the understanding of sustainability.
3	Understanding of Sustainability	Australian Id Average	Linear Regression	The correlation between the understanding of sustainability ($M = 4.66, SD = .698$) and the Australian Id ($M = 4.82, SD = 1.401$) was significant, $F(1, 143) = 17.107, p < .001$, whereby for every unit increase of Australian Id the understanding increases by .163. $SE = .039$. Further, R^2 of .10.7, suggests that an Australian Id contributes to approx. 11% variance in the understanding of sustainability.
3	Importance of Sustainability	Education	One-way ANOVA; Tukey HSD	Participants with school/vocational training qualifications associate significantly less importance to sustainability ($M = 4.07, SD = 1.13$) than the Bachelors ($M = 4.60, SD = .728$) and the Post Grads ($M = 4.75, SD = .477$), $F(2, 142) = 9.131, p < .001$.

Survey Section	Variable 1 / DV	Variable 2 / IV	Analysis Tool	Outcome / Interpretation
3	Importance of Sustainability	Arrival	One-way ANOVA; Tukey HSD	People who arrived 5-10yrs ago associate significantly less importance to sustainability ($M = 3.97, SD = 1.22$) than those who arrived < 5 yrs ago ($M = 4.60, SD = .664$) and 10+ yrs ago ($M = 4.68, SD = .643$), $F(2, 142) = 8.656, p < .001$.
3	Importance of Sustainability	Indian Id Average	Linear Regression	The correlation between the value of sustainability ($M = 4.54, SD = .819$) and the Indian Id ($M = 4.958, SD = 1.260$) was significant, $F(1, 143) = 10.179, p = .002$, whereby, for every unit increase of Ind Id the value increases by .167 (Regression coefficient) $SE = .052$. Further, the R^2 of .066 suggests that the Indian ID contributes to approx. 7% of the variance in the importance of sustainability.
3	Importance of Sustainability	Australian Id Average	Linear Regression	The value of sustainability ($M = 4.54, SD = .819$) is not independent of the Australian Id ($M = 4.82, SD = 1.401$), whereby, for every unit increase of Aus Id the value increases by .205 $SE = .046$. The correlation was significant, $F(1, 143) = 20.14, p < .001$. Further, the R^2 of .123 suggests that the Indian ID contributes to approx. 12% of the variance in the importance of sustainability.
3	Achievability of Sustainability	Education	One-way ANOVA; Tukey HSD	Participants with school/vocational training have significantly less confidence in the achievability of sustainability ($M = 3.90, SD = 1.165$) than the Bachelors ($M = 4.58, SD = .673$) and Postgraduates ($M = 4.47, SD = .541$), $F(2, 142) = 8.971, p < .001$.
3	Achievability of Sustainability	Arrival	One-way ANOVA; Tukey HSD	People who arrived 5-10yrs ago have significantly less confidence in the achievability of sustainability ($M = 3.97, SD = .999$) than those who arrived < 5yrs ago ($M = 4.48, SD = .896$) and 10+ yrs ago ($M = 4.41, SD = .687$), $F(2, 142) = 3.965, p = .021$.
3	Achievability of Sustainability	Indian Id Average	Linear Regression	The predictive relationship between believing in the achievability of sustainability ($M = 4.39, SD = .826$) and Indian Id ($M = 4.95, SD = 1.260$) was examined using a linear regression model. The results showed a significant correlation between the two, $F(1, 143) = 25.156, p < .001$ and R^2 of .150, suggesting that an Indian Id accounts for approx. 15% of the variance in the understanding of sustainability. Believing in the achievability of sustainability is thus not independent of the Indian Id, whereby for every unit increase of Ind Id the belief increases by .253, $SE = .051$, i.e. the stronger the Indian Id the stronger the belief in the achievability of sustainability.
3	Achievability of Sustainability	Australian Id Average	Linear Regression	The belief in the achievability of sustainability ($M = 4.39, SD = .826$) is not independent of the Australian Id ($M = 4.82, SD = 1.401$), whereby for every unit increase of Aus Id the belief increases by .180, $SE = .047$. The results showed a significant correlation between the two $F(1, 143) = 14.75, p < .001$ and R^2 of .094 suggests that the Australian Id accounts for approx. 9% of the variance in the belief of sustainability.
