



ISSN NO. 2320-5407

Journal homepage: <http://www.journalijar.com>
Journal DOI: [10.21474/IJAR01](https://doi.org/10.21474/IJAR01)

INTERNATIONAL JOURNAL
OF ADVANCED RESEARCH

RESEARCH ARTICLE

THE CAUSAL RELATIONSHIP MODEL OF SUSTAINABLE HAPPINESS SOCIETY

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Manuscript Info**Manuscript History:**

Received: 15 March 2016
Final Accepted: 19 April 2016
Published Online: May 2016

Key words:

Causal Relationship Model
Sustainable Happiness Society

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Abstract

The purposes of this research were 1) to study components of sustainable happiness society, 2) to study components influencing sustainable happiness society, 3) to analyze the causal relationship between components influencing sustainable happiness society, and 4) to develop the causal relationship model of sustainable happiness society. The researcher applied the quantitative method, collecting the primary data by distributing questionnaires to 350 samples who are industrial entrepreneurs in Rayong province. The statistics used in this research are frequency, percentage, mean, standard deviation, Pearson Correlation, Confirmatory Factor Analysis (CFA), and Structural Equation Model (SEM). The research results were found that the correlation between six component factors of sustainable happiness society is positive, which means all 6 factors have the relationship in the same direction with the statistical significance at the level of 0.01. The results of the causal relationship model of sustainable happiness society were found that corporate social responsibility (CSR), Sangkhawatthu IV (SAN), Saraniyadhamma VI (SAR), and Sappurisadhamma VII (SAP) have an influence on sustainable happiness society (SHS) with the statistical significance at the level of .01. Considering that χ^2/df must not exceed 2 ($\chi^2/df = 1.951$), CFI must be more than .90 (CFI = 0.996), GFI must be more than .90 (GFI = 0.991), AGFI must be more than .90 (AGFI = 0.962), RMSEA must not exceed .05 (RMSEA = 0.052), and SRMR must be less than .05 (SRMR = 0.019), the causal relationship model of sustainable happiness society created by the researcher is relevant to the empirical data.

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Introduction:-

The development and expansion of industry in the area of Maptaphut in Rayong province have been compatible to the policy in driving the Eastern Seaboard Project since 1977. The expectation of the industrial development in the area of Maptaphut will bring about the economic prosperity to the country and will also change Thailand to become the new industrial country. However, the problem about environmental and health care management comes along with the fast prosperity. In addition, the industrial development on the east coast in the past has lacked the social management; this causes the unbalance between the industrial development and the prosperity of the community, which leads to the supplication from people in the community about resolving the problem systematically, and about the cooperation in realizing the local development in the conflict area that causes the dissatisfaction to the community, the doubtfulness to the efficiency and standard of the plants. Accordingly, the supplication will cause an impact on operation and investing image that 1) the problem of living together between industry and community, 2) the entrepreneur has the fake behavior of corporate social responsibility, and 3) the entrepreneur will continue the dangerous production as long as the law approves.

The current of corporate social responsibility (CSR) occurs from the negative effect of the development. The benefit of CSR, in addition to help resolving the overall problem and to create the social balance, also supports the democracy in the aspect of demo-protection which is an important principle to sustainably and fairly support the demo-power. It is often that the CSR activity comes after in order to resolve the problem. The CSR activity is not enough for resolving the problem from violating the rule or restriction, which demonstrates a lack of responsibility; it also requires the integration of the Buddhist Dhamma about sharing and good governance or corporate governance, for example, to be ideal person to lead people to the sustainable happiness society requires Sappurisadhamma VII (P.A. Payutto, 1998, as cited in Burikul, 2003), which is the Dhamma of knowing the cause, knowing the result, knowing oneself, knowing how to temperate, knowing time, knowing the society, and knowing individual (Burikul, 2003).

The direction to resolve problem from the unbalance development is not at the end results which is the impact from the monoculture development focusing on the economic prosperity. In fact, the world is in the crisis time in the aspects of society, morality, and environment. Nowadays, the success of business operation cannot be only evaluated from the turnovers, but the sustainable success must respond to the expectation of society toward the business; the business that takes advantage from society cannot survive because of the counteraction from the community and society as the consumer (Deechaiya, 2009). This is relevant to the direction to create shared value creation strategies between business and society of industrial entrepreneurs (Lamsutthi, 2015).