3	SDGs Awareness	Education	One-way ANOVA; Tukey HSD	Participants with a school finish / vocational training are significantly less aware of the UN Goals ($M = 1.14, SD = .354$) than those with a post grad degree ($M = 1.43, SD = .500$), $F(2, 142) = 5.246, p = .006$. No significant difference between the Bachelors group ($M = 1.26, SD = .443$) and the other two exists.
4	BWS 5 (Gender Equality)	Age	One-way ANOVA; Tukey HSD	Younger participants (18-25) attribute significantly more relative importance to gender equality ($M = .025$,

Survey Section	Variable 1 / DV	Variable 2 / IV	Analysis Tool	Outcome / Interpretation
				$SD = .392$) than the 36+ age group ($M = -.188, SD = .348$), $F(2, 158) = 4.088, p = .019$.
4	BWS 5	Education	One-way ANOVA; Tukey HSD	Participants with school/vocational training attribute significantly more relative importance to gender equality ($M = -.004, SD = .298$) than those with a Bachelors ($M = -.218, SD = .374$), $F(2, 137) = 4.077, p = .019$.
4	BWS 5	Gender	Independent T-Test	Females attribute significantly more relative importance to gender equality ($M = -.041, SD = .350$) than males ($M = -.204, SD = .365$), $t(133) = -2.638, p = .009$.
4	BWS 10 (Inequality)	Age	One-way ANOVA; Tukey HSD	Younger participants (18-25, 26-35) attribute significantly more relative importance to reducing inequality ($M = -.070, SD = .333$) and ($M = -.085, SD = .372$) respectively, than the 36+ age group ($M = -.308, SD = .392$), $F(2, 163) = 7.685, p < .001$.
4	BWS 10	Education	One-way ANOVA; Tukey HSD	Participants with school/vocational training attribute significantly more relative importance to reducing inequality ($M = -.082, SD = .258$) than those with a Post Grad. ($M = -.272, SD = .364$), $F(2, 136) = 3.710, p = .027$.
4	BWS 10	Arrival	One-way ANOVA; Tukey HSD	Participants who arrived <5yrs ago attribute significantly more relative importance to reducing inequalities ($M = -.097, SD = .374$) than those who arrived 10+ years ago ($M = -.264, SD = .354$), $F(2, 136) = 3.859, p = .023$.
4	BWS 10	Indian Id Average	Linear Regression	The relative importance of BWS 10 shows a significant correlation to the strength of the Indian Id $F(1, 137) = 7.543, p = .007$, whereby for every unit increase of Indian Id the BWS10 importance decreases by $-0.070, SE = .025$; i.e., the stronger the Indian Id the less important BWS 10. Further the R^2 of .045 suggests that approx. 4.5% of variance in importance can be attributed to the Indian ID.
4	BWS 10	Australian Id Average	Linear Regression	The relative importance of BWS 10 shows a significant correlation to the strength of the Australian Id, $F(1, 137) = 6.517, p = .012$, whereby for every unit increase of Australian Id the BWS10 decreases by $-0.058, SE = .023$, i.e. the stronger the Australian Id the less important BWS 10. Further the R^2 of .038 suggest that approx. 4% of variance in importance can be attributed to the Australian Id.
4	BWS 11 (Sustainable Cities)	Age	One-way ANOVA; Tukey HSD	Older participants (36+) attribute significantly more relative importance to creating sustainable cities ($M = .036, SD = .271$) than their younger (18-25) counterparts ($M = -.103, SD = .346$), $F(2, 167) = 3.175, p = .044$.
4	BWS 14 (Life below Water)	Education	One-way ANOVA; Tukey HSD	Participants with school/vocational training attribute significantly less relative importance to life below water, ($M = -.248, SD = .289$), than those with a Bachelors ($M = -.064, SD = .399$), $F(2, 137) = 3.573, p = .031$.