This information reflects the important issue and the cause of problem, including the presentation of using Buddhist Dhamma which is relevant to the corporate social responsibility of the business sector. However, when the world is enlarged in the aspects of mass communication, economy, politics, and culture, it is an important reason that leads Thai society to the globalization time. This causes an effect on Thai society to confront crisis in many dimensions: politics, economy, society, and environment. The Buddhism, thus, is the new paradigm for applying to be the solution by focusing on creating the consciousness of the industrial sector to operate business in the better way; to be inter-reliant, to support each other, to realize an importance of the relationship of corporate social responsibility, corporate social initiatives, Buddhist Dhamma, and sustainable happiness society in order to develop the causal relationship model of sustainable happiness society.

Purposes of research:-

- 1) To study components of sustainable happiness society.
- 2) To study components influencing sustainable happiness society.
- 3) To analyze the causal relationship between components influencing sustainable happiness society.
- 4) To develop the causal relationship model of sustainable happiness society.

Literature review:-

The researcher has reviewed the concept, theories and related research in order to retrieve the data to indicate the variables in this research. First is the concept about happiness; Heylighen (1999) studied factors that have a relationship with happiness, and found that there are 8 factors; 1) wealth; 2) access to knowledge; 3) personal freedom; 4) equality; 5) health; 6) psychological characterized; 7) social position; and 8) life event.

In addition, this research also studied about the corporate social responsibility; Ti-yao (2008) classified the level of CSR into 4 levels: 1) economic responsibility, for example, to produce the goods and services that satisfy the social need in the reasonable price; 2) legal responsibility, such as the business must follow the domestic and international law; 3) ethical responsibility, for instant, the business must rely on correct and fair operation; and 4) voluntary responsibility, such as the social value creation by increasing the value of life quality to society.

The researcher also studied the concept about morality. The first concept is Sangkhahawatthu IV; Phradhammapitaka (P.A. Payutto) (2002) explained that the power of sympathy or the human relationship demonstrates the fact that the leader or the entrepreneur must hold on Sangkhahawatthu IV, which is the morality of sympathy in order to create the good relationship, to well behave, to talk with oratory words, and to be generous and kind. Sangkhahawatthu IV is consisted of 1) Dana: to be generous and kind-hearted. 2) Piyavaca: to talk with creatively sweet words to build good relationship with others. 3) Atthacariya: to be helpful to others. And 4) Samanattata: to have appropriate demeanor. The second concept is the morality for living together (Saraniyadhamma VI); the Tripitaka of Mahachulalongkornrajavidyalaya University (1996) said about Saraniyadhamma VI that it is consisted of 1) Metta-kayakamma: to help with willingness; 2) Metta-vacikamma:

to teach or to give an advice with best regards and polite words to others; 3) Metta-manokamma: to have good heart; 4) Sadharana-bhogi: to fairly share something when receiving it; 5) Sila-samannata: to morally behave following the discipline; and 6) Ditthi-samannata: to have the attitude in the same way to the principle leading to resolve problem. The last concept is the morality for being good people (Sappurisdhamma VII). Phrasamart Ananto (2005) explained that Sappurisdhamma VII is consisted of 7 dimensions; 1) Dhammanyuta: to know the principle; 2) Atthanyuta: to know the goal; 3) Attanyuta: to know oneself in the aspect of condition; 4) Mattanyuta: to know how to temperate; 5) Karanyuta: to know the time; 6) Parisanyuta: to know the community; and 7) Pukkaranyuta, to know individual.

Material and Methods:-

The researcher applied the quantitative research in conducting this study. The secondary data were retrieved by reviewing concept and theory from the document and related research from both domestic and international sources. The populations of this research are 2,801 industrial entrepreneurs in Rayong Province (Department of Industrial Works, 2014), and the sample size is indicated by using the table of Yamane (1970, as cited in Prutipinyo, 2010) at the reliability level of 95%, retrieving 353 samples. The primary data were collected by using the questionnaire verified with the Index of Item-Objective Congruence (IOC) which the IOC is 1.00; this means this questionnaire is relevant to the purposes of research. Then, it was passed through the try-out process with a sample group of 30 persons to finding the reliability level with the method of Alpha Coefficient (α -Coefficient) of Cronbach (1970), whose reliability coefficient is .894. The researcher received the questionnaire from 350 samples, which is 99.15%. The statistics used in this study are frequency, percentage, mean, standard deviation, Pearson Correlation, Confirmatory Factor Analysis (CFA), and Structural Equation Model (SEM).

Results:-

The analysis of the demographic profile of the industrial entrepreneur:-

With regard to the demographic profiles of all 350 industrial entrepreneurs, the results show that 69.10% are male, and 30.90% are female. 50.30% aged between 41-50 years. 46.00% graduated the Bachelor Degree. 69.40% are the business owner or business heir. 98.30% are Thai entrepreneurs. 42.30% have operated business for 11-15 years respectively.

The analysis of the correlation between the component factors of the sustainable happiness society:-

With regard to the correlation between the component factors of the sustainable happiness society, the results show that six component factors of sustainable happiness society are positive, which means all these 6 factors have the relationship in the same direction with the statistical significance at the level of 0.01. These variables are relevant to the paradigm of the causal relationship of the sustainable happiness society created by the researcher (see table 1).

Table 1 the correlation between the component factors of the sustainable happiness society

Variables	CSR	CSI	SAN	SAR	SAP	SHS
CSR	1	.632**	.578**	.655**	.658**	.702**
CSI		1	.329**	.642**	.666**	.577**
SAN			1	.364**	.391**	.502**
SAR				1	.596**	.646**
SAP					1	.697**
SHS						1

** with the statistical significance at the level of 0.01

Confirmatory Factor Analysis (CFA)

1) Confirmatory Factor Analysis of Corporate Social Responsibility (CSR):-

With regard to Confirmatory Factor Analysis of Corporate Social Responsibility (CSR), the results show that the components of Corporate Social Responsibility (CSR) are relevant to the empirical data, by that $\chi^2 = 5.57$; $df = 6$; $P\text{-value} = 0.000$, which means Corporate Governance (CSR1), Respect for Human Rights (CSR2), Environment (CSR3), Fair Operating Practices (CSR4), Consumer Issues (CSR5), and Community Involvement and Development (CSR6) are the important components of Corporate Social Responsibility (CSR).

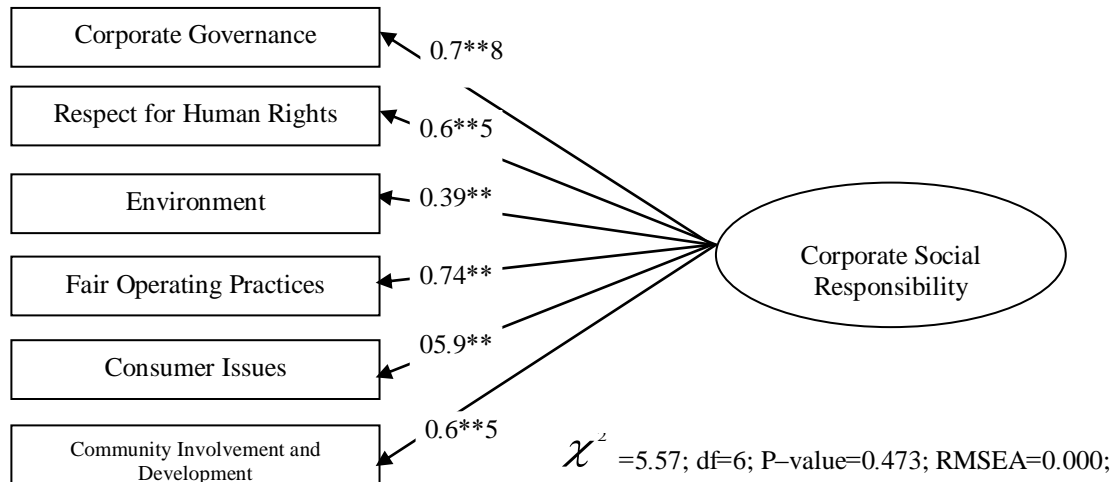


Figure 1 Confirmatory Factor Analysis of Corporate Social Responsibility

2) Confirmatory Factor Analysis of Corporate Social Initiatives (CSI):-

With regard to Confirmatory Factor Analysis of Corporate Social Initiatives (CSI), the results show that the components of Corporate Social Initiatives (CSI) are relevant to the empirical data, by that $\chi^2 = 0.00$; $df=0$; $P\text{-value} = 1.000$; $RMSEA = 0.000$, which means Socially Responsible Business Practices (CSI1), Corporate Philanthropy (CSI2), and Corporate Social Marketing (CSI3) are the important components of Corporate Social Initiatives (CSI) (see figure 2).