4	BWS 2 (Zero Hunger)	Arrival	One-way ANOVA; Tukey HSD	People who arrived 5-10 yrs ago attribute significantly more relative importance to zero hunger ($M = .328, SD = .425$) than both the < 5 yrs group ($M = .095, SD = .399$) and the 10+ yrs group ($M = .053, SD = .371$), $F(2, 137) = 5.127, p = .007$.
4	BWS 16 (Peace)	North/South	Independent T-Test	People born in the South attribute significantly more relative importance to Peace and Justice ($M = .057, SD = .338$), than those from the North ($M = -.062, SD = .402$), $t(166) = 2.069, p = .020$.

Survey Section	Variable 1 / DV	Variable 2 / IV	Analysis Tool	Outcome / Interpretation
4	BWS 6 (Clean Water)	North/South	Independent T-Test	People born in the South attribute significantly more relative importance to achieving clean water and sanitation ($M = .122, SD = .291$), than those from the North ($M = .007, SD = .275$), $t(164) = 2.553, p = .012$.
4	BWS 6	Indian Id Average	Linear Regression	The relative importance of BWS 6 shows a significant correlation to the strength of the Indian Id. $F(1, 138) = 5.031, p = .026$, whereby for every unit increase of Ind Id the BWS6 importance decreases by -0.071 , i.e., the stronger the Indian Id the less important BWS 6. Further the R^2 of $.028$ suggests that approx. 3% of variance in importance can be attributed to the Indian ID.
4	BWS 12 (Responsible Production & Consumption)	Indian Id Average	Linear Regression	The relative importance of BWS 12 shows a significant correlation to the strength of the Indian Id., $F(1, 138) = 5.522, p = .020$, whereby for every unit increase of Ind Id the BWS12 importance decreases by -0.061 , i.e., the stronger the Indian Id the less important BWS 12. Further the R^2 of $.032$ suggests that approx. 3% of variance in importance can be attributed to the Indian ID.
4	BWS 8 (Decent Work)	Gender	Independent T-Test	Males attribute significantly more relative importance to decent work and economic growth ($M = .041, SD = .312$) than females ($M = -.078, SD = .317$), $t(133) = 2.192, p = .030$.
4	BWS 9 (Industry Innovation)	Gender	Independent T-Test	Males attribute significantly more relative importance to industry innovation ($M = -.040, SD = .366$) than females ($M = -.191, SD = .395$), $t(133) = 2.303, p = .023$.
5	Positive Business Average	Indian Id Average	Bivariate Correlation	Results show a significant, positive correlation between the Indian Id Ave and an optimistic association with business' sustainability initiatives, $r(144) = .174, p = .037$.
5	Positive Business Average	Indian Id Average	Linear Regression	Results show a significant, positive correlation between the Indian Id Ave ($M = 4.98, SD = 1.232$) and an optimistic association with business' sustainability initiatives, ($M = 5.86, SD = 1.179$), $F(1, 144) = 4.428, p = .037$, whereby for every unit of Indian Id the optimistic outlook increases by $.166, SE = .079$. Further, the R^2 of $.030$ suggests that approx. 3% of variance in attitude can be attributed to the Indian ID.
5	Positive Business Average	Australian Id Average	Linear Regression	Results show a significant, positive correlation between the Australian Id Ave ($M = 4.85, SD = 1.369$) and an optimistic association with business' sustainability initiatives, ($M = 5.86, SD = 1.179$), $F(1, 142) = 7.658, p = .006$, whereby for every unit of Indian Id the optimistic outlook increases by $.195$. Further, the R^2 of $.051$ suggests that approx. 5% of variance in attitude can be attributed to the Australian Id.
5	CSV MEANS		One-way ANOVA; Tukey HSD	The One-way ANOVA showed a significant difference amongst the means of the CSV initiatives $F(5, 876) = 6.477, p = .000$, whereby CSV 2 ($M = 3.35, SD = 1.097$) was considered significantly less effective than CSV 3 ($M = 3.79, SD = .901$), CSV 4 ($M = 3.83, SD = .887$), CVS 5 ($M = 3.73, SD = 1.057$) and CSV 6 ($M = 3.86, SD = .934$). Only CSV 1 ($M = 3.46, SD = 1.142$) showed no significant difference to CSV 2.