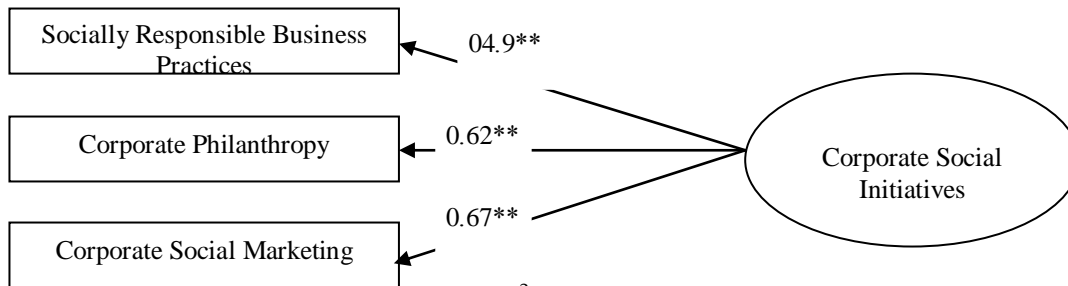


Figure 2 Confirmatory $\chi^2 = 0.00; df=0; P\text{-value}=1.000; RMSEA=0.000; **p<.01$

3) Confirmatory Factor Analysis of Sangkhahawatthu IV:-

With regard to Confirmatory Factor Analysis of Sangkhahawatthu IV (SAN), the results show that the components of Sangkhahawatthu IV (SAN) are relevant to the empirical data, by that $\chi^2 = 2.12$; $df=1$; $P\text{-value}=0.145$; $RMSEA=0.057$, which means Dana (SAN1), Piyavaca (SAN2), Atthacariya (SAN3), and Samanattata (SAN4) are the important components of Sangkhahawatthu IV (SAN) (see figure 3).

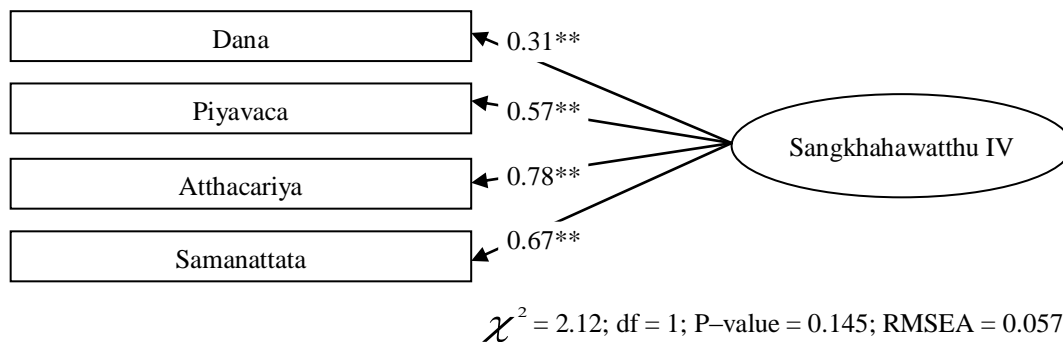


Figure 3 Confirmatory Factor Analysis of Sangkhahawatthu IV

4) Confirmatory Factor Analysis of Saraniyadhamma VI:-

With regard to Confirmatory Factor Analysis of Saraniyadhamma VI (SAR), the results show that the components of Saraniyadhamma VI (SAR) are relevant to the empirical data, by that $\chi^2 = 4.04; df=3; P\text{-value}=0.257;$ RMSEA=0.031, which means Metta-kayakamma (SAR1), Metta-vacikamma (SAR2), Metta-manokamma (SAR3), Sadharana-bhogi (SAR4), Sila-samannata (SAR5), and Ditthi-samannata (SAR7) are the important components of Saraniyadhamma VI (SAR) (see figure 4).

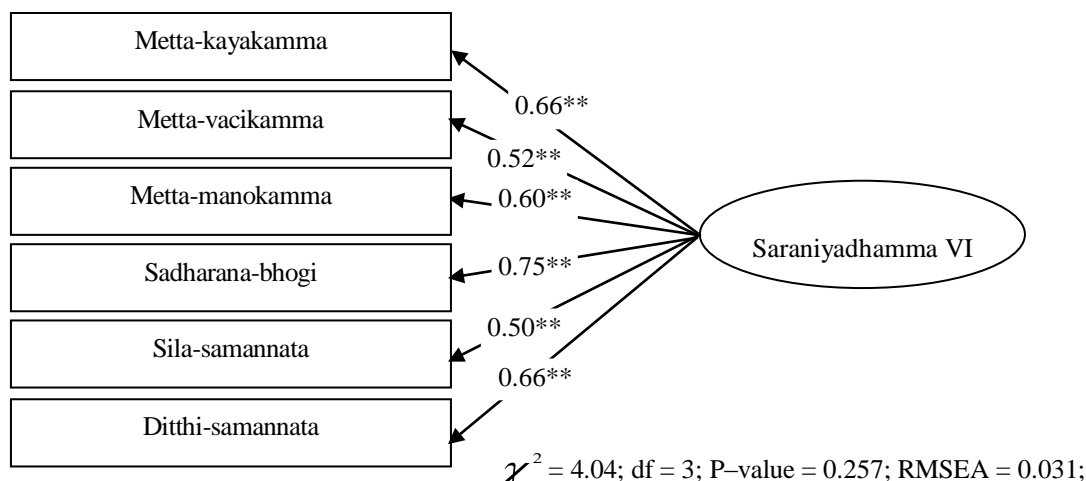


Figure 4 Confirmatory Factor Analysis of Saraniyadhamma VI

5) Confirmatory Factor Analysis of Sappurisadhamma VII:-

With regard to Confirmatory Factor Analysis of Sappurisadhamma VII (SAP), the results show that the components of Sappurisadhamma VII (SAP) are relevant to the empirical data, by that $\chi^2 = 9.98; df=5; P\text{-value}=0.076;$ RMSEA=0.053, which means Dhammanyuta (SAP1), Atthanyuta (SAP2), Attanyuta (SAP3), Mattanyuta (SAP4), Karanyuta (SAP5), Parisanyuta (SAP6), and Pukkaranyuta (SAP7) are the important components of Sappurisadhamma VII (SAP) (see figure 5).

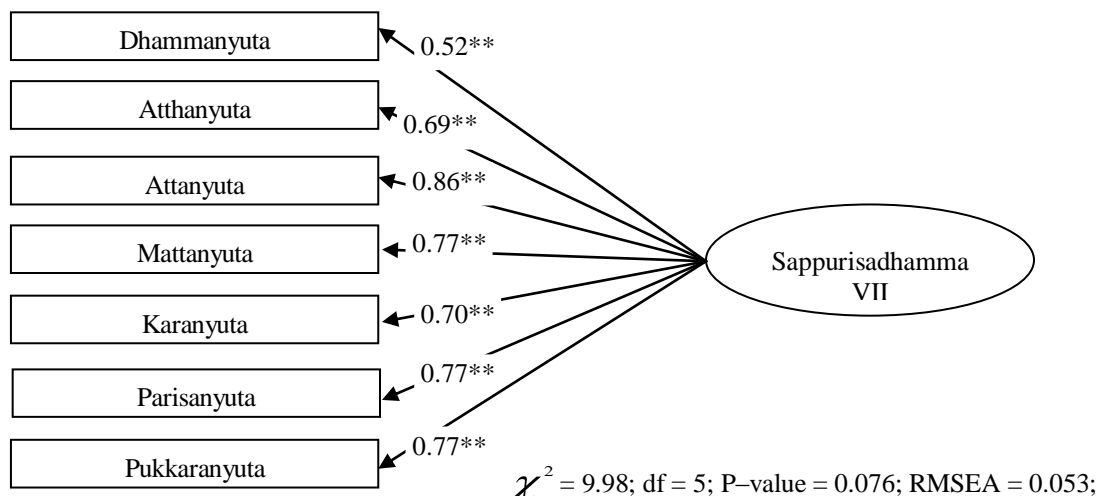


Figure 5 Confirmatory Factor Analysis of Sappurisadhamma VII

6) Confirmatory Factor Analysis of Sustainable Happiness Society (SHS):-

With regard to Confirmatory Factor Analysis of Sustainable Happiness Society (SHS), the results show that the components of Sustainable Happiness Society (SHS) are relevant to the empirical data, by that $\chi^2 = 0.00; df=0; P\text{-value} = 1.000; RMSEA = 0.000,$ which means Health Quality (SHS1), Human Welfare (SHS2), Physical and

Biological Resources (SHS3), and Holistic Ecology (SHS4) are the important components of Sustainable Happiness Society (SHS) (see figure 6).