5	CSV 6 (Government Partners)	Age	One-way ANOVA; Tukey HSD	People aged 36+ found CSV #6 significantly more effective ($M = 4.10, SD = .817$), than the younger participants, 18-25yrs ($M = 3.69, SD = .841$) and 26-

Survey Section	Variable 1 / DV	Variable 2 / IV	Analysis Tool	Outcome / Interpretation
				35 yrs ($M = 3.71, SD = 1.100$), $F(2, 144) = 3.350, p = .038$.
5	CSV 6	Arrival	One-way ANOVA; Tukey HSD	People who arrived 5-10yrs ago found CSV #6 significantly less effective ($M = 3.53, SD = 1.224$) than those who arrived <5 years ago ($M = 4.08, SD = .860$), $F(2, 142) = 3.311, p = .039$. The 10+ yrs sit in the middle ($M = 3.84, SD = .807$)
5	CSV 4 (CO2 reduction)	Edu	One-way ANOVA; Tukey HSD	People with school/vocational training find CSV #4 significantly less effective ($M = 3.50, SD = .969$) than those with a Bachelors ($M = 4.08, SD = .752$), $F(2, 142) = 5.498, p = .005$. Postgrads sit in the middle ($M = 3.91, SD = .838$)
5	CSV 3 (Helping Coffee Farmers)	North/South	Independent T-Test	People from the South find CSV #3 significantly less effective ($M = 3.67, SD = .931$) than those from the North ($M = 3.97, SD = .830$), $t(145) = -1.970, p = .051$. *This was incl. because it is close to .05.
6	Indian Id Average	Arrival	One-way ANOVA; Tukey HSD	People who arrived 5-10yrs ago identified significantly less with the Indian diaspora ($M = 4.347, SD = 1.316$) than the others: < 5yrs ($M = 5.046, SD = 1.029$), 10+ yrs ($M = 5.178, SD = 1.331$), $F(2, 142) = 4.862, p = .009$.
6 / 2	Australian Id Average	Age	One-way ANOVA; Tukey HSD	Younger participants (18-25) identified significantly less with the Australian community ($M = 4.262, SD = 1.521$) than the others: 26-35 ($M = 4.955, SD = 1.252$), 36+ ($M = 5.125, SD = 1.319$), $F(2, 142) = 5.226, p = .006$.
6	Australian Id Average	Education	One-way ANOVA; Tukey HSD	People with school/vocational training identified significantly less with the Australian community ($M = 4.309, SD = 1.432$) than those with a Post Grad degree ($M = 5.211, SD = 1.225$), $F(2, 142) = 5.141, p = .007$. The Bachelors sit in the middle with a mean of 4.844, and standard deviation of 1.437.
6	Australian Id Average	Arrival	One-way ANOVA; Tukey HSD	People who arrived less than 10 years ago identified significantly less with the Australian community (< 5 yrs $M = 4.546, SD = 1.519$; 5-10 yrs $M = 4.327, SD = 1.131$) than those who have arrived 10+ yrs ago ($M = 5.289, SD = 1.287$), $F(2, 142) = 6.905, p = .001$.
6	Indian Id Detail	Age	One-way ANOVA; Tukey HSD	People aged 36+ self-categorise (I identify) significantly more with the Indian diaspora ($M = 5.36, SD = 1.562$), than the 18-25 yr olds ($M = 4.45, SD = 1.596$), $F(2, 142) = 4.335, p = .015$. The 26-35 yr group sits in the middle with a mean of 5.18 and standard deviation of 1.544.
6	Indian Id Detail	Arrival	One-way ANOVA; Tukey HSD	The people who arrived 5-10 yrs ago feel significantly less satisfaction (I am pleased) ($M = 4.63, SD = 1.564$), solidarity (strong ties) ($M = 4.17, SD = 1.663$) and self-categorisation (I identify) ($M = 4.37, SD = 1.866$) with the Indian diaspora than the other groups, < 5 yrs (Satisfaction: $M = 5.37, SD = 1.205$, Solidarity: $M = 5.10, SD = 1.445$, Self: $M = 5.17, SD = 1.478$) respectively and the 10+ yrs (Satisfaction: $M = 5.44, SD = 1.543$, Solidarity: $M = 5.13, SD = 1.571$, Self: $M = 5.25, SD = 1.502$). $F(2, 142) = 3.514, 4.460, 3.507$ in order, $p = .032, .013, .033$ in order.