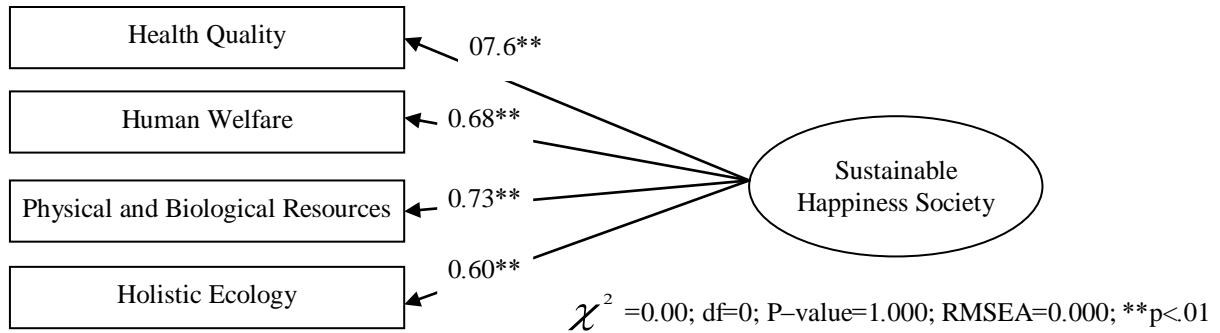


Figure 6 Confirmatory Factor Analysis of Sustainable Happiness Society

Causal Relationship Analysis:-

With regard to the causal relationship model of sustainable happiness society (developed), considering Chi-Square has the statistical significance at the level of .01 ($\chi^2 = 9.754$, $P\text{-value} = 0.083$); χ^2 / df is exceeded 2 ($\chi^2 / df(1.951 =$ and CFI should be exceeded .90 (CFI = 0.996), GFI should be exceeded .90 (GFI = 0.991), AGFI should be exceeded .90 (AGFI = 0.962) RMSEA should not be exceeded .05 (RMSEA = 0.052) and SRMR should not be exceeded .05 (SRMR = 0.019); which means the causal relationship model of sustainable happiness society (developed) is relevant to the empirical data.

This demonstrates that Corporate Social Responsibility (CSR), Sangkhahawatthu IV (SAN), Saraniyadhamma VI (SAR), and Sappurisadhamma VII (SAP) have an influence on Sustainable Happiness Society (SHS) with the statistical significance at the level of .01, by which the index is between 0.15 – 0.35.

Corporate Social Responsibility (CSR) has an influence on Sustainable Happiness Society (SHS) with the statistical significance at the level of .01 via Sangkhahawatthu IV (SAN), Saraniyadhamma VI (SAR), and Sappurisadhamma VII (SAP); while Corporate Social Initiatives (CSI) has an influence on Sustainable Happiness Society (SHS) with the statistical significance at the level of .01 via Saraniyadhamma VI (SAR), and Sappurisadhamma VII (SAP) (see figure 7).

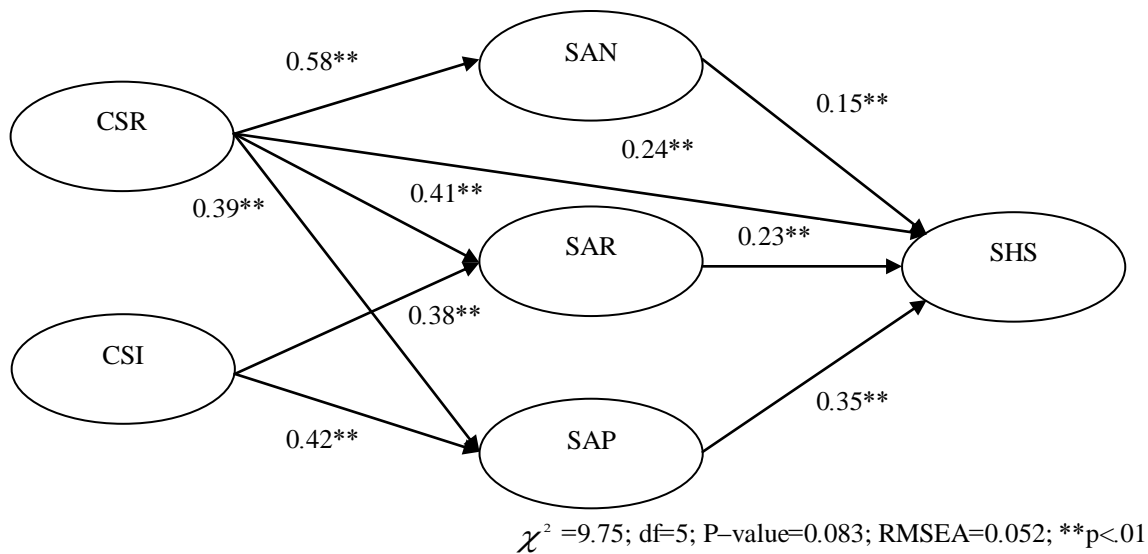


Figure 7 the causal relationship model of sustainable happiness society (created by the researcher)

Discussion:-

The sustainable happiness society between industry and community from developing the causal relationship model provides the important finding that the corporate social responsibility and corporate social initiatives have an influence on the sustainable happiness society with the use of the morality of empathy, the morality for living together, and the morality for being good people; this is relevant to the concept of Thaipat Institute (2015) who defined Sangkhawattthu IV that it is the morality that people rely on, including the corporate citizen, it is the model of the CSR activity of the organization, which relates to the context of Thai society of being empathetic. This is also relevant to the concept of Phradhammapitaka (P.A. Payutto) (2002) explained that Sangkhawattthu IV is consisted of 1) Dana: to be generous and kind-hearted, to give things, kindness, thought, and knowledge. Dana is to give thing, to give Dhamma, and to forgive. 2) Piyavaca: to talk with creatively sweet words to build good relationship with others because only one word can create the power for others to achieve their mission, thus Piyavaca is meaningful to listeners. 3) Atthacariya: to be helpful to others, for example, to respond to others' requirement, to do useful activities for the society. And 4) Samanattata: to have appropriate demeanor, to be responsible, sympathetic, and helpful. The priority of Samanattata is the continuity and regularity of the activity. In the aspect of the morality for living together or Saraniyadhamma VI, it is relevant to the Tripitaka of Mahachulalongkornrajavidyalaya University (1996) said about Saraniyadhamma VI that it is consisted of 1) Metta-kayakamma: to help with willingness, to have good manner, to pay respect to others both at their presence and absence; 2) Metta-vacikamma: to teach or to give an advice with best regards and polite words to others both at their presence and absence; 3) Metta-manokamma: to have good heart, to think to do useful things for others, to be optimistic, and to be lively; 4) Sadharana-bhogi: to fairly share something when receiving it, not to be selfish; 5) Sila-samannata: to morally behave following the discipline, and not to cause the problem for the society; and 6) Ditthi-samannata: to have the attitude in the same way to the principle leading to resolve problem. In the aspect of the morality for being good people or Sappurisadhamma VII, it is relevant to the concept of Phradhammakittiwong (Thongdee Suratecho) (2005) who defined Sappurisadhamma as the morality or the characteristics of good people, the practitioner will be good, reserve to be praised, and can give an advice with willingness. Moreover, it is relevant to the concept of Phrasamart Anonto (2005) explained that Sappurisadhamma VII is consisted of 7 dimensions; 1) Dhammanyuta: to know the principle, to rely on the principle when doing anything; 2) Atthanyuta: to know the goal, it is not only to have explicit goal but also to have the strong intention to achieve that goal, thus the external factor cannot be the obstacle; 3) Attanyuta: to know oneself in the aspect of condition, qualification, readiness, capability, wisdom, power, strength, weakness for the benefit of self-development; 4) Mattanyuta: to know how to temperate, to know the limit of appropriateness to do everything to be successful; 5) Karanyuta: to know the time, to know the right time to do everything; 6) Parisanyuta: to know the community, to know the society in the broad scope, to know the world society in the aspect of problem, situation, and condition in order to satisfy that requirement; and 7) Pukkaranyuta, to know individual, to know the surrounding people in order to behave to them properly, to approach their demand, and to put them on the right job.

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