6	Indian Id Detail	Education	One-way ANOVA; Tukey HSD	People with school/vocational training identify significantly less with the Ind diaspora ($M = 4.43, SD = 1.796$) than the Postgraduates do ($M = 5.40, SD = 1.378$), $F(2, 142) = 4.798, p = .010$. The Bachelors sit in the middles with $M = 5.18, SD = 1.535$.

Survey Section	Variable 1 / DV	Variable 2 / IV	Analysis Tool	Outcome / Interpretation
6	Australian Id Detail	Age	One-way ANOVA; Tukey HSD	Younger participants (18-25) feel significantly less solidarity (Strong ties) ($M = 4.14$, $SD = 1.705$) and self-categorisation (I identify) ($M = 4.14$, $SD = 1.690$) with the Aus community than the older groups; solidarity: 26-35 yrs ($M = 4.98$, $SD = 1.577$); 36+ yrs ($M = 5.32$, $SD = 1.370$), and self-cat.: 26-35 yrs ($M = 5.20$, $SD = 1.608$); 36+ yrs ($M = 5.34$, $SD = 1.504$), $F(2, 142) = 7.366$ (solidarity) and 7.729 (self-cat.), $p < .001$ for both.
6	Australian Id Detail	Arrival	One-way ANOVA; Tukey HSD	People who arrived 10+ years ago, self-stereotype (I see myself) ($M = 5.48$, $SD = 1.564$) significantly more with the Australian community than both the other groups (<5yrs: $M = 4.35$, $SD = 1.825$, 5-10yrs: $M = 4.17$, $SD = 1.555$), and feel significantly more satisfaction (I am pleased) ($M = 5.63$, $SD = 1.589$) with the Australian community than the other two groups (<5yrs: $M = 4.75$, $SD = 1.631$; 5-10yrs: $M = 4.70$, $SD = 1.442$). They show significantly more solidarity ($M = 5.29$, $SD = 1.289$) and self-categorisation ($M = 5.33$, $SD = 1.320$) than the people who arrived 5-10 years ago (solidarity $M = 4.33$, $SD = 1.493$; self-cat.: $M = 4.47$, $SD = 1.737$), $F(2, 142) = 9.345$ (self-stereotyping), 5.861 (satisfaction), 4.311 (solidarity), 3.350 (self-cat.) and $p < .001$, = .004, .015, .038, respectively.
6	Australian Id Detail	Education	One-way ANOVA; Tukey HSD	People with school/vocational training self-stereotype (I see myself) ($M = 4.21$, $SD = 1.733$) and self-categorise (I identify) ($M = 4.38$, $SD = 1.794$) significantly less with the Australian community, and feel significantly less satisfaction (I am pleased) ($M = 4.67$, $SD = 1.588$), and solidarity (strong ties) ($M = 4.31$, $SD = 1.718$) with the Australian community than the Postgraduates do (self-stereotype: $M = 5.34$, $SD = 1.568$), self-cat.: $M = 5.25$, $SD = 1.479$; satisfaction: $M = 5.60$, $SD = 1.405$; solidarity: $M = 5.23$, $SD = 1.368$), $F(2, 142) = 5.185$ (self-stereo), 3.684 (self-cat.), 4.290 (satisfaction), 4.173 (solidarity), $p = .007$, .028, .016, .047, respectively. The Bachelors sit in the middle with $M = 5.72$, 5.12 , 4.98 , 5.00 , respectively.
6	Reliability of adapted Indian / Australian Ids Scales		Cronbach's Alpha	The adapted Indian and Australian Social Identity scales showed very good levels of reliability with a Cronbach's Alpha of .848 and .893 respectively and .885 combined (items $n = 5$, and items $n = 10$ when combined).

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